THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME VI.

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1847.

TO THE

R. W. BROTHER, JOHN SOLEY, Esq.

PAST GRAND MASTER

OF THE M. W. GRAND LODGE OF MASSACHUSETTS,

WHO, IN 1794,

AS W. MASTER OF KING SOLOMON'S LODGE,

DEDICATED

The First Monument erected on Bunker Hill,

TO THE MEMORY OF

THOSE BRAVE MEN AND MASONS WHO THERE FELL IN THE CAUSE OF FREEDOM;

AND, IN 1845,

ON THE SAME HALLOWED SPOT, IN THE MATURITY OF AGE,

PRESENTED, "IN DUE FORM,"

FOR APPROVAL BY THE M. W. GRAND LODGE,

The Marble Model of the Original Monument,

WHICH NOW

STANDS WITHIN THE PRESENT OBELISK:

TO HIM,

IN TOKEN OF RESPECT FOR HIS

LONG AND EMINENT SERVICES TO THE CRAFT,

AND FOR HIS

Unyielding Firmness and Integrity as a Mason,

THIS, THE SIXTH VOLUME OF

THE FREEMASONS' MONTHLY MAGAZINE,

IS RESPECTFULLY

DEDICATED.

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THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. VI.] BOSTON, NOVEMBER 1, 1846. [NO. 1.

INTRODUCTION.

IN the Introduction to the last volume, we gave our readers a pledge that, when completed, it should be truly and strictly *Masonic*. We indulge the confident belief that we have redeemed that pledge, and that the past volume contains such matter, and presented in such form, as to commend it to the regard and protection of the Fraternity.

They who have had any concern with the management of a monthly magazine, devoted to a particular interest, well know the embarrassments which must often be felt in preparing suitable matter, and the solicitude necessarily impressed, to exclude what may interfere with the proper conduct of such a journal. Every motive that ordinarily interests men in their concerns, is of course before us in our duty. And if the constant determination to make the FREEMASONS' MONTHLY MAGAZINE a desirable adjunct, in aiding the progress of Masonic light and Masonic letters, could be shown to its readers, the editor would at least have the commendation of his Brethren for his faithful watchfulness to guard and defend their beloved Institution.

This day we commence a new volume—the SIXTH of the series. Our intention is, that it shall not fall behind either of its predecessors, in interest or value. It is probable that it will differ from them all, in some particulars, but not in the main objects we have always kept in view:—not only to make the Magazine an interesting paper for current reading, but to make it valuable for reference in future years. The high object of our ambition would not be accomplished by making these volumes merely a depository of agreeable popular reading. If we can put before the friends of the Masonic Institution a series of volumes that shall present the great principles upon which the Masonic Institution is founded, more widely spread, and better comprehended, we shall not have spent our best purposes and devoted services in vain. The beautiful proportions of the Masonic edifice cannot be seen and understood at a glance. An honest purpose to comprehend, and a zealous attachment to pursue, the *science* of our Order, can alone give to an intelligent man and devoted Brother, the satisfactory position of being well and truly instructed in our principles.

For the support thus far extended to us, we make our hearty acknowledgements, with renewed purposes of devoted and untiring industry, in making the Freemasons' Monthly Magazine worthy of the continued confidence of the good and intelligent of our Order.

Boston, Nov. 1, 1846.

DEDICATION OF THE NEW MASONIC TEMPLE AT PAWTUCKET, R. I.

The Dedication of the new and beautiful Temple just erected at Pawtucket, through the united and spirited efforts of the Brethren of Union Lodge and Pawtucket R. A. Chapter, took place under the auspices of the Grand Lodge of Rhode Island, on Monday, the 28th ult. The day was favorable, and a very large collection of Brethren were present from different parts of the State. We also noticed representatives from Maine, Massachusetts and Connecticut. The Grand Council of Princes of Jerusalem, of this city, were present in their rich and showy costume, and with their banner. They were under the command of Ill. Br. Edward A. Raymond, and added much to the general appearance of the procession, and attracted a full share of the public attention.

The Brethren assembled at the Temple at about 10 o'clock. The Grand Lodge of the State, and the Council of Princes of Jerusalem, assembled at rooms provided for their accommodation in another part of the village. The arrangements having been completed, these two bodies were escorted by St. John's Encampment of Knights Templars, to the new Temple, where the ceremonies took place as follows:—1. Introductory Ode, from Power's Masonic Melodies, (No. 21.) 2. An introductory Address, by Rev. Br. Hathaway, of Warren, R. I. 3. Ode, (No. 84, Melodies.) 4. Dedication Ceremonies. 5. Ode, (No. 22.) These completed the ceremonies at the Temple. The address by the Rev. Br. Hathaway, was appropriate and well written, and we presume will be printed. The ceremonies of Dedication were performed by the M. W. Grand Master Peck, with great propriety and impressiveness. We have rarely, if ever, been more gratified with any similar performance.

After the completion of the exercises at the Temple, a procession was formed, and proceeded, under escort of St. John's Encampment, (Sir Wm. Field, Commander,) through the principal streets, to St. Paul's Church, where the exercises took place as follows:—1. Voluntary on the organ. 2. Chant, (72, Power's Melodies.) 3. Devotional Exercises. 4. Hymn. 5. Address, by Rev. Br. Geo. M. Randall, of Boston. 6. Psalm. 7. Benediction. The services at the church were all of a high and excellent character. The address was worthy of the reputation of its accomplished author, and we trust he will consent to its publication.

After the services at the church, the procession was again formed, and returned to the Temple, where, with the ladies, the Brethren partook of an excellent collation, and spent an agreeable hour, when they dispersed to their homes, all apparently well pleased with the occurrences of the day, and, we trust, strengthened in their attachments to the principles and objects of their venerable Institution.

Our Brethren at Pawtucket are deserving of great praise for their enterprise, perseverance and liberality, in erecting an edifice so eminently worthy of themselves and ornamental to their flourishing village. The Masonic apartments are fitted up in excellent taste, and present a rich and beautiful appearance.

THE BEST METHOD OF COMMUNICATING NOTICES OF SUSPENSIONS AND EXPULSIONS.

R. W. Br. Moore:—Among the beneficial regulations of the Masonic Fraternity, a notice to the Craft of all suspended or expelled Fellows of the Craft, is impressed as a duty. Within the jurisdiction of any one Grand Lodge, that duty *may be* performed. But, so far as border Lodges are concerned, in adjoining States and jurisdictions, where a daily liability to imposition exists, how is, or how can, that duty be officially or certainly performed? In the U. States, where migration is free, and place and distance have no terrors, each and every Lodge in the Union, ought to have due and timely notice of whatever might, otherwise, disturb the peace, or mar the character and reputation of the Order. Without such precautions, the portals of the Temple cannot be safely guarded.

The only effective method of performing this duty, it seems to me, would be, that each Lodge should give notice (postage paid) to some one depositary in the Union—that that officer give notice to the Secretary of each Grand Lodge in the Union; and that each G. Sec'ry, (having blanks for that purpose,) give immediate notice to each subordinate Lodge in his jurisdiction,—that the members thereof be informed, and that the Lodge be kept carefully tyled. By this plan, the expense of postage would be naught, compared to the benefits.

Your views on this practical subject would, no doubt, be highly acceptable to the Craft. D.

The plan suggested by our correspondent, does not differ essentially from that at present in use among the Grand Lodges. Every Lodge is now required to give notice to the Grand Lodge from which it holds its authority, of all suspensions and expulsions made by it. These are published in the annual proceedings of the Grand Lodge, and sent to the Grand Lodges throughout the country. If each Grand Lodge will publish, as some of them do, all suspensions and expulsions thus reported to them by its associate Grand Lodges, in addition to its own, the information would be full and complete. The only objection to this system is, that it is cumbersome, and requires too much time to carry it out. It might, perhaps, be improved in the way suggested by our correspondent, but it would incur a considerable expense. A better way, (and we have a right to think it a better way, because we have an interest in this way of settling the matter!) would be, for every Lodge in the United States to subscribe for one copy of this Magazine, and then send us (post paid) for publication, official notices of suspensions and expulsions, as they occur. In this way, the information of an expulsion would be carried into every Lodge in the Union, in a month after it took place.

RENOUNCING MASONS.

> *Dear Sir and Comp.*—It has always been believed, that "once a Mason, always a Mason"—or, in other words, a Mason cannot voluntarily renounce Masonry. The object in mentioning this, is, that a Mason in this vicinage, has said that he renounced the Order, and did not, for the future, consider himself a Mason. The reason given is, that the church of which he is a member, required him so to do. Now, what steps should be taken by the Lodge within whose jurisdiction he resides? As there is an opinion held by some of the Fraternity here, contrary to my own, I should be pleased to have yours?
>
> B. S. T.

We understand a renouncing Mason to be one who has seceded from the Institution, and denounced and villified it. Such a Mason should be expelled. Until this is done, he remains a Mason; and, technically, in good standing, though, in truth, he may be a scoundrel. It is not competent for a Mason to lay down and take up his obligations, at his convenience. A man may publicly declare his name off his bond; but his name remains there, notwithstanding, and so does the legal responsibility which attaches to it. He may renounce it; but his renunciation amounts to nothing; and he will be held to fulfill the conditions of the bond, until discharged by the opposite party. If he breaks those conditions, he pays the forfeiture.

If a Brother withdraws from the Institution, and, for the sake of peace, says to his church, that he will not have anything further to do with it,—if he does not belie and abuse it,—let him go. You have no means of compelling him to attend Lodge meetings. He is, nevertheless, a Mason, and all his original Masonic obligations rest upon him. If he breaks them, he may be dealt with as other Masons. Non-attendance of Lodge meetings will not justify expulsion, and this is the only offence he commits in quietly withdrawing from the Institution.

DEATH OF BR. GEORGE K. TEULON.

It has become our painful duty to record the death of Br. George K. Teulon. He died at Calcutta, India, in March last. Br. Teulon was known to the readers of this Magazine as an intelligent correspondent, and he was extensively and favorably known to the Fraternity in this country, as an active and faithful Brother. He was an Englishman by birth, and has left in the vicinity of London, an aged mother and several brothers and sisters, to whom he was fondly attached. His father died in 1844; and it was a singular circumstance, that the late unfortunate ship Gentoo, on board of which Br. Teulon embarked at this port for India, in 1844, in going down the harbor, passed the steamer from England, bearing to Br. T. the intelligence of his father's death! Had the steamer arrived two hours earlier, or the Gentoo sailed two hours later, it would have changed his destination, and perhaps deferred for a season the event which has thus early overtaken him. But an allwise Providence had ordered it otherwise. It became our duty to forward the melancholy intelligence after him to India, where it reached him soon after his arrival. Being there, he decided to remain.

Br. Teulon became a citizen of Texas before the revolution, and was active in the achievement of the independence of that country. He served in the army, and subsequently held, we believe, several important posts in the civil departments of the government. He was the publisher and editor of one of the earliest papers established in the republic, and as such, was a leading politician. In this relation he was much respected. He, however, lost what little property he possessed, through the neglect of his subscribers in paying their dues,—a fate which too often overtakes publishers of periodicals, though there are no class of men who labor more industriously for their money.

Br. Teulon prided himself on being an American Mason. We believe, however, that he received all his degrees, (except, perhaps, those of the Council and Encampment,) in Texas. He had sustained various offices in Lodges and Chapters, and was for several years Grand Secretary of the Grand Lodge of Texas. During the time he held that office, he was sent by the Government on a mission to England, and bore with him the commission of the Grand Lodge of Texas as the representative of that body to the Grand Lodge of England, and was received as such by the late Duke of Sussex, then Grand Master, with whom he had the honor to pass through the whole or parts of the lectures of the first three degrees. He always afterwards spoke of the Duke as a most accomplished practical Mason.

Soon after his return to Texas from England, he came to this city, in pursuit of business. He remained several months, but not being able to find employment to his liking, he determined to try his fortune in India. There, his success was equal to his expectations, if not to his wishes. Soon after his arrival at Calcutta, he obtained a clerkship in the General Post Office, which place he held until his death.

He died after an illness of only *four hours*. He had just written a friendly letter to the writer of this, for the purpose of introducing two Brethren, who were about to leave for the United States. It being the last of his Masonic writings, we subjoin it, omitting only the names of the Brethren referred to, and a few lines of a personal character. It will be acceptable to his numerous personal friends in this country :

Calcutta, 14*th March*, '46.

My Dear Sir and R. W. Brother :—Allow me the pleasure of introducing to your notice, two of our Brethren—the one an American Mason, the other an English Mason. Both are Mark Masters,—the former advanced in the U. States, and the latter in this country, but in the American system. From them you will be able to glean some information regarding the Masonic movements in this quarter of the globe.

At present, there is but little doing in the Craft in India. Many of our most active members have been abruptly summoned from their homes, their Brethren, and their friends, to the active and dangerous duties of the battle-field,—the Off'g Pro-Provincial Grand Master, Col. W. Burlton, (as honest a man, as perfect a gentleman, and as true and warm-hearted a Freemason as India or any other country can boast,) Capts. Boome, Mackenzie, and others: besides which, we have lost several who have been compelled by necessity to seek to regain that health which has been sacrificed at the shrine of an East Indian climate, by a visit to other climes : amongst these may be mentioned R.W. Bro. Neave, Prov. D. G. M. ; Dr. Egerton, S. G. W. ; W. Bro. R. Frith, G. S. B. ; W. Bro. Wallick, G. J. D. ; W. Bro. Monteith, and many others. The M. W. Grand Master, Dr. John Grant, has sailed for Bombay, and may be expected to reach this port about the quarterly meeting of the Grand Lodge, which will take place on the 21st inst.

* * * * * * * * *

Kindly remember me to your lady and family, as also to Bros. Perkins, Tuttle, Smith, Peabody, Martin, Sheppard, Case, &c. &c., and believe me to be,

Ever most fraternally, yours,

R.·. W.·. C. W. Moore, Esq. Geo. K. Teulon.

Br. Teulon was the representative of the Grand Lodge of Texas, in that of Bengal ; and immediately on his arrival in Calcutta, he engaged actively in Masonic affairs. He soon saw that some palpable errors had obtained in the work as there practised, particularly in the higher degrees, and he attacked them with an unsparing hand. He met with opposition, as he expected ; but we believe he finally succeeded, if not entirely, to a very considerable extent, in removing them. Had he been spared for a few years longer, he would have contributed much to the purification and prosperity of the higher orders of Masonry in Asia.

As a man, Br. Teulon was generous, frank, truthful and honest. He possessed good natural talents, and was a close and discriminating observer of men and things. His education was not classical, but it was sound and practical. He was fitted to be a useful member of society,—useful in any position in which he might be placed. As a friend, he was warm, sincere, and generous ; and as a Mason, he was intelligent, capable, faithful and zealous. He was a *working* Mason, in the Lodge and out of it. He loved the Institution, and was ever ready and prompt to defend its reputation or promote its interests. In him, we have personally lost a most worthy and excellent Brother, a sincere friend, and a valued correspondent.

MASONS' MARKS.

BY BROTHER THOMAS PRYER, OF THE OAK LODGE.[*]

The subject of Masons' Marks on the ecclesiastical buildings of the middle ages, has recently engaged the attention of several members of the British Archœological Association.

They were first brought into notice by Mr Godwin, who discovered these marks on the walls of several abbeys and cathedrals, and other structures of the mediæval period, and was struck by the fact that, although found in different countries, and on works of very different age, they were, in numerous cases, the same ; and that many were religious and symbolical, and still used in modern Freemasonry. He was, therefore, led to infer, that they were used by system, and that the system was the same in England, Germany and France.

The subject is one of peculiar interest, and particularly so to the Free and Accepted Brother, inasmuch as it forms the connecting link between *operative* and *speculative* Masonry, and furnishes additional proof of the fact that all the magnificent cathedrals, abbeys, and ancient monasteries, remaining in this and other countries, were fashioned by the hands of our ancient Brethren, who wrought together in perfect harmony, and under the influence of a complete and most comprehensive system.

Those Brethren who have been initiated into the degrees of Mark-Man and Mark-Master, perfectly well understand, that the mark which was conferred upon the ancient craftsman, was not arbitrary, but selected from a defined and well-understood series[†]—that the craftsman was not entitled to use any mark, until his fitness had been tried, and he had proved himself well skilled in the use of the plumb, the level, and the square,—that the distinction of the mark was conferred with peculiar solemnities, and that the subsequent obligation to use the particular mark so conferred, and to affix it to every "perfect ashlar," was not discretionary, but imperative.

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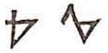
[*] From the London Freemasons' Quarterly Review.

[†] In connection with this subject, a circumstance occurred during the Congress of the British Archœological Association, held at Canterbury, in the month of September, 1844, which is recorded in a note, page 383, in the first vol. of the "Archœological Journal," and which may not be unworthy of mention. It is there stated, that a member of the Association, believing that the marks were quite arbitrary on the part of the workmen, and had no connexion, either one with another, or with Freemasonry, requested Mr Godwin to accompany him to the masons' yard, attached to the cathedral. When there, he called one of the elder men, and asked him to make his mark upon a piece of stone. The man, having complied, and being asked why he made that particular form, said that it was his father's mark, his grandfather's mark ; and that his grandfather had it from *the Lodge*.

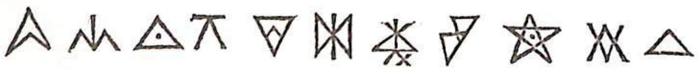
A knowledge of these facts, combined with a careful examination of the ancient marks, will, no doubt, throw much additional light upon the history of ecclesiastical architecture, as well as to prove the firmer connection, and show the union existing in past ages, between practical architecture and symbolical or spiritual Masonry. It will also tend still further to show, that the Masonic craft has ever existed as a peculiar fraternity; and that the erection of all the religious edifices and sacred structures throughout Christendom, up to a period not very remote, was *exclusively* entrusted to the descendants of the "Builders of the Temple." The perfection they attained in this description of building, where piety and zeal directed and assisted science, and all worked together in "brotherly love," and united in the accomplishment of one harmonious whole, is, and will continue to be, the admiration of posterity. All, therefore, which relates to the mode in which these wonderful structures were raised, cannot fail to prove interesting—as well in the conception of the design, and in the direction of the work, as in the practical operations of the working craftsmen—and, more particularly, when we bear in mind that, upon the ancient operative system, has been modelled that comprehensive and extended scheme of universal charity and pure morality—the great and imperishable system of *speculative Freemasonry.*

It may be proper to observe, that the marks are usually about two inches long, and simply cut or traced in the stone with a chisel, without line or rule, so that they are not, in general, geometrically proportioned. They are generally found largest and most coarsely formed in structures of the earliest date. Many of our churches and cathedrals have been disfigured by repeated coatings of whitewash; and, in many instances, the worked stones have been removed during the progress of repairs and alterations—so that it is not in every undilapidated ancient edifice that the marks can, in all cases, be readily distinguished—and in monastic ruins, where there has been neither whitewash nor repairs, the exterior surfaces of the stones are frequently crumbled by exposure to the atmosphere; so that the marks are only preserved in the more sheltered parts of the building.

I have noticed the following marks in the nave of Winchester Cathedral, in that part which was built by William of Wykeham:—

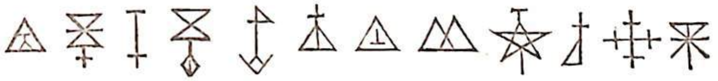


In the ruins of the Chapel Royal at Holyrood Palace, Edinburgh, which I have recently examined very carefully and minutely, I found upwards of twenty different kinds of marks, many of them frequently repeated, and all well defined. The following are amongst the principal:



This chapel is in the style of architecture usually termed early English, similar to Westminster Abbey and Salisbury Cathedral.

In Roslyn Chapel, which retains its pristine beauties undefaced by whitewash, or any modern injudicious *improvements,* I found a great quantity of marks particularly well-defined. The following are examples:



It is not too much to say, that Roslyn Chapel is one of the most unique and beautiful specimens of architecture in existence. In style it is perfectly unique; the arch is found in every possible variety, and the pillars, walls, and decorations present a combination of every preceding style, Grecian, Roman, Saracenic, and Gothic. There is, unquestionably, no other building of the period which can be at all compared to it; and though composed of such apparently incongruous principles, the effect of the whole is gorgeous in the extreme, and shows the exquisite skill of the craftsmen engaged in its construction.

The third, fourth, and fifth marks are from the apprentices' pillar, and their appearance there forms a complete refutation of the vulgar tradition which accounts for the erection of this singularly beautiful piece of architecture, since it is quite clear that the workmen employed upon it must have been Mark-Masons, and consequently it could not have been the work of an apprentice. It is, however, worthy of remark, that on the architrave which joins this pillar to a smaller one in the south wall, is an inscription in Gothic characters, containing sentences having a particular reference to the Red-Cross Degree in Masonry; and amongst the sculptured figures, there is one of a man with *a wound in the centre of his forehead,* which may have given rise to the legend alluded to, although it unquestionably bore a very different reference.

Roslyn Chapel was finished about the year 1446. It was built by William St. Clair, one of the great and powerful earls of Roslyn, whose family were, by the Scottish monarchs, constituted hereditary Grand Masters of the Masons of Scotland.

There is a peculiarity in the marks in Roslyn Chapel, which particularly attracted my notice. The marks at Holyrood and Winchester, as well as those at Canterbury, and other places where I have noticed them, have the triangle for their base or principle, in the same way as that figure or principle is used and understood at the present time in the Royal Arch Degree; the ultimate reference being to the triunessent nature of the Deity, which is symbolized by the triangle, forming, as it always has done, the significant emblem of all Freemasonic works, whether operative or speculative. In the marks at Roslyn Chapel, it will be seen that the cross, as well as the triangle, forms an essential ingredient in their composition. I have not as yet observed this peculiarity in any other place, and therefore deem it worthy of particular notice. The cross here may be intended to have the same signification as the Masonic tau, or sign of life eternal; but it seems more likely, from its absence in the signs or marks in other buildings, that it was adopted by the workmen engaged in the erection of Roslyn Chapel, for some especial reason. The Barons of St. Clair, under whose auspices this Chapel was erected, were connected with the combined Orders of Templars and Knights of St. John, and as there is, and has been for centuries, (and particularly in Scotland,) an intimate connection subsisting between the ancient religious and chivalric Orders and Freemasonry, it is possible that the peculiarity in question may have arisen from that circumstance. This, however, is a matter in which further investigation and comparison, and particularly in works erected under the sanction of the Knights Templars and Hospitallers, will be necessary, before anything like a satisfactory conclusion can be formed; but as the subject is now undergoing investigation, it is probable that much additional information will shortly be obtained.

AN INTERESTING ANECDOTE.

At the banquet following the late installation of Sir Knight Col. **Charles K. D. Tynte**, as M. E. and Sup. Grand Master of the Grand Conclave of Knights Templars for England and Wales, our talented friend and Brother **Crucefix**, related the following interesting anecdote:—

Sir Knight Crucefix regretted that some native born Sir Knight from Scotland was not present to acknowledge the toast; but he could be hardly out of order in rising as a Knight Grand Cross of that kingdom; and he felt certain that the Masonic Knights who held allegiance to that body, would hail the announcement of this day's proceedings as a most auspicious omen. It was true that some novelties had recently been introduced into the Order on the other side the Tweed, which must abide the test of experience; but of the election of Sir Knight Col. Tynte to the elevated position of Grand Master, there could be but one opinion. There was a legend connected with the family of the Grand Master, which, with permission of the company, he would relate. The field of Ascalon was remarkable in history for deeds of valor. Christian and Saracen blood gushed in awful deluge. Richard Cœur de Lion and the Saladin vied with each other in deeds of arms—the battle-axe and the scymeter dealt with death in equal carnage—the earth was strewed with the victims of war—the noble war-horse and the gallant rider—Templar, Paladin, Saracen—all yielded to the grim tyrant. During the heat of the battle, the Lion King—often in danger, and as often hewing his way out of it with his enormous battle-axe—remarked a youth, a mere boy, who, in spite of all opposition, maintained his ground near his person. Boy as he was, the king observed him strike down no less than six of the Saracens. At length the carnage was stayed and the battle ended. Richard's first order was to bring before him this stalwart youth, who, that day, had so awfully fleshed his maiden sword. "Well hast thou gained thy spurs, gallant boy," said Cœur de Lion; "Dyed with Saracenic blood. Rise, Sir Knight! and, in future, bear the name of Tinctus!" In that flower of chivalry, the gallant boy, (continued Sir Knight Crucefix,) we find historical proof of the ancestry of our present newly elected Grand Master, Sir Knight Colonel Tynte. Had the Grand Conclave been actuated by a spirit of inquiry into these circumstances, it would have reflected a credit on them to have elected the descendant of such a hero. But the legend is not the less valuable, that its identity with the present meeting has been entirely fortuitous. Long may our gallant Grand Master live to enjoy his dignity and maintain our principles. (Great cheering.)

JEWISH FREEMASONS.—IMPORTANT DECISION OF THE GRAND LODGE OF ENGLAND.*

On the 3d of June, after the usual routine of business, the Earl of Zetland requested the serious attention of the Grand Lodge to a most important subject, viz: the result of the correspondence which had taken place between the Grand Lodges of England and Prussia, on the subject of the refusal of the latter to admit Jewish Freemasons into Masonic meetings. The Grand Secretary then read the correspondence. In reply to a question from the Grand Lodge of England, whether a person professing the Jewish religion, and holding a certificate or diploma of the Grand Lodge of England, can be admitted to their assemblies in Prussia, during the time of working their Masonic meeting, the Grand Lodge, Royal York of Friendship, of Berlin, replied, that any Brother professing the Israelitish or Mahometan faith, cannot, by the constitution of their country, be admitted to any of their Masonic meetings, not even to a subordinate one, who are bound by allegiance to their superior Masonic authorities, strictly to enforce such exclusion; and should the Director of the Ceremonies, whose duty compels him to ascertain the religion of a visiting Brother prior to his admission, neglect to do so, and an Israelite thereby gain admittance, on the fact being ascertained, the Israelite would be ordered to withdraw, and should he refuse to do so, the meeting would be dissolved *instanter*. After the reading of this reply, the Grand Master stated, that he considered, as Freemasonry was universal in its brotherhood, and neither knew nor acknowledged any distinction of faith, that he should not be doing his duty if he did not withdraw the representative of the Grand Lodge of England from the Grand Lodge Royal York, in Berlin, whose principles were at variance with true Freemasonry. Thereupon the Grand Lodge unanimously agreed, on the resolution of the Grand Master, "To withdraw at once their representative from the Grand Lodge Royal York, in Berlin, and that the representative of the latter to the Grand Lodge of England, viz: Brother Chevalier Hebeler, be acquainted, through the Grand Secretary, that he could no longer be acknowledged, or take his seat in the Grand Lodge of England, as the representative from the Grand Lodge Royal York of Friendship, in Berlin." Brother Faudel, the indefatigable Masonic Jewish champion, and to whom all Israel is under deep obligation for his noble conduct in this affair, suggested as a further holding forth of the olive branch of peace, whether it would not be advisable, to forward another communication on the subject to the Grand Lodge of Prussia; but the Grand Master was of opinion that such a course of proceeding would be derogatory to the dignity of the Grand Lodge of England, but that he would, however, embrace any opportunity which might occur to restore that fraternal union that for so many years existed between the Lodges of England and Prussia.

Brother Faudel said, he would bow to his lordship's superior judgment, and moved that a vote of thanks be passed to the Right Hon. the Earl of Zetland, M. W. G. M., for the effective manner with which his lordship had carried out the measures consequent on this unhappy affair, and addressed the Grand Master in terms of grateful acknowledgement for the courteous manner in which his lordship had replied to his communications during a lengthened period, as well as for the liberal principles avowed and eventually carried out by the noble Earl. The vote, being seconded by Bro. Dr. Crucefix, was carried unanimously. His lordship returned thanks. He was gratified to find, that in the discharge of an unpleasant duty, his conduct had been duly appreciated by the Grand Lodge.

We understand that there were several Israelitish Brethren present, among whom were Brothers S. M. Lazarus, and J. Abrahams, W. M. of the Lodge of Joppa, 223, but who did not take part in this interesting discussion, in consequence of the very efficient manner in which the subject had been handled by Brother Faudel.

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*From the London Jewish Chronicle.

THE GOTHIC MYSTERIES.

BY REV. GEO. OLIVER, D. D.

No. I.

The Gothic Mysteries* were introduced by Sigge, a Scythian prince, who, it is said, abandoned his native country when it became oppressed by a population too dense for the comforts and necessities of a pastoral life, and, with a chosen band of followers, wandered in search of another settlement. Travelling to the north-west of Europe, he assumed the name of Odin, the supreme deity of the Scandinavians,† and in his progress founded many empires, and performed such prodigies of valor as are wholly incredible, except to the believers in Scandinavian tradition. In every country which he subdued, he introduced the Eastern mysteries modelled into a form subservient to his own secret purposes.‡ He placed over the celebrations twelve hierophants whom he styled Drottes, and invested them with uncontrollable authority: they were alike priests and counsellors of State, and Judges, from whose decision there was no appeal.§ Their power was extended to its utmost limits, by being allowed a discretionary privilege of determining on the choice of human victims for sacrifice. Even the monarch was not exempt from this choice. Hence arose the necessity of cultivating the esteem of these sovereign pontiffs; for if an officer of the highest dignity in the State became obnoxious to the Drottes, as the dreaded arbiters of life and death, from whose decision there was no appeal, his life was held by a very uncertain tenure; for, at the very next celebration, it was almost sure to be offered up in sacrifice to the gods.

The privilege was an abundant and never-failing source of wealth as well as influence; for the superstitious people, animated by the hope of averting a calamity so exceedingly dreadful, were profuse in their offerings and oblations; and in times of general calamity, when the blood of numerous human victims* was necessary to appease their sanguinary deities, the oblations of the Drottes were of increased value, in proportion with the expected danger of the trembling suppliant. Hence, as this order of men, like the Israelitish priesthood, was restricted to one family, they became possessed of unbounded wealth, erected splendid palaces for their residence; and these immunities and distinctions increasing their power in every age, they ultimately became so proud, overbearing, and tyrannical, as to erect themselves into objects of terror to all other classes of the community, which, in the end, accelerated their destruction. It was indeed, credulity on the one hand, as well as artifice and imposture on the other, which originally put the people thus at the entire disposal of the priest; but they at length grew weary of the increased oppressions under which they groaned; and with minds thus prepared for any change which might promise to deliver them from the galling tyranny of priestly domination, the inhabitants of Scandinavia embraced the offer of Christianity with enthusiasm; and, inspired with a fanatical spirit of vengeance for accumulated and long-continued suffering, they retaliated with dreadful severity, on their persecutors, and destroyed, in the delirium of personal resentment, every vestige of the ancient religion which was vulnerable to human attempts. The palaces and temples, the statues of their gods, and all the paraphernalia of heathen superstition, perished in one common ruin;† and nothing remains to show the character of this religion, but a few Cromlechs—some stupendous monuments of rough stone, which human fury was unable to destroy—certain ranges of caverns hewn out of the solid rock, for the purpose of initiation—and some natural grottos which were undoubtedly applied to the same purpose.

THE EARLY FREEMASONS, MISSIONARIES OF ART.

About two hundred Freemasons, with their banners and insignia, formed a prominent feature at the laying of the first stone in restoration of St. Mary Redcliffe church, Bristol, in April last. Referring to this circumstance, Mr Godwin, one of the architects, took occasion to say in his address—"The presence of the Freemasons on this occasion, must be a pleasure to all who, like himself, had inquired into their early history, and had found how much was owing to them. Even at a time when information was confined to a few, and the other sciences were in a low state, architecture flourished, and Europe was covered with wonderful edifices—hardly to be imitated. This was chiefly owing to the Freemasons, who, when the clergy were sent into distant parts as missionaries of religion, followed them as missionaries of art, and raised for them fitting temples. It was curious to note that one of the few ancient documents describing for the workmen the parts of the building, which remained, related to the door-way of St. Mary Redcliffe, and had been of great value in determining the meaning of many technical expressions."—*London Builder.*

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*The Gothic Mysteries were practised by all the nations of Europe. Mr. Turner (Angl. Sax. vol. iv. p. 18.) says, "we are not authorised to ascribe to the Saxon deities the apparatus and mythology, which the northern Scalds of subsequent ages have transmitted to us from Denmark, Norway, and Iceland;" meaning undoubtedly, the mythology of the Eddas. I am inclined to think, however, that the Norwegians, Danes, and Saxons all practised the Gothic superstition, as it was re-modelled by Sigge, who assumed the name of Odin a few years before the birth of Christ. This celebrated individual, after having established himself in Scandinavia, placed his sons in the territory around him as viceroys, and their respective divisions, after his death, became independent kingdoms. Suarlami had assigned to him a part of Russia; Baldeg had western Saxony, and Segdeg east Saxony; (Mal. North. Ant. vol. i. p. 62,) and they would doubtless introduce his system of religion amongst their new subjects, because they had experienced its advantages in enslaving the minds of an ignorant and superstitious people, and placing them implicitly under the control of their superiors. At this period, the religion of Europe may be divided into four grand divisions—the Roman, the Celtic, the Sclavonian, and the Gothic; and as the Saxons were a Gothic people, they would undoubtedly practice the Gothic superstitions. "The ancient Germans," says Bishop Percy, "Scandinavians, &c., being of Gothic race, professed that system of polytheism *afterwards delivered in the Edda;* and the Franks and Saxons who afterwards settled in Gaul and Britain, being of Gothic race, introduced the polytheism of their own nation, which was in general the same with what prevailed among all the other Gothic or Teutonic people, viz: the Germans, Scandinavians, &c." (Mal. North. Ant. Intr. vi. note.)

†Mal. North. Ant. vol. i. c. 4.

‡The fact is, that the system of the warlike Sacas was of a military cast, and hence differed materially from the corresponding system practised by the hierophants of India, Greece, and Britain, derived, as they were, from the same source, on the plains of Chaldea. In a word, the two great sects into which primitive idolatry had been divided, to serve the ambitious policy of their professors, were practised by the Britons and the Saxons, two immediate neighbors, who were ultimately blended into one and the same people.

§Mal. North. Ant. vol. i. p. 65. From this order proceeded the establishment of British Juries, consisting of the same number of men, invested with similar powers.

*These sacrifices were all conducted on a principle of veneration for the sacred numbers three and nine; for every thrice three months, thrice three victims, many of them human, on each of the thrice three days of the festival's continuance, were offered in sacrifice to the tri-une God. (Mal. North. Ant. vol. i. p. 133.) "The number *nine* has long been held in great veneration among the Tartars, whence, probably, the Scandinavians derived their origin. All presents made to their princes consist, in general, of *nine* of each article. At all their feasts, this number and its combinations are always attended to in their dishes of meat and in their skins of wine, and other liquors. At one entertainment mentioned by the Tartar king Abulgazi Khan, there were nine thousand sheep, nine hundred horses, ninetynine vessels of brandy, &c. Even the roving Tartars rob the caverns by this rule; and will rather take *nine* of anything than a greater number. Abulgazi Khan, in the preface to his history, says, I have divided it into *nine* parts, to conform myself to the custom of other writers, who all have this number in particular esteem." (Rich. Dissert. p. 270.)

†Mal. North. Ant. vol. i. p. 129.

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 314, vol. v.

Culdeer. Culdees.—In the year 567, Pope Gregory I. sent a mission of monks to Great Britain to convert the Anglo-Saxon king and his people, but they found they had already their bishops, who taught them according to the ancient apostolic doctrines. The popish missionaries could never entirely destroy this ancient Christian church, and it continued in existence a long time, particularly in Scotland. Their teachers, as well as the members of the church, who were distinguished for their piety, were called Culdees. There are also historical proofs extant that those ancient Culdees had a Builder's Corporation of their own, through which they endeavored to preserve to posterity their pure Christian doctrine and social institutions. It is also maintained, that the well-known ancient York Constitution is derived from them.

Denmark.—In all parts of the Danish dominions, we find toleration for Freemasonry; and in Copenhagen, the capital, we find a very ancient Grand Lodge. The Landgraf, and Prince Charles von Hassen, Royal Danish Field Marshal, and Stadtholder of Schleswick and Holstein, is Grand Master of all the Lodges in the Danish dominions. By a royal order in council, published on the 2d November, 1792, no Lodge is allowed to be held in Denmark, which does not acknowledge this prince as its Grand Master.

Decken. To Close or Cover.—When a Brother ceases to visit a Lodge, and to pay his monthly subscriptions, he thereby declares himself off the Lodge, or closes, which covers it to him. When a Brother requires to leave a Lodge for a few minutes, either at labor or at the banquet, he must request leave to do so. Many Brethren whose bad conduct is brought before the Lodge, and who are afraid that they will be excluded or expelled, take this means of declaring off—as, in social life, when a statesman begs to resign his office, it is generally when he sees that, if he does not resign, he will be discharged. We also make use of this expression when any Lodge has ceased to assemble for a length of time, or when it declares off one Grand Lodge and joins another. A Freemasons' Lodge, or assembly of the Brethren, is properly tyled when none but Brethren are present, and when no stranger can gain admittance.

Deuckspruche. Proverbs or Maxims, for the most part having reference to the Order, are in many Lodges orally communicated to the Brethren, and they are examined in the proficiency they have obtained in discovering the spirit and meaning of those proverbs, before they can obtain a higher degree.

Deputations Logen. Deputed Lodges.—In former ages they occurred more frequently than at present; for instance, if any members of a Lodge lived at a distance from it, they formed a deputy Lodge under its name. Those deputed Lodges had nothing to do with the officers, rules, laws or regulations of the Grand Lodge, neither could it correspond with any regular Lodge but through the Lodge from which it was deputed to assemble. If the officers of any Lodge were sent to a distance to initiate, or do any other Masonic duty, they were also called a deputed Lodge.

Deputirte Deligirte Substitutirte oder Abgeordnete Beamte. Deputy Delegated, Substituted, or Past Officers.—Nearly every officer in a Lodge has an assistant under one of these titles. The Deputy Master is associated with the W. Master, and is either nominated by the Master to that office, or elected by a majority of the Brethren; he must do the duty of the W. M., should he be prevented by business or by sickness, from doing it himself. The Deputy Master must, therefore, be a man whose spiritual capacity and moral worth would enable him to fill the chair himself; and the same rule must be observed with regard to the other deputy officers. Every Grand Master has a Deputy Grand Master, and so have most of the other Grand officers; but the officers should never, without the most pressing necessity, be guilty of absenting themselves from the regular labor of the Lodge. It is often better to have no deputy officers in a Lodge, except the Deputy or Past Master.

Deutsche Ritter, Deutsche Herren, oder Kreuzherren. German Knights, German Lords, or Lords of the Cross.—These Orders have nearly all the same origin as the Knights Templars, or Knights of St. John. The Order of German Knights was founded in 1191, at the time of the crusades in the Holy Land, and none but the old German nobility were admitted into it. They wore a white mantle with a black cross, from which they derived the name of Knights of the Cross. After they had ceased to maintain the Christian religion against the infidels, they made great conquests in Germany, and the whole country, from the Oder to the Gulf of Finland, was subjected to them; but they afterwards lost it by degrees, so that, for many years, the power of this Order has been quite extinguished. The Grand Master had his residence in Marienberg, in Prussia.

Dienende Bruder. Serving Brethren—These are generally poor citizens, of good character, whose business allows them to serve in the Lodge, for which they receive a small salary. They are initiated into the Order with all the ceremonies of the Craft. If they are to serve in the higher degrees, they must be regularly admitted into them, and they eventually take them all. It is seldom that they know more of the Order than its ceremonies, which is neither the fault of the Lodge or the Brethren, but their own education. They are respected by the whole Brethren as a Brother, and must also always be addressed as such. Their duties consist in assisting at the ceremonies, inviting the Brethren to labor, waiting at the table, and doing other small services.

Dreieck oder Triangel. Three cornered or Triangle.—A geometrical figure, which every Freemason knows; and he must in particular study that triangle which has three equal sides, or which is called an equal sided triangle. The ancient Egyptian priests expressed the origin of all things by the triangle; and when they afterwards wished to describe the godhead in its various attributes, they also adopted the triangle. The kind, good, gracious, and merciful God, they delineated by the water triangle ▽; and the just and angry God, by the fire triangle △. The triangle, considered as a geometrical figure, is composed of three things, which, united, form one whole, viz: of three particular points and angles, by the union of which the triangle itself is formed, as one whole, or complete figure. It is for this reason that it has been adopted as the symbol of the Triune God. If we unite a fire triangle with a water triangle, we have then a six pointed star, as a symbol of the perfect Godhead, in all his attributes and works. If we surround this figure with a circle, there will be seven points in it, if we include the centre point of the circle, which represent the sacred number seven.

Dresden.—The Dresden Lodges deserve credit for having founded an institution for educating the poor. The bad harvests in the years 1770, '71, induced the Brethren to protect or support the poor in Erzgebirge, more especially the orphan and fatherless children. The deceased Brother, Privy Councillor von Ferber, was the first and most zealous promoter of this object. In the year 1772, there was collected in and out of the Lodges, 8000 dollars, of which sum, 6500 dollars was expended in feeding, clothing, and instructing one thousand children in Erzgebirge. As soon as the famine was over, this support to those who lived at a distance, ceased; but the court chaplain, Naschig, directed the attention of the Brethren to the necessities of their own immediate neighbors, namely, the inhabitants of Dresden and of Freiderichstadt, and immediate steps were taken to assist them; and, on the 1st December, 1772, twenty boys and ten girls, all fatherless and motherless orphans, belonging to Friederichstadt, were provided with a dwelling, clothing, food and instruction. This, however, was not sufficient, and they purchased an old building which had formerly been the menagerie of the Duke of Brulschen, which was consecrated as a school-house, on the 27th October, 1773. The blessing of God was visible upon the whole undertaking. On the 1st Dec., 1774, a new house was erected at an expense of 6692 dollars, in which fortythree children were supported. In the year 1798, the King of Saxony openly acknowledged this institution, and gave it the privilege of a benevolent foundation. A Brother, named Von Leipzigu, left it the half of his fortune; and the high court chaplain, Reinhard, founded in it an exhibition for one poor child. Other benefactors have supported this institution, as well as the Lodges; so that thirtyone poor children are regularly maintained in it. From the time of its foundation until 1815, eight hundred pupils had been supported and educated in it. The children of parents who are not so poor as to be entirely unable to educate their own families, are admitted, and they pay sixtysix dollars per annum. They are instructed in religion, reading, writing, arithmetic, drawing, singing, natural history, mechanics, history, mathematics, and latin. A governess teaches the females domestic work.

Druiden oder Celtische Mysterien. Druids or Celtic Mysteries.—It is supposed that the Celts possessed peculiar secrets. The Druids were their priests, and formed, as the Brahmins do in India, a peculiar caste among them; and, like the Brahmins, were held in the highest estimation; inasmuch as they were the teachers and philosophers of these people, and had great influence with the government itself. They officiated at all public and private sacrifices; explained the principles of religion; distributed all rewards; and, at certain seasons of the year, officiated as judges, and determined the punishment of particular crimes, and punished those who refused to submit to their decisions with excommunication, whereby they were prohibited from attending public worship; they could even excommunicate a whole nation at one time. They elected the principal officers in every city, who dared not undertake any thing of importance without having first consulted them. They were free from all taxes and imposts. The instruction of the youth, not only in religious matters, but every other kind of knowledge, except the art of war, was exclusively in their hands. Their instructions were all communicated orally, and in verses, which had often a secret meaning. They also believed in the immortality of the soul, and in its transmigration through various bodies. Besides this, they gave instructions in the nature and movements of the planets; in the immensity of the universe; the form and motions of this earth; the origin of created beings, and the might and power of the gods. They also practised astrology, witchcraft, and soothsaying; and were not without experience in natural history and medicine; yet the latter art they disguised by superstition. Their opinion of the value of the misletoe as a medicine, was most singular; for they considered it to be the most holy thing in nature, and a universal medicine. It is probable that this holy misletoe was the parasitical misletoe, which grows so frequently on oaks, and from which bird-lime is now prepared. The oak they considered sacred, and from it they derived their name. With respect to their government, they had one common head, or chief Druid, who was elected by a majority of votes, and who held his office for life.

Eclectiker Eclectisches system oder Maurer nach dem Eclectscher system Eclectical. Eclectical system, or Masons according to the Eclectical system.—The Eclectical was the name which those Freemasons gave their system, who, according to their account, had adopted a ritual, formed out of the best parts, carefully selected from all other rituals. Such a system was adopted at Frankfort-on-the-Main. After the death of John Peter Gogel, (at Frankfort,) Provincial Grand Master of the Frankish and upper and lower Rhine circle, in 1782, and the patent which was granted to him from London, might be considered as extinct; the two Lodges, the Union, at Frankfort-on-the-Main, and Joseph, at the Royal Eagle, in Wetzlar, united to form this new system. The union of the Eclectical Masons also called themselves the United Lodges for Re-establishing the Royal Art of Ancient Freemasonry. Each Lodge was to be independent, and only to work in the three ancient degrees; but to be enabled to introduce the higher degrees without making them dependant upon the others. This union was never spread to any extent. The senator and bookseller, Bronner, at Frankfort-on-the-Main, was the first Grand Master.

ADDRESS,

Delivered by Br. William F. Stearns, at the laying of the corner-stone of the State University, at Oxford, Mississippi, on the 14th of July, 1846. Published by request of the Oxford Lodge, No. 33.

"Our fathers, where are they; and the prophets, do they live forever?" Can we not, even by the strong cords of affection, bind to this world, but for a little while, the cherished objects of our love? and is the highest excellence, the sublimest virtue, and the most exalted greatness, no protection against the stroke of the unsparing Destroyer? No. Death is the inevitable lot of all humanity. "The children of men are like grass. In the morning it flourishes and groweth up; in the evening it is cut down and withereth;" and, as if man were condemned to implant in all his creations the germs of that dissolution and decay which the primeval curse hath fastened upon himself, we see that the works of his hands, the triumphs of his skill, and the wonders of his art, all perish too. When has he reared a fabric, or founded an empire, or established a dynasty, which, after the lapse of a few fleeting centuries, has not been numbered among the things that were? Look back upon the past, and note the changes that have been wrought by the slow and silent influence of passing years. The stately tower, which lifted up its summit unto Heaven, as in defiance of the hand of Time, has long been levelled with the dust, and even the memory of its site has passed into oblivion. Proud cities, once styled the queens of the earth, which were the birth-place of Science, the nurseries of Philosophy, and the abodes of heroes, are untenanted, save by the prowling beast that makes his lair among their ruins. Empires, whose power once overshadowed the whole earth, and whose rulers made a spoil of all the nations, have arisen, flourished and fallen, and now we only know from the page of history that they ever existed. We read of the miracles, as they were once considered, that they were wrought by the pencil of an Appelles and the chisel of Phidias; but Time has destroyed those beautiful creations, which were the wonder and admiration of the world. The works of poets, which were regarded by the cotemporaries as immortal, are lost beyond recall, and the pen whose traces it was once believed would always remain to men, as when the gifted finger of Genius first grasped it, has left no record of its doings. The wearied eye searches in vain among the records of hoary antiquity for something of merely human origin which exhibits no symptoms of decline, but has withstood, age after age, the universal tendency to change and destruction.

An argument often and forcibly used in support of the pretensions of Christianity, is derived from the annals of its triumphs over the attacks of its enemies,—triumphs which all must admit, could never have been achieved by human means alone. In its origin, like the small cloud that was seen by the servant of the prophet, it gave but little promise that it was soon to cover the face of the world. The new doctrine proclaimed an open war against all the most cherished superstitions of the ancients: every vice stood rebuked in the presence of its faultless morality; and the hand of Power was everywhere extended with the torch that lit up the fires of a relentless persecution against its humble founders. Its utter and speedy eradication from among men, seemed to be certainly threatened, not less from the apparent insignificance of its adherents, and the determined hostility with which they were continually beset, than from the opposition of its principles to the natural inclinations of the human heart Yet, contrary to all human calculations, it fell not. Its blessed and blessing course was still onward. Each succeeding obstacle, by which its path was obstructed, served but to develop latent energies and capacities which seemed inherent in the system itself, and which always proved sufficient to meet the occasions that called them forth. The devout and rational Christian, as he contemplates the glorious history of his faith, feels more and more assured of its divine origin, and he points to that history as presenting an answer, full of weight and power, to the sneers and cavils of the sceptic; while all men, who can comprehend and feel the nature and force of an argument, concede that he is justified in attaching this importance to the lessons of the Past.

To the same Past, also, without subjecting himself to the charge of impiety, or presumption, the intelligent Mason may appeal for the warrant of a belief that the Institution to which he belongs, was not merely a device of man for the furtherance of his own purposes, and that it has ever received the peculiar protection of Heaven. Such a work, had it been of man, would, long ago, have come to naught; for its origin is almost lost in the remoteness of antiquity; it has encountered opposition and persecution in every age and every land; it has met the assaults of its foes with no other weapon than a patient and firm endurance; and its proud motto—"*semper eadem*"—still remains unfalsified. The blind rage of Ignorance and Prejudice; the open opposition of jealous Power; the tortures of a barbarous Inquisition; the anathemas of a bigoted Priesthood; the envenomed tongue of Slander; the malice of baffled Curiosity, and the acrimonious phillipics of political demagogues, who vainly thought to leap from the ruins of our Order into the high places of authority,—all these, and more, have been met and successfully resisted. Our venerable battlements are yet unshaken by the conflicts of so many ages, and scarcely exhibit a trace of the fierce strife that has been directed against them by the countless generations of foes who are now forgotten.

Are we not, then, warranted in pointing to the history of our Order in every age; to the adverse influences by which its beneficent career has been opposed; to the absence of the elements of political power in its organization; to its silent and uniform prosperity; and to its wonderful identity in every clime and every adversity, as a proof that the guardianship of the Supreme Grand Architect has ever been over us? And why should we hesitate to believe this? Is not our Order, my Brethren and Companions, founded upon that Great Light in which we see the revealed will of our Creator? Is not its purpose and tendency to make men better—to cultivate and keep alive every warm and generous sympathy—to repress the engrossing selfishness of our nature, and to inspire sentiments of active and abounding benevolence—to beget mutual confidence among ourselves, and to foster and cherish all "the sweet charities of life"—to enforce, by gentle but powerful means, the discharge of the social and moral duties—to restrain the passions, refine the understanding, and improve the heart? This is not an undeserved eulogy; in proof whereof I appeal to history and observation to declare whether the world has ever seen sublimer models of moral virtue than have been formed by the contemplation and practice of the truths and precepts of Masonry, and whether men who have been eminent for the Bible, have not in all ages been eminent for their attachment to the principles of our Order. True, Masonry is not the equal, or rival, or aught more than the humble handmaid of revealed Religion. She does not aspire to the station, while she cannot discharge the duties of her mistress. Such, indeed, has ever been their mutual relation. Masonry, from the days of Solomon, was proudly cherished by the Jewish Church, as being intimately connected with the highest glory of their tribes. The King and the Priest alike delighted to do her honor. And since the Christian era, devout men of every official grade, Apostles, Fathers, Prelates, have bowed at our altars and acknowledged and manifested, the excellency of our Institution. The array of the great, and the wise, and the good, who have signalized themselves by devotion to our Fraternity, has been too often presented to the world to render it necessary that I should now refer to the illustrious personages who have augmented their honors by their association with us.

Primarily, indeed, our Institution is of a benevolent character. It rests upon the foundations of "Brotherly love, relief and truth." It delights to relieve the sufferings of the distressed; to pour the oil of consolation into the wounds of the mourner; to wipe the tear from the cheek of affliction; to guard the purity of female virtue; and to supply, so far as it can, the place of a husband to the bereaved widow, and of a father to the desolate and friendless orphan; and, while it is engaged in this, its chosen work, it courts not the public gaze nor bloweth the trumpet like those whom our Saviour reproved, but is content with the consciousness of duty discharged. "Silence and secrecy" in regard to our doings are inculcated as virtues. Hence it is that, often, Misery is comforted, Distress relieved, and the tear of Sorrow dried, as by an unseen hand; and never, until the veil which divides this from the other world is withdrawn, can it be truly known how much of unostentatious good has been silently accomplished through the influence of our Order, which, like a hidden stream, causes to spring forth and flourish, in the midst of surrounding sterility and desolation, such verdure and flowers and fruits as would seem to belong only to the gardens of a Paradise. The highest encomium of Masonry, however, is this: that while she has wiped away innumerable human tears, she has never yet caused one to flow.

In the earlier ages, Masonry had a two fold character, being both operative and speculative; and, as a bond of union and defence, as well as for purposes of instruction and improvement, every implement and practical detail of the art was illustrated by, and hallowed by its association with, an allusion to some great moral truth or virtue, which was thus continually inculcated upon the minds of the initiated while they were engaged in their labors. Subsequently, when the lights of knowledge and science had become more generally diffused among all classes of civilized men, we gradually obliterated the operative feature of the original system, preserving, however, all the peculiar and distinctive traits of speculative Masonry. Our first, as well as ultimate object being to improve the character, and, by consequence, to enhance the happiness, of every individual coming within the sphere of our influence, we have continued still to convey the most important moral lessons through the medium of symbols selected from Masonic art; the Bible, which was so long preserved, remains as of yore, continually open upon our altars, as the constant rule and guide in all our actions, and as the arbiter, from whose decision there is no appeal, in all matters of conduct; we recommend and encourage the cultivation of every liberal art and science by which the mind can be expanded and the mental faculties improved; we sedulously endeavor to purify the minds of our Brethren from the malignity of passion, and to prepare them for the reception of truth and virtue; and it is because we have done, and continue to do, all this, that Freemasonry is, and has been, what we declare it to be, a blessing to our race. It is a blessing, because it eventually leads men to fix their eyes on the most sublime and important truths of revealed religion, when, otherwise, they would forever have remained ignorant of those truths; because it makes good citizens of countless numbers, who, unrestrained by the influence of Masonry, would have been miserable outcasts and vagabonds; and, in short, because it aids and cherishes religion wherever it meets her, and adopts her principles and imitates her actions where she is not.

Freemasonry has ever been the strenuous advocate of learning. She has never received the slavish doctrine that "Ignorance is the mother of Devotion," nor does she believe that Ignorance can be the parent of aught else than Superstition, Error, and Vice.

The Constitution of our State has declared the policy of our people in regard to institutions of learning. By that instrument it is declared that—"Religion, morality, and knowledge being necessary to good government, the preservation of liberty and the happiness of mankind, schools and the means of education shall forever be encouraged in this State." Since the adoption of that Constitution, more than thirteen years have elapsed, during which period nothing whatever has actually been *done* in furtherance of the declared policy of the State; and, meanwhile, our people have been "perishing for lack of knowledge." At length, however, from a fund long since consecrated to purposes of education, and which has been suffered by the guardians of the public interest, to be shamefully mismanaged and seriously impaired, *some* provision has been made for "the means of education." This beautiful, healthy, and fertile spot has been selected as the site of a University: abundant means have been appropriated to erect the necessary buildings: ample powers have been invested in a body of trustees, who ought, if any men can, to command the confidence and respect, of the people of the State; and the experiment is now about to be tried in earnest, whether or not an institution of learning can be established in the South-West upon a permanent foundation. In the result of this experiment, every individual in the State ought to feel a deep interest, and the members of the Masonic Institution, as a body, are here today for the purpose of declaring, through the peculiar ceremonies with which they have proceeded to lay the corner-stone of the principal edifice, that they heartily co-operate in the enterprise which is here commenced, and that the cause of learning is identified, in their estimation, with the cherished policy and highest interests of their Order.

It is especially fitting and appropriate that the first stone of such a structure as this is designed to be, should be laid under the auspices of a Fraternity, originally composed of operative workmen, and whose constant and undeviating aim has ever been to diffuse the lights of knowledge and science among mankind. Every well instructed Brother present, while he was performing his part in the ceremonies which have just been concluded, must have been led to recollect the spot and position in which he was placed after his initiation; the reason then communicated to him, why he was so disposed of, and the moral lesson by which the proceeding was illustrated and explained. He sees a meaning and a beauty in the ceremonies of laying that corner-stone, which is not disclosed to others. One of the first lessons inculcated upon the minds of our members, relates to the duties which they owe to their country. They are enjoined to promote the good of society, and, generally, to lend their aid to every measure by which the interests, the honor and the welfare of their fellow-citizens may be advanced. We cordially concur, therefore, with those who most ardently desire the permanent success of the Institution that is here to be established, both because we know that the means of education hitherto afforded in this region, have fallen far short of supplying the wants of our people, and because we believe that the blessings of social order and civil liberty, in their highest perfection, will surely follow in the path of mental cultivation.

The establishment of numerous collegiate institutions has been attempted at different periods, in various portions of the South-West, but, from some strange and almost unaccountable fatality, nearly every one of such attempts has resulted in failure and disappointment. Although vast sums of money have been lavished upon these splendid abortions, we find few men, educated within their halls, who can declare, with any just pride, WHERE they were educated. In consequence of these failures in this portion of our country, our youth are sent, for the purpose of being educated, to distant parts of the Union, at the important and critical period of their lives when their opinions, characters and habits are about to be formed; they are removed from the atmosphere of home, and surrounded by new influences and associations, which are insensibly but surely yielded to, and which render them, when they return to the land in which their lot is cast, foreigners in sentiment and feeling. This state of things ought not to continue, and it need not, if we will but improve the means that lie within our grasp. There is no good reason why an institution may not here be founded, which shall rank with the first in any portion of our confederacy. This may be attained by the force of sound public sentiment, aided by judicious legislation, and the men of this generation may yet live to realize the hopes that are now cherished in regard to this infant enterprize.

Our form of government is complicated and peculiar; unlike any other that ever existed. It is based, however, upon the broad and eternal principle that *the people* are the only legitimate source of all civil authority; and it depends wholly for its efficiency, permanence and success, upon the popular intelligence and virtue. As patriots, then, every one of us is interested in the welfare and prosperity of the State University, for to it we are to look for the finished education of the young—the future hope of our country—in this region. It is not to us a matter of indifference whether those who are to succeed us as inheritors of the legacy of freedom bequeathed us by our fathers, shall be intelligent and virtuous citizens, or grow up in ignorance and vice, for we owe a debt to posterity which is not to be lightly estimated or easily discharged.

When the greatest conqueror of modern times was standing upon the plains of Egypt, and wished to incite his soldiers to high deeds of daring, and to inspire them with redoubled energy in their work of slaughter and destruction, he reminded them that "forty centuries were looking down upon them from the tops of the pyramids," in whose presence they were marshalled; and this allusion to the Past was not without its effect upon the minds of his legions. We would refer to the Past only as affording lessons from which the present generation may derive useful instruction, and rather point to the unseen Future, for incitements and encouragements in relation to the work which is here commenced today. Let this Institution succeed, and no man can estimate the influence that will be exerted for good, through its agency, upon the generations who are to succeed us. It will be demonstrated that our youth may be educated at home as well as abroad; and the example thus afforded, will be contagious throughout this and the adjacent States. We lack not, in our midst, abundance of native talent, which requires only the polish of education to exhibit its latent brightness. Here, the mind which is destined to rule wisely, or overturn our government, may receive such a bias as to render this University a lasting blessing to our country and our race; for, a single well cultivated intellect, may exercise an influence which shall change the moral or political condition of the world. One mind, here trained and disciplined, may impress its character upon an age; and the impetus of its first efforts, like the accumulating momentum of falling bodies, may descend with increased effect upon future generations. It is not for us to say how many poets, orators, statesmen, divines, may here be formed; but if the experiment here to be tried shall fail—which heaven avert—we know that posterity will reap no advantages from our labors and expenditures in this behalf; and that the list, already far too long, of failures of a similar description, will be extended only to damp the ardor and paralyze the exertions of others, who, without such an example before them, might have done something for the diffusion of knowledge among men, and the consequent promotion of human liberty and happiness. Upon the men of this generation, and mainly upon those by whom I am surrounded, the success or failure of this enterprize depends. Let us each, then, resolve so to act as to ensure success, if practicable; and then, should failure ensue, despite our best efforts, we may place our hands upon our hearts and declare that the result, so painful and mortifying, is not attributable to any neglect or default of ours.

GRAND CHAPTER OF MISSISSIPPI.

Having obtained the consent of the General Grand Royal Arch Chapter of the United States of America, authorizing the subordinate Chapters of the State of Mississippi to form a Grand Chapter, four of said Chapters met in convention, at Masonic Hall, in the city of Vicksburg, on the 18th of May last, and duly organized:—Whereupon, they proceeded regularly to constitute a Grand Chapter for the State, and elected and installed into office the following Companions:

M.·. E.·. B. S. Tappan, G. H. P.; A. Hutchinson, D. G. H. P.; Charles Abbot, G. King; W. F. Stearns, G. Scribe; E.·. Thos. J. Harper, G. Treas.; Wm. Wing, G Sec'ry; T. C. Thornton, G. Chaplain; Jas. Trowbridge, G. Marshal.

The Grand Chapter adjourned to meet again on the 2d Monday in January next, at the seat of government, city of Jackson.

CORRESPONDENCE.

Calcutta, Jan. 11th, 1846.

On Saturday morning, the 27th ultimo, the Craft of Calcutta proceeded in procession from the Freemasons' Hall to the Cathedral, where an eloquent sermon was preached by the Venerable Arch. Dealtry, Bishop of Madras, attended with several clergymen. After the sermon, a collection was made in aid of the poor and distressed portion of the people in Ireland, which amounted to about 900 rupees. The Brethren then returned in like order as before, to the Hall, whence they severally dispersed to their respective avocations.

In the evening, the District Grand Lodge resumed its labors. The annual elections took place, and a few new appointments were made. The present Grand Officers are as follows:

R. W. Bros. Burlton, Off. P. D. G. M.; Leith, Sen'r P. G. W.; Chaunce, J. P. G. W.; S. Smith, Reg'r.; J. King, Treas.; J. J. L. Hoff, Sec'ry.; W. Bros. M. S. Stomton, S. P. G. D.; W. Wallick, J. P. G. D.; R. Frith, P. G. S. of W.; W. A. Moultrion, G. D. of C.; L. Clark, G. S. B.; A. Hamerton, G. Organist; W. F. Hair, G. S. B.; J. Ward, G. P.; Bro. J. A. Davidson, Tyler.

The ordinary business of the evening having been disposed of, the P. G. M. very eloquently addressed the Grand Lodge on the subject of the present and anticipated distress in Ireland, consequent on the failure of the potato crop, and forcibly reminded them that a Mason's charity, like his Lodge, should know no bounds save those of prudence. W. Bros. Clark, Hamilton, and King, severally warmly advocated a liberal donation, and the sum of 800 rupees, was unanimously voted by acclamation. R. W. Bro. Bereton, representative from the Grand Lodge of E. to that of Ireland, briefly but feelingly returned thanks in the name of the Fraternity of Erin.

The labor of the evening having been thus happily terminated, the Brethren repaired to the Banqueting Hall, where a liberal supper had been provided. After the cloth had been removed, and the usual toasts drank, the Off'g P. G. M. gave "The Health of the Grand Masters of Ireland, Scotland, America, and all Masons working under their Hirams." This called up W. Bro. Teulon, the representative of the G. Lodge of Texas, who briefly returned thanks in the name of the Fraternity of America, and R. W. Bro. Burlton, who, after again alluding to the very munificent donation which had just been made, returned thanks in the name of the Fraternity of Ireland, and observed that he should take an early opportunity of making known to the M. W. the Grand Master of that country the liberal generosity of Eastern Craftsmen. It being Saturday evening, the party broke up about 11 o'clock.

The following sums have been already subscribed by the Fraternity of Calcutta, towards the relief of the poor in Ireland:

	Rupees.
Collection on St. John's Day,	900
Donation of Grand Lodge,	800
" of St. John's Lodge,	250
" of Industry and Perseverance Lodge,	1500
" of Anchor and Hope Lodge,	250
	3700

MASONIC INTELLIGENCE.

ENGLAND.

The Anniversary Festival of the "Royal Freemasons' School for Female Children," was held in the Freemasons' Hall, London, on Wednesday, the 20th of May. The Right Hon. the Earl of Zetland, M. W. G. M., in the Chair. About two hundred and forty Brethren sat down to banquet—among them a more than usual number of Grand Officers. The musical arrangements were conducted by Bro. Jolley and his pupils, assisted by the Misses Williams, the veteran Bro. Blewett, and other vocal friends. The programme of the songs, &c. was circulated, and among other very effective pieces, was the following hymn, written for the occasion, by one of the best friends to the charity, whose tearful eye, as the hymn was sung by the children, gave proof of his estimable heart. Brother, we envy thee! Let the reader judge the effect, as the children sung the following beautiful hymn, composed by Bro. T. Jolley, jr.:—

HYMN SUNG BY THE CHILDREN.*

God, the great Architect of heaven,
  With one almighty word,
Called forth this world from chaos wild,
  Whilst angels round ador'd.
He formed man with heart as pure
  As seraphs in his sight;
But sin, with loathsome guile crept in,
  And cast o'er earth a blight.

Then 'gan the herbage of the field
  To wither and decay,
The flowers to hang their fainting heads,
  To droop and die away;
And man, now heir to grief and woe,
  Forgot his Maker's praise,
Till He was sent who conquer'd sin,
  Man's heart once more to raise.

So we, the children of your care,
  Were left to pain and woe,
But now are brought to know the source
  From whence our blessings flow.
For, Faith, and Hope, and Charity,
  With kindly influence mild,
Have led your hearts with one accord,
  To bless a Brother's child.

To God our praise, to you our thanks,
  Forever shall be given,
And with united voice we'll sing
  Hallelujah loud in heaven.
      Hallelujah, praise the Lord.

The children then walked in procession round the hall. At first, they gleaned smiles and gratulations; but as those of the tenderest age brought up the rear, with the excellent matron, Mrs. Crook, the heart overflowed, and the sensation became almost painful. The company rose as a Brotherhood, pledged to support the orphans of the departed or the unhappy, and the thought was a determination to redeem the moral pledge. Enough—upwards of one thousand guineas were collected. The Grand Master was all condescension and kindness. He addressed the child who received the medal, in so affecting and benevolent manner, as drew tears from many an old Mason. Where so many contributed with ready liberality, it would be invidious to mark out any; but we cannot pass over the Treasurer and Bro. Petit, the President, (Lord Suffield,) and members of the Board of Stewards, who were liberal contributors, nor Bro. Parvicini, who last year gave

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*Written for the occasion by a Brother Mason, and composed by Bro. T. Jolley, jr.—*Quarterly Review.*

fifty guineas. Bros. H. A. Hoare, Goldsworthy, and General Cooke, of the United States, each gave fifty guineas.

The ladies in the gallery shed a halo over the meeting, appearing like angels opening wide the gates of charity. The Stewards did their duty, and were rewarded by the merited praise of their fair friends. All was happiness and delight.

FRANCE.

Paris.—The R. W. Br. Las Cases, Dep. G. M., has signified his intention of retiring, owing to his age and increasing infirmities.

Complaints have been made to the Grand Orient of France, that gambling had been allowed in a Lodge in Villefranche, contrary to the law of Masonry.

On the 5th of May, the Grand Orient gave their decision upon the complaint made by the Lodge at Avignon, that at a recent meeting, two of the members had each introduced a friend, the one being an officer of the regiment of which the other was corporal; but that the conduct of the former was highly indecorous and improper to the corporal, his *equal in the Lodge*. An admonition to behave more in keeping with his obligation, for the future, was sent to the officer.

Marseilles.—Bro. Gueidon's motion in the Lodge of "Perfect Sincerity," that, on the days the Lodge meets, bread should be distributed to all the poor in the town, was unanimously carried: the first distribution took place at the last meeting.

Considerable difficulty has been experienced in devising a plan to prevent Masons begging in this place. The propositions were—1st, To collect into one hand all the sums that have hitherto been given by Lodges and individuals, and empower the holder to give it as the objects require it; 2d, To appoint a committee to investigate all applications, and if satisfactory, to obtain employment for the applicants; 3d, To unite the two plans, and relieve with money for immediate use until work can be procured.

Melun.—The children of Hiram having ascertained that a member of the Lodge was in great difficulties, but that his pride prevented his making it known, sent him, anonymously, a considerable sum of money, by which he has been enabled entirely to recover himself.

Rouen.—A lottery for the benefit of the funds, took place on the 27th of April, in the Town Hall: the profits amounted to 700 francs.

The two Lodges at Besancon will be united under one warrant from this time.

SWITZERLAND.

Berne.—The "Lodge of Hope" has notified by circular, that the working, as there performed, is no longer applicable to the times; and, in future, essays on various subjects will be read. Attention is particularly directed to lectures on Natural History and the spirit of Freemasonry.

GERMANY.

The following German Lodges have, through written documents, made known their sentiments upon the subject of religion, as connected with Freemasonry:—Nuremberg, Breslaw, Stuttgard, Treeves, Cologne, Birkenfeld, Worms, Goslar, Bayreuth, Erlangen, Konigsberg, Kyritz, Sorau, Dresden, &c. They are all opposed to the introduction or continuation of any religious tests in Masonry.

Bielefeld.—A warrant for a new Lodge has been issued for this place, to be called "German Faithfulness." A new Lodge is likewise opened in Detmold, named "The Rose in the Teutonburg Forest."

Dusseldorf.—A circular makes us acquainted with the gratifying intelligence that the interest of the money invested by the Lodge "Three United," is now sufficient to relieve necessitous cases.

Erlangen.—The Lodge "Lebanon to the Three Cedars," has founded a fund for relieving widows and orphans of Freemasons.

UNITED STATES.

MISSISSIPPI.

We continue our extracts from the proceedings of the Grand Lodge of Mississippi. The following is from the report of the committee on foreign correspondence:—

FLOURISHING CONDITION OF MASONRY.

"Where but a short time since, the savage Indian roamed the undisputed lord of the soil, Masonry is now flourishing: numerous Lodges have been established, and the sound of the gravel hails us on every hand. Where, ten years ago, the light of Masonry was so obscured by the mists of ignorance, passion, and prejudice, that all the Lodges were closed and the craftsmen ceased from their labors, a brighter day has dawned, our Brethren have resumed their Masonic implements, and now, where, recently, all was silent and desolate, the onward progress and prosperous condition of our Fraternity are such as must gladden the heart of every true friend of our ancient and honorable Order. The returns of all the Grand Lodges submitted to your committee, exhibit a large numerical increase, and the manifestations of true Masonic principles, as shown in the establishment of Masonic schools, and provisions for objects of Masonic charity, are as numerous as the Lodges whose returns we have inspected."

GRAND LODGE CERTIFICATES.

"Inasmuch as a great number of our sister Grand Lodges require of Masons coming from points beyond their jurisdiction, the production of Grand Lodge certificates, showing the good standing of the bearers in the Lodge to which they belong, your Committee trust that this Grand Lodge will take such action as will enable those of our Brethren who visit the Lodges of other States, to avail themselves, whilst abroad, of the privileges of our Order."

GENERAL GRAND LODGE.

"The following resolutions of the Grand Lodge of Maryland, referred to in the address of our M. W. Grand Master, were referred to this committee:

'Resolutions adopted by the Grand Lodge of Free and Accepted Masons of Maryland, at the May Communication, 1845:

'1. *Resolved*, That this Grand Lodge approves of the formation of a General Grand Lodge, and invites the co-operation of all sister Grand Lodges, by the appointment of delegates to meet in convention, for the purpose of reporting to the various Grand Lodges a Constitution for the government of a General Grand Lodge, so soon as the same may be approved by a majority of the Grand Lodges.

'2. *Resolved*, That the several Grand Lodges in the United States that agree to the proposition of this Grand Lodge to form a General Grand Lodge, be requested to send delegates to meet in convention for that purpose, in the city of Baltimore, on the first Thursday after the Third Tuesday in September, 1847,—and that the Grand Secretary communicate this resolution to the Grand Masters and Grand Secretaries of all the Grand Lodges in the United States.'

With the lesson before us afforded by the fact that a General Grand Chapter of Royal Arch Masons has long been in existence in America, and that great benefits, unmixed with evil, have resulted to Royal Arch Masonry from its plan of general government, it occurs to your committee that it would be wise, if practicable, to adopt a similar plan for the government of Symbolic Masonry.

The practical operation of such a plan would be most salutary, in the opinion of this committee, in securing uniformity of work throughout the Union, and in preventing conflicts between different Grand Lodges in regard to questions of jurisdiction, which may be frequently expected to arise in the course of the settlement of our now unoccupied territory. A General Grand Lodge, if established, should certainly be a body of limited jurisdiction, and it would probably be best to adopt, as its basis, the principle of representation which obtains in the Federal Government of the U. States."

FUND FOR EDUCATIONAL PURPOSES.

The following report was submitted by Br. C. B. New, and laid upon the table. It is an interesting report, and we take pleasure in transferring it to our pages:

"A majority of the committee to whom was referred the 'propositions' of Bro. Finley, Agent of LaGrange College, of Kentucky, have resolved that it would be inexpedient for this Grand Lodge to adopt the plan suggested by our distinguished Brother; and with this action they have thought their duties to have ended; but a part of your committee, regarding the subject of education with deep interest, believe this not an unfit time to present to the Fraternity of Mississippi, some suggestions for the creation of a permanent School Fund; and therefore beg leave to submit the following minority report.

Your committee beg the indulgence of their Brethren, whilst they assert, that, in their humble opinion, the Fraternity often spends more in what may be styled 'keeping up the Institution,' than in doing good; and that society now expects of us a more spirited *public* manifestation of the utility of the Order, than has been our good fortune yet to achieve. It is now time that we should direct our attention to the future prosperity and usefulness of Masonry, and regard with less solicitude the immediate wants—the individual and sectional interests of the Craft. To be fully satisfied of the truth of this proposition, it is only necessary for any one to take a hasty survey of the circumstances surrounding us—the tendencies of the age, and the organization of the Institution of Masonry.

The present age is marked by a restless desire of progression: the civil, religious, and political worlds are on the march;—even the humane, the charitable of all orders, are envious of each other, and rivals in the art of doing good. Onward moves the great mass of civilized life, whilst the philosopher and the philanthropist alike contend in the improvement of the moral, intellectual, and physical condition of man; and now, since the spirit of the Baconian philosophy is awake, utility its grand aim, the progress of society cannot again be stayed, till all mankind are enlightened and happy. The time has passed when the lover of the mysterious may be won to our ranks by pointing him to the venerable columns of our gorgeous temple. Society, the world at large, now demand of us *fruit,—practical* evidences of the utility and value of the Order.

In this state of things, Masonry must not, cannot be idle, and yet fulfil the great destiny which it is her privilege to accomplish. Where are the works of this Grand Lodge, exhibiting to the world the fact that Masons are the friends and benefactors of man? The heart of the Mason may rejoice when he casts his eye upon his Brethren in other States, lending their best energies to every noble public enterprise; but what have *we* done, that we can claim any part of the merit won by our Brothers abroad? True, we have accomplished some good in secret, much of which we could wish may live after us; but is not 'the good that men do, oft interred with their bones?' This is peculiarly applicable to Masonry in Mississippi—like some hidden stream, wending its way through the caverns of the earth, whose crystal drops are only here and there rescued from their hidden depths—so the deeds of Masonry, gliding silently upon the under-currents of life, can alone be appreciated by the initiated, till those streams of life mingle with the ocean of eternity. Let us now open new wells to our hidden fountains, draw forth their refreshing waters, and offer to all who thirst.

There is nothing in Masonry to forbid this. To give in secret is our duty, and it is likewise incumbent on us never to boast of our charity; yet this duty cannot interfere with the present necessity of promoting the public spirited enterprises of the day. We must move onward with the age. The spirit of the times has already been felt in the Lodge, and an impetus has been given by the benevolent exertions of the Fraternity, which, if sustained, must greatly advance the usefulness, and do much in elevating the character of the Order. This is as it should be: Masonry, surrounded and watched by jealous eyes, cannot pause in the great march of human improvement, without falling into oblivion and disuse. Our Brethren in other States have seen the dangers which threaten our Institution: they have watched the progress of events, and feel the necessity of making a more public demonstration of the deep interest they have in the prosperity of their fellow-men. These exertions, though limited to a few generous spirits, are felt in their benign influence, throughout the Masonic world. As Masons, as philanthropists, we, the Masons of Mississippi, cannot look upon these noble works—works with which, perhaps, the very existence of the Order may be connected—without feeling a desire of aiding their advancement.

Your committee hesitate not in saying, they know of no object legitimately falling within the scope of Masonry, which can bring to the Order such rich harvests of fruit, and at the same time effect an equal amount of good to society, as the education of the poor. They would, therefore, earnestly recommend to the Grand Lodge, the propriety of directing its means, and concentrating all its energies to the promotion of this benevolent enterprise.

With the present limited means of this Grand Lodge, it would be inexpedient to attempt the establishment of Common Schools, or the erection of a College under the patronage of this body; but your committee believe measures may be adopted, by which a very great amount of good can be at once obtained, great public confidence secured in the Fraternity, and the creation of a School Fund effected, which may hereafter enable us to rival our Brethren in other States, in their deeds of charity. All this may be accomplished by the adoption, on the part of this Grand Lodge, of a *system of uniform and rigid economy*,—limiting its expenses to objects of indispensable necessity; concentrating all the surplus funds thus created, and investing them in a manner that shall aid in the establishment of a permanent School Fund.

It may be seen on reference to the Journal of this Grand Lodge, published in 1845, that in the year 1844, the number of regular members of Subordinate Lodges in the State, amounted to 1289; and that 943 degrees were conferred during the same period. At the usual charges, these items would bring to the Grand Lodge an annual revenue of $2,232. By the report of our Grand Secretary, we learn that the sum of $782 91, paid all demands against the Grand Lodge for mileage and per diem of representatives. The rent of rooms attached to the Hall, and the proceeds arising from the granting of dispensations, charters, and other items, will swell the latter amount to at least $1,000; which sum your committee deem amply sufficient for all necessary purposes of this Grand Lodge.

Now, if the Grand Lodge will confine itself strictly to the duty of raising a School Fund, taking the year referred to as an example, the annual revenue of this body, after satisfying all indispensable demands, will afford every year an overplus of $1450, which may be set aside, and designated as 'the Permanent School Fund.'

That this fund may not be idle, but in order that we may at once realize from its proper employment, some benefit, and at the same time prepare for future usefulness, your committee would recommend that the M. W. Grand Master, the R. W. G. Secretary, and the R. W. G. Treasurer, be authorized annually to invest the whole amount of the surplus revenue in such manner as they may deem best; the interest of which they may lay out in the purchase of Scholarships in the LaGrange College of Kentucky, a Masonic institution, under the patronage of the Grand Lodge of that State.

A Scholarship entitles the holder to send one student for five years, the cost of which is $50. At 8 per cent. the interest upon the first year's surplus would be more than sufficient for the purchase of two Scholarships, and by the continuance of these means, with the increase of this fund the second year, five Scholarships could be procured, and thus keeping up this system for ten years, we would, at the end of that time have obtained 124 Scholarships, whilst the principal set aside annually, would amount to the sum of $14,500; which sum might then be invested in buildings, and the proper steps taken for the establishment of a Masonic College in Mississippi.

The Scholarships procured by the above means, may be gratuitously distributed among the Subordinate Lodges, and the tax now imposed on demitted Brethren, would be more than sufficient to defray all necessary expenses of students while at College. Suppose there are but five hundred Brethren in the State, not in connection with any Lodge—a number greatly below the actual—this item would bring to the Subordinate Lodges the sum of $3,000 annually; which for the first five years, would more than maintain all the scholars that may be at College; and it is not improbable that during this period, a large amount of this fund might be obtained, in aid of 'the permanent School Fund.'

It may be remarked by some, that the permanent fund here contemplated, is insufficient for the purposes held in view. But let the corner-stone be once laid by this Grand Lodge, then the Brethren throughout the State, seeing in this an earnest of design on the part of this body, would not hesitate to assist in the completion of the work. To say nothing of individual efforts—of donations and of bequests—the Lodges would promptly respond to a call of this body in behalf of an object of such manifest utility to the Fraternity and the public. They could without any inconvenience bear an additional tax of one dollar on every regular member returned.

To recapitulate:—Supposing this system is adopted for the next ten years, and the measures suggested are concurred in by the Lodges of the State; then there would accrue to the permanent School Fund the following sums, viz:

Surplus fund of the Grand Lodge, ...	$14,500
From demitted Brethren, necessary for support of indigent youth, say $1000 per annum, making in all, ...	10,000
From regular members, in addition to present dues, $1289, making in all,	12,890
Total, ...	$37,390

Your committee have their sympathies deeply enlisted in behalf of this noble work of their Brethren of Kentucky, and they anticipate to the Order at large, great good from their charitable labors; and while anxious that the Grand Lodge of Mississippi should share in the gratification and benefits growing out of this wise and liberal policy, yet they cannot contemplate with complacency, the idea of this body abandoning all efforts in adopting some measures for the establishment of a Masonic College in our own State.

By the adoption of measures herein recommended, your committee believe very great good may be accomplished, the beneficial effects of which, both at home and abroad, may at once be felt; while at the same time, the foundation may be laid for the creation of a fund which, in the course of a few years, will be sufficient for the endowment of an institution of learning that shall prove, in our day, not only creditable to Masonry and humanity, but to which science and virtue in after times, may point with exulting pride, as a monument of the liberality and wisdom of the Order.

In accordance with these sentiments, and for the object of creating a permanent fund for educational purposes, and moreover, that we may assist our Brethren of Kentucky, in their laudable undertaking, your committee beg leave to submit the following resolutions. C. B. New."

The resolutions accompanying the report, refer to various methods of curtailing the expenses of the Grand Lodge, the principal of which were, that all objects of charity should be referred to Subordinate Lodges, and that all expenses of called sessions of the Grand Lodge should be paid by Subordinate Lodges in the vicinity of the place where the Grand Communication may be held. The remaining resolutions provide for the creation of the permanent fund, and its manner of investment, as pointed out in the report.

INDIANA.

We continue our extracts from the proceedings of the Grand Lodge of Indiana:—

MASONIC FARM SCHOOL.

Agreeably to a resolution, passed at the Communication in 1845, which reads as follows, viz:

"*Resolved*, That a committee be appointed to inquire into the expediency and policy of purchasing, or receiving by donation, a farm, to be used for the benefit of the widows and orphans of Master Masons—said committee to report to the next Grand Annual Communication"—

The following report is submitted:

Your committee think it *expedient*, because it can be accomplished. They think it *politic*, because it would be a monument of your benevolence, to be known and seen of all men. For we may subdue our passions, control our prejudices, and live as becomes the devoted followers of our Order, these being only passive virtues. Yet, much more is expected of us, and is to be accomplished, to secure the high title of a trusty Mason. We must superadd active good works: something of a *positive* character. This is shown more especially in an enlarged, liberal and discreet charity, that great and shining virtue which adorns and elevates the character of man; which teaches us to clothe the naked, to feed the hungry, to sympathize with the afflicted, and to minister to the wants of the destitute widow and orphan; to bind up the wounds of the broken heart, and never to permit the appeals of the worthy and necessitous to pass unheeded. It is the practice of this heavenly virtue which the tenets of Masonry inculcate upon all its members, and without which, he deceives himself who believes that he is one of us. We expect no wasteful, ostentatious display of charity—not at all. In such a holy work, we should be desirous, as we are taught, to be temperate in all things. Pomp and parade belong not to real charity. Quiet, unobtrusive, nay, *secret* relief, gives the true value and charm to the deed, and proves its disinterestedness. Let no vaunting boaster herald to the world the merit of the donor: Listen, relieve, and *be silent*.

Nor do our principles confine our charity to our own members, or their distressed families. They inculcate a more liberal, enlarged, and comprehensive charity—the whole human family.

Here, we of Indiana, the committee are fearful, have been unfaithful to our duty as Masons, in not doing *all* of our duty in relieving the distressed, and providing a home for the widow and the orphan.

The Grand Lodge of Indiana was constituted in the year 1818, and there has been funds paid every year since; but what has been done with the grand charity fund, for the widow and orphan? Nothing! Then, what practical good has ever been done by Masonry, in Indiana, by its grand charity fund? We fear the answer is—nothing.

Then let us go forward in the good work, make the necessary provisions for substantial good, and we shall see Masonry flourish in our beloved State. Let us provide a home for the destitute, let us foster it under our care, and nourish it by our free offerings and contributions, until its revenue furnish means for the education of many of the destitute children of our Brethren; and hundreds, after we are dead, will rise up and call us blessed.

In a few years, with proper care and cultivation, an establishment of this kind, like a grain of mustard seed, would become strong, and shelter many of the beloved Fraternity: And, under the genial care and influence of our Order, (for Masonry has an influence on our neighbors, and when they see our good works, they will be constrained to assist, and many, no doubt, will seek the opportunity,) spring up and grow to a mighty tree, with a rapidity which will astonish and gratify its most devoted friends; and, with prudent management and a generous continuation of our noble liberality, it may, at no remote period, extend its advantages and its blessings to every part of our beloved Commonwealth, and be found, in every village and county, dispelling the gloom of darkness and of ignorance, and enlighten the minds of the poor and helpless children of many of the Fraternity. How beautiful, how lovely, in the sight of God, and all good men, will such a blessed consummation be viewed.

A small annual contribution from each member, say not over fifty cents, the payment of which subjects no one to inconvenience, will lay the foundation of much good.

Those contributions must be with signal fidelity persevered in, till a sufficient sum to educate a number of orphan children is collected. Thus voluntarily and unsought for, returning, in a form the most admirable, to the orphan child, what his father contributed towards the creation of this great fund. Can any picture be more lovely, than that presented by such a work of charity?

Brethren, the word is, *onward!* Be engaged in this good work, till we procure a competent farm, or a quantity of land, to make a home, of a few acres, for every Masonic widow, and even some of the indigent of our Brethren.

Then, having done this, if the scoffer should inquire, what good has Masonry done in Indiana, you may put him to silence, by pointing him to this home of the widow and orphan, and he shall be constrained to acknowledge your good works

I would say to you, let no distracting spirit, no visionary plans, destroy or peril this good work. Persevere in it, and cherish it, my Brothers, as your noblest work. Nourish it by yet greater contributions. Cling to it as the ark of your safety—one of the bonds of our union—and, as proof practical, open, *operative* proof to all the world, of the sincerity of our professions, and the value of our Order.

Your committee would recommend that the necessary committee be forthwith appointed, and agents to make the trial, and, if possible, to carry into operation this great and good work.

Respectfully submitted, HUGH FERRY,
Chm'n Committee.

FREEMASON ORPHAN ASYLUM.

The following is from the address of the M. W. Grand Master:

"The fund for the purpose of establishing a Free Mason Orphan Asylum, calls loudly on the Brethren for their liberal aid, and without the action of those who really believe that charity is one of the chiefest of those virtues we profess to practice, it will languish through the period of our brief life, and the noble purpose in which we had failed, will be left for succeeding and more zealous generations to accomplish. I still hope that the examples before us, set by many sister Grand Lodges, will stimulate and arouse the Fraternity of this State to that energetic action necessary to enable the present generation to enjoy the honor and the happiness of completing what they so well began. Let me earnestly plead with you, Brethren, not to allow this matter to slumber—fix upon some plan by which its accomplishment may be assured. Let not the orphan and the widow, helpless and worthy, appeal to us in vain. We know not but it may be the lot of the dear relicts of some of us, to be driven to the sad necessity of making that appeal: would you wish *them* to appeal in vain? Reflect—be resolved to act promptly, liberally: 'exhaust the treasury of the Lodge, and it matters not. There is a treasury which is always full,—the benevolent *Masonic heart.* Its discounts are certain, if the drafts be accepted.' There are several interesting reports made by different Grand Lodges, on the plans for schools for the orphans, which are full of interest to every Mason."

Obituary.

Thomaston, Ga., Aug. 23d, 1846.

AT a meeting of the Brethren of Morning Star Lodge, held in Thomaston, on Sunday, Aug. 23d, the following action was taken by the Lodge, upon the sad announcement of the death of our worthy and esteemed Br., JAS. R. LOWE, Esq.

Through the inscrutable dispensation of an all-wise Providence, our friend and Brother, JAMES RABUN LOWE, has been taken from us in the midst of active usefulness, with a seeming deceptive future that promised the fruition of whatever the noble and laudable efforts of genius could accomplish. At 3 o'clock, this good Sabbath morning, at the age of twentyfour years, eight months and twenty-six days, he was called from loving, doting friends, the endearments of home, and affectionate relatives, to rest in the bosom of his God. We speak the words of sober earnestness and truth, and not of fulsome adulation, when we say, that Georgia never produced a young man of more inflexible integrity of character; that of the many we know and have known, perhaps few possessed in a greater degree those qualities and virtues calculated to make him an ornament to society, and the admiration of a very large circle of friends and acquaintances. We knew him from early boyhood to the period of his lamented death, and can cheerfully and truly say, (without suffering in the least a long, unbroken friendship to bias our judgment,) that we *proved* him and *tried* him, and found him honest and true, modest and reserved, affable and clever, intelligent and brave, and generous to a fault.

But yesterday he was among us, with the roseate hues of health decking a smiling face and finished person, that presented a contour of which he might have well been proud. Today, the icy hand of death has blanched that cheek and manly form, and made them fit tenants of the dark, shadowy chambers of the tomb. But yesterday, the flashes of his genius sent from a mind stored with useful learning, an enlivening charm upon everything around him: today, like lightning upon the bosom of the cloud, they have disappeared and gone forever. But yesterday, a young and promising advocate in the profession of the law, today, those lips are closed, and his disembodied spirit stands in the presence of the Great Advocate of advocates. But yesterday, the sweet and gentle sounds of music stole softly upon our ear from his favorite instrument: today, its notes are hushed, and he tunes a harp of richest melody, where all is harmony and love.

Medical skill, the kind attention of friends, nor the patient resignation of the victim, could avert the blow of the fell destroyer.

Resolved, therefore, That this Lodge bows to the will of Heaven in profound grief and humiliation, in calling a bright ornament, a true and faithful Brother among us, from his labors on earth, to that refreshment prepared under an ALL SEEING EYE, where the great ARCHITECT of the Universe presides.

Resolved, That we deeply sympathize and condole with a fond father and affectionate brother and little sister, in their sad bereavements, and mingle with theirs our tears of sorrow and regret, for the irreparable loss we have all sustained in the death of our good Brother.

Resolved, That we attend his funeral this day, at 4 o'clock, P. M., in a body, to pay the last debt which as Masons we can discharge.

Resolved, As a testimony and feeble tribute to the memory of one we truly loved and respected, we wear crape on the left arm for thirty days.

Resolved, That a copy of these resolutions be furnished the Press for publication, and a copy transmitted to the disconsolate relatives of our friend and Brother.

JNO. J. CAREY,
W. D. WOODSON, } *Committee.*
J. W. W. DRAKE,

[As the above was not received till a few days ago, we could not give it an earlier insertion.]

MASONIC CHIT CHAT.

The Gothic Mysteries.—We give in the present number, the first of a series of papers on the *Gothic Mysteries*, from the prolific and able pen of our distinguished and learned Brother, the Rev. Dr. Oliver. We cannot doubt that they will be acceptable to our readers generally,—particularly so to that portion of them who are fond of archœological investigations.

It is our intention, in the present volume, to devote a considerable portion of our pages to the history and antiquities of the Institution,—to bring to light many of the "valuable specimens" of workmanship of the ancient Craft, which now "lie buried among the ruins" of antiquity. We believe that in so doing, we shall subserve the true interests of our Institution, and add to the Masonic proficiency of at least some of our readers. We trust also in this way to be able to enhance the value of the forthcoming volume.

☞R. W. Br. Tappan, Deputy Grand Master of Mississippi, writes us that he some time since granted a dispensation for a Lodge to be held in the 1st Regiment Mississippi volunteers for Mexico.

☞We owe an apology to our private correspondents, for what may otherwise appear to them personal neglect. But when we say to them that, for twenty of the last thirty days, we have been under the influence of fever, and not able to hold a pen, they will excuse us. We are not certain that apology is necessary for any deficiency in the present number of the Magazine.

☞The committee on foreign correspondence in the Grand Lodge of Mississippi, give notice that the person holding the office of Grand Sword Bearer in the Grand Lodge of Texas, was expelled from Masonry in 1839. The Grand Lodge of Texas was, of course, ignorant of the fact, and will remove the cause of complaint.

☞Any Brother who will send us six new subscribers for the present volume, with the advance payment, shall receive the seventh copy for his services.

☞It is asked, by a Western correspondent, whether a Companion R. A. Mason, who has been exalted in the U. States, where the *six* preparatory degrees are required, would be at liberty to assist or be present at an exaltation in a foreign jurisdiction, where the R. A. is accounted the *fourth* degree? We answer in the affirmative; and our correspondent will pardon our frankness, when we say to him, that he has either forgotten, or not been *correctly* instructed in his ritual; for otherwise, the doubt involved in his inquiry, would not have arisen in his own, or the minds of his Companions. We cannot suppose there is any very extensive misapprehension in relation to this matter, and do not, therefore, feel the necessity of enlarging upon the subject.

☞Our correspondent at Milwaukie, Wis., is informed, that the amount forwarded by him on the 12th Oct., is correct. Both the Brethren named have had the work for three years. He will please accept our thanks.

☞The address of Br. Hathaway, at Pawtucket, was not received in season for the present number. It will appear in our next.

☞*Secretaries of Lodges* generally are invited to act as agents for this Magazine, in procuring subscribers and making remittances. Every seventh copy, or 15 per cent., will be allowed them for their services.

☞We have printed an extra supply of the present number of the Magazine, to enable us to meet the demands of new subscribers. It is desirable, however, that orders for the current volume should be forwarded forthwith.

☞Our agents are particularly requested to attend to the settlement of their accounts. Many of them are greatly in arrears. They are also respectfully requested to interest themselves in extending the circulation of the work, by calling the attention of the Brethren to it. We doubt not that many of them might double their present list, by a little exertion.

☞We have received a copy of the second annual report of the Board of Trustees of the Masonic College of Kentucky, but want of room obliges us to defer noticing it until our next.

☞Our learned Brother Oliver is preparing an Essay on the "Presumed Origin of the English Royal Arch."

A special meeting of the Grand Lodge of this State, will be held on the 11th inst. See advertisement.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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A LEAF FROM JEWISH HISTORY—ILLUSTRATIVE OF ROYAL ARCH MASONRY.

After the death of Solomon, ten of the tribes revolted under Jeroboam, and formed the kingdom of *Israel*, of which Samaria was the capital. The two remaining tribes of Judah and Benjamin, continued faithful in their allegiance to Rehoboam, the son of Solomon, and constituted the kingdom of *Judah*, of which Jerusalem was the capital. And thus were founded the two separate and independent kingdoms of *Israel* and *Judah*.

Israel soon fell into the grossest idolatry and licentiousness. Rehoboam, following the pernicious example of his adversary, apostatized from the true religion of his fathers: Judah also became weakened in her strength, and her people corrupt in their morals. It was in vain that a succession of inspired Prophets arose in both kingdoms, to plead with the people to renounce their errors and embrace the truth. Their efforts were unavailing. The progress of vice and impiety was unchecked. It was in vain that the Almighty threatened them with destruction. They regarded his threats and his admonitions with levity and indifference. The cup of their abominations was full. Israel fell before the strong arm of the Assyrian, and her rebellious children were scattered, no man can tell whither. A little while, and Jerusalem herself lay prostrate beneath the victorious sword of the Chaldean. Her Temple was plundered, her holy places were desecrated, the pride of her people made captive, her national independence sacrificed, and Judah became the tributary to an idolatrous power! *Then began the seventy years captivity.* Eighteen years afterwards, being the eleventh of the reign of Zedekiah, Nebuchadnezzar again besieged and took the city, made the rebellious king prisoner, put out his eyes, and sent him to Babylon, where he died in confinement. His kindred, and all who participated in his crimes, received the punishment due to their iniquities. Nebuzaradon, the general of Nebuchadnezzar's army, to whom was entrusted the charge of utterly destroying Jerusalem, stripped the Temple of everything valuable, including the holy vessels, and the two brazen pillars, and set it on fire. The city and Temple were consumed; the walls and towers razed to the ground; not one stone was left upon another: the principal inhabitants were either slain or carried into captivity, while the lower orders of the people were left in the country, to till certain portions of the land, to cultivate the vine, and to perform other servile employments. But the greater part of these fled into Egypt the same year, contrary to the advice of Jeremiah, and there miserably perished—thus completing the desolation of Judea, and the extermination of its inhabitants, conformably to the repeated threatenings of God, by his prophets, for the accumulated sins of the people.

It does not very distinctly appear how the captive Jews were employed while at Babylon. In this respect, the histories are deficient. We know, however, that Nebuchadnezzar carried away with him from Jerusalem, only the principal inhabitants, the warriors and *artisans*—leaving behind, the husbandmen and laborers, and the poorer classes in general. We know, also, that the artisans were employed by Nebuchadnezzar, in constructing extensive works, and in adorning his new capital,—that city which they so greatly improved as to render it the subject of his pride and boast—" *This great Babylon which I have built.*" These artisans were probably Freemasons—the *descendants* of those who were present at the completion and dedication of the first Temple. One of the ablest Oriental scholars of which England can at the present time boast, says, in terms, that " the Jews, during their captivity in Babylon, cultivated Masonry with great diligence, and kept up a regular communication with each other, by means of Lodges which they had established in that city."* We see no reason to doubt the fact. Indeed, to doubt it, would be to doubt that the Jews knew anything of Freemasonry. The truth of the one is involved in the other. If Freemasonry originated with the Jews—if it existed among them at the completion and dedication of the Temple—it remained with them when Jerusalem was destroyed, and they carried it with them to Babylon.†

The Jews remained in captivity 52 years after the destruction of the Temple, or 70 after Daniel and his companions were carried prisoners to Babylon. At the end of this period, Cyrus, through the intercession of Daniel, and in fulfillment of the prophecy of Isaiah, issued his royal proclamation, saying: " The Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem, which is in Judea. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, and with beasts, beside the free-will offering for the house of God, that is in Jerusalem." He appointed Zerubbabel governor of Judea, and restored for the service of the new Temple, five thousand four hundred gold and silver vessels, which had been taken from the old Temple, by Nebuchadnezzar. About fifty thousand of the Jews accepted the offer of Cyrus to return into their own country, and marched to Jerusalem under the banner of Zerubbabel. The others, being unwilling to leave the possessions they had acquired in Babylon, remained, at least, for some years longer, in Chaldea. It is probable that many of them never left it; for they were found there about the time of Christ, still in the possession of towns and districts. Among those who did return, there were probably *many*—we know there were *some*—who, fiftytwo years before, had witnessed the destruction of the first Temple.

Ezra tells us, that among the number who sought permission to go up with Zerubbabel, to Jerusalem, there were those who " could not shew their father's house, and their seed, whether they were of Israel;" and those, also, who " sought their register among those that were reckoned by *genealogy*, but they were not found." The Almighty, from the burning bush, communicated unto Moses certain words and signs, by which he was enabled to lead the children of Israel from their Egyptian bondage. In like manner Zerubbabel, the governor, and Joshua, the High Priest, and the chief of the fathers, tradition says, adopted words and signs, as marks by which the *true* descendants of Abraham should forever after be distinguished from those who " could not show their father's house, and their seed, whether they were of Israel."

Their first care, on their arrival at Jerusalem, was to restore the sacrifices and to regulate the offices and orders of the Priests and Levites. Jeshua, the son of Jozedek, was at this time, the High Priest, and Zerubbabel, the son of Shealtiel, the governor, or, Masonically speaking, the King. The third person in rank seems to have been the Prophet Haggai, who probably officiated as Scribe.

The fact is not to be doubted, that on their first arrival at Jerusalem, they were compelled to dwell in tents. Judea had been made desolate; the city had long before been laid in ruins; the Temple had been destroyed. They were, therefore, necessarily driven to the primitive tent and tabernacle,—such as their fathers, such as Abraham and Isaac, and the other Patriarchs, dwelt in, and offered up acceptable sacrifices to God. The tabernacle which Moses erected near Sinai, according to the pattern shown to him in the Mount, was partly the place of his residence as King of Israel, and partly the medium of that solemn worship which the people rendered to the Almighty. It was 55 feet long, 18 broad, and 18 high, and according to an estimate by Bishop Cumberland, cost nearly a million of dollars. It is fully described in Exodus.

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*Rev. Geo. Oliver, D. D.

†Josephus attributes to Daniel great skill in architecture, and ascribes to him the building of the great Mausoleum at Ecbatana.

Our traditions inform us, that Zerubbabel and Jeshua, erected a similar tabernacle near the ruins of the old Temple, the entrance to which was covered, like that made by Moses, with curtains of blue, and purple, and scarlet, and fine white twined linen. In it, they set up the altar, and burnt incense thereon day and night. It was in this tabernacle, that the Grand Council, consisting of Zerubbabel and Jeshua, and the prophets Haggai and Zechariah, and the chief of the fathers, probably gave audience, and heard causes, and deliberated on the great and holy work before them, and from which they issued orders and directions to the workmen, in building the second Temple.

The first year, the people were chiefly occupied in collecting materials and making arrangements for carrying on the work. At the commencement of the second year, they began to clear away the rubbish and dig the foundations. In the prosecution of their labors, the workmen, we are told by the Jewish Rabbins,* discovered a subterranean vault or cavity, the roof of which was supported by seven pairs of pillars, perfect and entire; which, from its situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of the war that had destroyed the city. This vault, which had been built by Solomon, communicated subterraneously with his palace on Mount Zion; but, at the destruction of Jerusalem, the entrance having been filled up with the rubbish of the building, it escaped observation, and was subsequently discovered as above stated. This subterraneous passage was renewed by Zerubbabel. We read of it during the pontificate of Aristobulus, the son of Hyrcanus, as noticed by Prideaux, and it was also resumed by Herod, at the building of his Temple. The Rabbins add, that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by Zerubbabel's workmen. But this is, probably, incorrect. Josiah, having purified and repaired the Temple, ordered the Ark to be brought in and put in its place, where it undoubtedly remained until it was burned with the Temple, by Nebuchadnezzar, about fifty years afterwards; and with it was also destroyed the Book of the

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*Buxtorf.

Law, which had been found by Hilkiah, in the treasury-chamber. This is thought to have been the original, and was probably the only entire copy of the Law, then known to be in existence. We hear nothing further of the Ark, nor of the Book of the Law, for 120 years, or until we find it in the hands of Ezra. The question naturally arises, How came he by it? The Jewish Rabbins say, that Josiah, being foretold by Huldah, the prophetess, that the Temple would be destroyed soon after his death; directed it to be placed in the secret vault built by Solomon, where it was found on clearing away the rubbish to lay the foundations of the second Temple. An old tradition, (and which is confirmed by the Rabbins,) informs us, that Solomon, foreseeing the destruction of the Temple, and the captivity and dispersion of the Jewish nation, constructed this arch, the secret entrance to which was known only to himself and a few confidants, and caused a *copy* of the Ark, and all things therein contained, including the Book of the Law, to be placed in it for preservation. The material difference between the tradition and the Rabbins is, that the latter mistook the *copy* for the *original*. The error, if it be such, was a very natural one. They knew that Josiah had directed the Ark to be replaced in the Temple, and they believed that it was subsequently discovered by Zerubbabel. The inference was logical. We are aware that the generally received opinion is, that the copy of the Law held by Ezra, and to which we are indebted for that now in our possession, was the true and genuine copy left by Moses. But until it can be satisfactorily shown how that copy was preserved, independently of any connection with the arch built by Solomon, we must be permitted to doubt that the weight of testimony is in favor of that opinion. We know, moreover, that the original Ark was not found in the vault, for that was one of the invaluable gifts of God, which the second Temple did not contain; and, consequently, it could not have been preserved by Josiah, in the manner stated by the Rabbins. Dr. Prideaux is of opinion, that, as the Jews found it necessary, for the celebration of their worship in the second Temple, to have a new altar of incense, a new shew-bread table, and a new candlestick, they had likewise a new Ark. We think we are warranted in saying, that the secret vault was not known to Josiah. The probability is, that in the latter years of Solomon, when, by his intercourse with idolaters, he had almost forgotten the only living God, his visits to this vault were discontinued; and the entrance being curiously concealed among the caverns under his palace, the secret died with him, and was afterwards discovered in the manner represented.

The second Temple was built, probably, on the old foundations; but unexpected difficulties impeded its progress. The people, called the Samaritans, who were the remnant of the ten tribes, but a corrupt race, made overtures to assist in the great national work. Their proposal was peremptorily and contemptuously rejected. "Ye have nothing to do with *us*, to build a house unto *our* God," was the stern reply of Zerubbabel. They were of those who "could not find the register of their *genealogy*," who "could not show their fathers's house, and their seed, whether they were of Israel." They could not give the words and signs which marked the *true* descendants of Abraham, and which were essential to their gaining admission within the veils of the sanctuary. But their influence at the Court of Persia, was such as to retard the advancement of the building, during the residue of the reign of Cyrus, as well as that of Cambyses, and Smerdis, the Magian, up to the second year of Darius, Hystaspes. At this time, through the influence of Haggai and Zachariah, Zerubbabel was induced to recommence the work. The Samaritans again interposed. The Persian Pashas of the province, Tatnai and Shethar-boznai, sent to the sovereign for instructions. Darius commanded the archives to be searched, in which the original edict of Cyrus was found. Darius, who, in all respects, (says Milman,) pursued the policy of the great founder of the monarchy, reissued and confirmed the decree. Under the protection of Persian governors, the Jews pressed forward the work, and in the sixth year of Darius, the second Temple, built on the old foundations, but of far less costly and splendid materials, was finally completed. The Feast of Dedication was celebrated with all the joy and magnificence, which an impoverished and dependent people could display.

GERMANIA LODGE—NEW ORLEANS.

This is one of the most flourishing Lodges in New Orleans. It was first established about two years and a half ago, and has since that time purchased three eligible lots of ground on St. Louis street, and erected for its own use, a spacious and commodious building. It has about seventy active members, and works in the German language, and in the York rite. It meets regularly twice a month, and is rarely without work. Its Master is, we are told, with the exception of Br. Alexander Phillips, the oldest Mason in Louisiana. The present officers are as follows: F. Brishta, M.; Phillip Willmann, S. W.; Nicholas Fielder, J. W.; L. Rose, Secretary; John Kamper, Treasurer. The great impediment to the rapid and harmonious progress of Freemasonry in New Orleans, is the accumulation of different rites in the same Lodge. If the Brethren cannot agree to practice only one rite, let them, at least, agree to keep them separate and distinct.

COMMITTEES ON FOREIGN CORRESPONDENCE.

We sometime since received a business letter from an esteemed correspondent at Tuscaloosa, Ala., in which the writer, (who is one of the principal officers in the Grand Lodge of that State,) says:

> "Our foreign correspondence for this year is increasing, and I cannot but coincide with some of our sister Grand Lodges, in their regret of the censures cast by some of the G. Lodges on each other. If errors occur, let them be corrected in a spirit of fraternal affection, and not by acrimony. It is the duty of our elder sisters, more experienced as they are in Masonic lore, should their juniors be departing from the ancient path, to lead them back to it—not, (as the M. W. Grand Lodge of Connecticut says,) by a dictatorial manner, or by using offensive language, such as to engender strife among those whose only contention should be, 'who can best work and best agree.'"

We have not been an indifferent observer of the practice complained of by our correspondent; but have long been aware that, if persisted in, it must inevitably lead to unpleasant consequences, and materially disturb that harmony and good fellowship which it is essential should subsist between the Grand Lodges. Our hope has been that the evil would correct itself. In this hope, we have abstained from all reference to it. And we do not now propose to speak of it further than to enter a general dissent to the practice. Committees on foreign correspondence are not always composed of the most experienced members of the Grand Lodge, nor are they always in possession of the requisite information to enable them to decide correctly on important and difficult questions in Masonic polity. And their reports are too often submitted near the close of the session, and generally adopted without that consideration which important discussions should receive, especially when they tend to impeach the action of another Grand Lodge. It seems to us, that the committee would discharge their *whole duty* if they were to confine their labors to a report of such *facts* as they may consider important to be made known to the Grand Lodge, and to the Lodges under its jurisdiction. If they meet with any matter which, in their opinion, requires the special action of the Grand Lodge, let one of their number call it up, and have it referred to a select committee. The subject would then be carefully considered, a special report and full discussion would be elicited, and a correct decision would, most likely, be the result. We have also had occasion to observe that these reports are not always free from personal prejudices and sectional predilections—neither of which are consistent with the just and liberal principles and universal character of Freemasonry. Brethren, when writing these reports, should not forget that they are speaking, not as individuals, but for, and in the name of, their Grand Lodge. If they would command respect and influence, they must respect the rights and the opinions of others.

FOREIGN MATTERS.

Prince Henry of Prussia, lately deceased at Rome, uncle of the King of Prussia, was the last Grand Master of the Order of St. John,—a dignity conferred on him in 1812, on the death of his grand uncle, Prince Edward of Prussia, brother of Frederick II. Fifteen members of the ancient Order of St. John are still living; the King of the Belgians is one of them. The five last Grand Masters were all Princes, of the house of Brandenburgh. The vast domains of the Order have been secularized.

The anniversary of the birth of Sir Walter Scott, was celebrated at Edinburgh, Scotland, on the 15th of August, and made the occasion of the formal dedication of the beautiful monument recently erected to his memory. The ceremonies were performed by the Grand Lodge of Scotland. We shall notice them hereafter.

The Order in Ireland, like everything else there, is affected, at the present moment, by the great distress occasioned by the failure of the potato crop. Our correspondent, under date of October 5, says, "the people, almost desperate, are daily committing violent excesses, although the wealthier classes are coming forward with an energy and zeal unexampled." The Lodges in the North Munster district, however, seem to be in a very prosperous condition.

"*The Golden Remains of the Early Masonic Writers*"—is the title of a series of volumes now in course of publication by Br. Spencer, of London. They are edited by Br. Oliver. We shall refer to them again. The same publisher has also in press, "*Stray Leaves from a Freemason's Note Book.*" Among the new works, we notice "*Histoire Philosophique de la Franc-Maconnerie*": Paris. "*The Three Oldest Records of Masonry*": Dresden. [This work is written in German, and assumes to be a general history of Masonry. Its title is deceptive.] "*An Address to Thinking Brethren*"—also in German: Dresden. "*Treatise upon the effect of Secret Societies upon the welfare of Mankind generally*"—in German. The author aims to prove the benefit of such societies, in a religious and moral point of view.

Dr. Leeson, delegate from the Supreme Council 33d, for England and Wales, recently made an official visit to the continent, and was received with marked distinction by the high Masonic authorities there.

Masonry has recently taken a new start in the Straits of Malacca, (India,) and a Lodge has been established at Singapore.

The Earl of Yarborough, Prov. Grand Master for the Isle of Wight, died on board of his yacht, at Vigo, on the 10th Sept.

DEDICATION OF THE NEW MASONIC HALL, IN THE MASONIC TEMPLE, BOSTON.

The new and beautiful Hall, recently fitted up in the Temple, for the use of the Lodges and other Masonic bodies in this city, was dedicated, in ancient form, by the Grand Lodge of this Commonwealth, on Wednesday, the 11th ult. The Hall was filled at an early hour, to its utmost capacity, by Brethren of the city and neighboring towns. The Boston Encampment, the Grand Council of Princes of Jerusalem, the Chapters and several Lodges, were present in their regalia and jewels, and made a rich and imposing appearance.

The ceremonies were commenced by a voluntary on the organ; which was followed by an appropriate and fervent prayer by the Grand Chaplain. After which, the following Chant from Br. Power's "Masonic Melodies," was sung by the Choir, led by Br. Wm. B. Oliver:

Rejoice, all ye that are assembled in the Lord,
For in safety have we met again this day:
From the hands of our enemies He hath delivered us,
And the light of His countenance is here.

How beautiful are the gates of our Temple seen!
The incense of devotion we bring unto its courts:
With thankful hearts, before its altars we here appear,
To bow down and worship before His holy throne.

Let all the Brethren, in songs of praise, unite,
For all the goodness of God unto us shown;
We will rejoice in His mercy, evermore,
While together we journey through life. Amen. Amen.

The ceremonies of Consecration were then performed by the Grand Master, M. W. **Simon W. Robinson**, Esq., in a solemn and impressive manner, and in strict conformity with ancient Masonic form and usage; during which, Nos. 21 and 22 of the Melodies, were sung by the Choir. The dedicatory prayer by the Grand Chaplain, concluded this part of the ceremonies.

The W. and Rev. Br. **Albert Case**, of Worcester, then delivered an address of great beauty and excellence, in which he briefly alluded to the custom in all ages, of erecting structures for scientific, moral, religious, and other purposes. He also referred to the ancient custom of Dedication,—the early erection of Masonic Halls in Europe, and gave an interesting narrative of the various efforts by the Grand Lodge of Massachusetts, for the erection or purchase of a suitable building for its own permanent use. This part of the address was full of interest, and new to most of the Brethren present. He next spoke of the erection and dedication of the Temple in which he was standing,—referred to the adverse circumstances under which the enterprise was begun and carried through, and paid a just and merited compliment to its projectors. He then spoke of the beautiful apartments which they were then solemnly consecrating to Masonry, Virtue, and Universal Benevolence,—complimented the Fraternity in the city on their liberality, and the committee on the good taste they had displayed in the arrangements and decorations, and the faithfulness with which they had discharged their responsible duties. He also referred to the generous donations of a beautiful *Chandelier*, by the Grand Encampment of Massachusetts and Rhode Island—of three richly carved and costly *Chairs*, for the East, by Br. Jonas Chickering, and of a beautiful and valuable *Clock*, by R. W. Br. C. Gayton Pickman,—and concluded by an earnest caution to the Lodges, against the too free admission of applicants, and the too hasty manner in which they were often passed through the degrees. The address was an able and eminently acceptable performance, and we are happy in having it in our power to state, that the Grand Lodge having requested a copy for its use, it will probably be published.

The "Concluding Melody", No. 23, was then sung:

Our Temple reared, the cap-stone raised,
Our altars blessed, Jehovah praised,
Accept, O God, our solemn vow,
Before Thy holy name to bow.

O, let each heart a temple be
Of heavenly truth and charity;
That, life passed o'er, Thy Spirit, given,
May gather all to Thee, in Heaven.

After a Benediction by the Rev. and venerable Brother, Dr. Asa Eaton, the Grand Lodge retired to their room, and the visiting Brethren to their homes.

The Masonic Fraternity in the city, have heretofore occupied the upper apartments in the Temple; but, though of more than the ordinary capacity of Masonic halls, and possessing many desirable conveniences, they were found, the last season, not to be sufficiently capacious to meet the increasing wants of the Lodges and other bodies which occupied them. It was, therefore, determined to fit up the apartments in the story next below, for Masonic purposes, for which they were originally designed. These consist of the main hall, 55 by 38 feet,—a withdrawing room, 30 feet square, and several ante-rooms. This duty was committed to the superintendence of R. W. Brs. Geo. G. Smith, Edward A. Raymond, and Ammi B. Young. They have been fitted up, as nearly as could conveniently be done, with a Gothic finish. The ceiling and walls are richly frescoed, and embellished with appropriate emblems. This part of the work was executed by Br. T. C. Savory, and is highly creditable to him as an artist. The canopy in the East, the drapery in other parts of the hall, and the permanent fixtures, are not less evincive of good taste in the committee, under whose direction the whole was designed, than of skill in the artist, Br. Edward Hennessey. Indeed, all engaged in the undertaking, have acquitted themselves in a highly acceptable manner; and our sincere prayer is, that they may long continue to enjoy the beautiful work of their own creation.

Besides the above apartments, the Fraternity will continue to improve, as heretofore, the rooms in the upper story of the building. These have been entirely renovated, and though much inferior to the new apartments, are, probably, in appearance and convenience, surpassed by few, if any, Masonic rooms in this country.

The amount expended, will not, we understand, vary far from three thousand dollars. The whole of the apartments are lighted with gas, and in the evening present a brilliant appearance. The Brethren in Boston may be justly proud of their Masonic Temple.

(Original.)

FREEMASONRY.

"The highest encomium of Masonry is, that, while she has wiped away innumerable human tears, she has never yet caused one to flow."—*Stearns's Address, in Nov. No. of the Magazine.*

Hail, hail benignant Masonry!
  A glorious boast is thine—
That in the wreath that decks thy brow,
  No tear-stained sprigs entwine:—
Though heroine of victories
  As countless as the sands,
No crime attaches to thy name,
  No blood is on thy hands.

Thy name and fame alike the same
  In farthest East and West—
Hail, hail benignant Masonry!
  The blessing and the blest.

The fame of conquering warriors,
  By blood and carnage won,
In strife where battle ends in wrong,
  As 'twas in wrong begun,—
Not such is thine, Freemasonry!
  Thou honor'd of all time:
Though *great* the warrior's victories,
  Thy conquests are sublime!

Thine is the nobler triumph,
  Which blesses and is blest,—
To visit scenes of human woe,
  And succor the distress'd;—
To cheer the orphan's loneliness,
  Dispel the widow's fears,
Bid cheerfulness resume its place,
  And wipe away their tears.

Thy deeds, though ne'er emblazon'd
  To gain the world's applause—
Though noiselessly perform'd, as meet,
  In Charity's blest cause,—
Have still a higher fame than e'er
  To warriors' deeds is given,—
Enshrin'd in grateful hearts on earth,
  And register'd in Heaven!

Hail, hail benignant Masonry!
  The blessing and the blest:
Thy name and fame alike the same
  In farthest East and West.

Boston, Nov. 1846. J. H. D.

MASONIC INTERCOMMUNICATION IN THE LAST CENTURY.

The following correspondence will be new to most, and we cannot but think, interesting to all, of our readers. It is not merely pleasant, but profitable, to recur, occasionally, to the practices of those through whom the principles, the rites, and the laws of our Institution, have been transmitted to us. By such recurrence, we are enabled to compare our own course of proceedings, and our own views of what we have learned to regard as the ancient and correct practice, with the proceedings and practices of distinguished Masonic bodies and eminent Brethren, who directed the government of the Institution long before the oldest among us entered upon the stage of existence. And, unless we are wiser than our fathers, (and we are very apt to think we are,) the comparison may be profitable to us. We, therefore, purpose, as we can spare room, to bring out, from time to time, such portions of ancient documents and old records, as we may think will be most generally interesting and useful to our Brethren.

The following are from the proceedings of the Grand Lodges of England, Ireland and Scotland, and relate to the establishing and maintaining of a "Brotherly Correspondence," between those Grand bodies; and to this may probably be traced the origin of the friendly and fraternal annual interchange of communication which is now carried on between the Grand Lodges in this country:—

"GRAND LODGE of the most Ancient and Honorable Fraternity of Free and Accepted Masons, held at the Half-Moon Tavern, Cheapside, London, September 2, 1772.

The Most Noble Prince JOHN, Duke of Atholl, *Grand Master.*

LAURENCE DERMOTT, Esquire, *Deputy Grand Master, in the Chair.*

HEARD a letter from Brother Thomas Corker, Deputy Grand Secretary of Ireland, to Laurence Dermott, Esq., Deputy Grand Master of this Grand Lodge, setting forth the state of the Craft, &c. in that kingdom, and having taken the same into consideration,

'*Resolved*, It is the opinion of this Grand Lodge, that a brotherly connection and correspondence with the Right Worshipful Grand Lodge of Ireland has been, and will always be, found productive of honor and advantage to the Craft, in both kingdoms.

'*Ordered*, That the Grand Secretary shall transmit the names of the officers of this Grand Lodge, to the Secretary of the Grand Lodge of Ireland yearly, or as often as any new choice is made; together with such information as may tend to the honor and interest of the ancient Craft: and that all such informations or correspondence shall be conveyed in the most respectful terms, such as may suit the honor and dignity of both Grand Lodges.

'*Ordered*, That no Mason (who has been made under the sanction of the Grand Lodge of Ireland,) shall be admitted a member, nor partake of the general charity, without having first produced a *Certificate* (of his good behaviour) from the Secretary of the Grand Lodge of Ireland; but upon producing such *Certificate*, he shall receive all the honors due to a faithful Brother of the same household with us.'

"The Deputy Grand Master proposed that a correspondence should be opened by this Grand Lodge with the Grand Lodge of Scotland, when they unanimously came to the same resolutions as set forth for the Grand Lodge of Ireland."

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"GRAND LODGE of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, Dublin, November 5, 1772.

The Right Honorable WILLIAM, Lord Viscount Dunluce, *Grand Master.*

ARCHIBALD RICHARDSON, Esq., *Deputy Grand Master, in the Chair.*

RECEIVED and read the resolutions of the Grand Lodge of England, transmitted by their Grand Secretary, Brother William Dickey, and having taken the same into consideration, came to the following resolution:

"*Resolved*, That this Lodge do entirely agree with the Grand Lodge of England, that a brotherly connection and correspondence between the Grand Lodge of England and the Grand Lodge of Ireland, have been, and will always be, found productive of honor and advantage the Craft in both kingdoms.

"*Ordered*, That the Grand Secretary shall continue to transmit, from time to time, the particular occurrences of this Grand Lodge to the Grand Secretary of England; and that hereafter no English Mason shall be considered worthy of their charity, without producing a *Certificate* from the Grand Lodge of England; and that we shall always consider such Brethren as may be recommended to us from the Grand Lodge of England, equally objects of our attention with those of the Fraternity in Ireland:—Nor can the Grand Lodge of Ireland omit this opportunity of testifying their high sense of the honor they have received in this invitation of a mutual and friendly intercourse, which they shall study to preserve and strengthen by every act of good offices, and brotherly love."

By Order,

Fielding Ould, jun., Grand Sec.

To the Most Noble Prince JOHN, Duke of
Atholl, *Grand Master of England.*"

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"GRAND LODGE of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in Scotland, held in the City of Edinburgh, Nov. 30, 1772.

The Right Hon. and Most Worshipful
PATRICK, Earl of Dumfries, *Grand Master.*

The Right Hon. and Most Worshipful
GEORGE, Earl of Dalhousie, *late Grand Master, in the Chair.*

IT was reported to the Brethren that the Grand Lodge of England, according to the old institutions, on the second of September last, passed a resolution and order, relative to a constant correspondence betwixt them and the Grand Lodge of Scotland; a copy of which had been lately transmitted by their Secretary, along with a letter containing the names of their officers, to the Secretary of this Grand Lodge. The resolution and letter being read, the Grand Lodge were of opinion, that the brotherly intercourse and correspondence, which the Right Worshipful the Grand Lodge of England were desirous to establish, would be serviceable to both Grand Lodges, and productive of honor and advantage to the Fraternity in general; and to promote this beneficial purpose,

"*Ordered*, That the Grand Secretary do transmit to the Secretary of the Grand Lodge of England, the names of the officers of the Grand Lodge of Scotland, elected this day; and shall henceforth transmit the names of the Grand Officers yearly, or as often as any new change is made, and shall lay such letters, orders or informations, as he may, from time to time, receive from the Grand Lodge of

England, before this Grand Lodge, their Quarterly Communication, or Standing Committee; also shall transmit such informations as may tend to the honor and advantage of the Craft, according as he shall be by them directed; and that he assures the Right Worshipful Grand Lodge of England, in the most respectful manner, of the desire the Grand Lodge of Scotland have to cultivate a connexion with them, by a regular correspondence for the interest of the ancient Craft, suitable to the honor and dignity of both Grand Lodges.

"*Ordered*, That no Mason (made under the sanction of the Grand Lodge of England, according to the old institution,) shall be admitted a member of the Grand Lodge of Scotland, nor partake of the general charity, without having first produced a *Certificate* (of his good behaviour) from the Secretary of the Grand Lodge of England. But upon producing such *Certificate*, he shall receive all the honors and bounty due to a faithful Brother of the same household with us."

"*By order of the Grand Lodge of Scotland,*
ALEX. M'DOUGALL, G. Secretary.

To the Right Worshipful the GRAND
LODGE *of England*."

REV. BR. HATHAWAY'S ADDRESS AT PAWTUCKET.

AFTER our last number had been prepared for the press, we received a copy of the excellent remarks delivered by Rev. Br. HATHAWAY, as introductory to the ceremony of dedicating the new Masonic Temple, at Pawtucket, R. I., on the 28th September. We should have been pleased to have published them in connection with the brief account of the dedication given last month; but they will be hardly less acceptable to our readers at the present time:—

ADDRESS.

BRETHREN:—We are about to engage in ceremonies that are no unmeaning rites, nor the amusing pageants of an idle hour. They have a solemn and instructive import. To this let us now briefly advert, that our minds may be prepared to receive and profit by the important lessons they are designed to teach.

This spacious Temple, designed by *Wisdom*, supported by *Strength*, and adorned in *Beauty*, we are now to dedicate in the NAME OF THE GREAT JEHOVAH! Let it teach us that all our works should be begun, continued, and ended in God. Let it remind us that we should always enter the door of the Lodge in His fear, to put our trust in Him amid all the trials of life, and to hope in Him for rest and peace, in a blissful eternity, when all our toils are over. Let, then, its altar be devoted to His service, and its arches resound with His praise! May the Eye which seeth in secret, witness here the sincere and unaffected piety, that withdraws from the distracting engagements of the world, to silence and privacy, to escape both interruption and ostentation, and which He that seeth in secret, shall openly reward.

Our march around the Lodge should remind us of the travels of human life, in which Masonry is an enlightened, safe, and pleasant path. Its tesselated pavement of Mosaic work, teaches us the chequered diversity and uncertainty of human affairs. Our step denotes time,—our progress intimates eternity.

We dedicate this Hall to the honor of *Masonry*. Our high regards and warm attachments are due to the Order. In its prosperity we should rejoice; and in rendering it our honorable regards, we honor ourselves. Its worth transcends our praise, and its glory will outlive mere human applause. Yes, Brethren, it should be our pride that we have our names on the records of Masonry: may it be our high ambition to honor it by our upright, virtuous, and holy lives.

This Hall is also dedicated to *Virtue*. This, its worthy appropriation, will be always duly regarded, while the great moral duties which Masonry inculcates, are cherished in our hearts and practised in our lives.

Freemasonry aims, also, to enliven the spirit of philanthropy, and to promote the cause of Charity:—hence we further dedicate this Hall to *Universal Benevolence*—to teach us that every Brother should dedicate his affections and talents to the same great and generous purpose,—that while we should display a warm and cordial affection towards those who are Masons, we should extend, also, our benevolent regards and kind offices to the whole family of man.

Such, Brethren, is the significant meaning of the solemn rites we are now about to perform, because such are the peculiar duties of every Lodge, and of all Masons. We need not enlarge upon them now, nor show how they proceed from Divine Charity, as rays diverge from a common centre, to improve and cheer the whole circle of social life. Their import and application are, we trust, familiar to you all, being so frequently inculcated in all our Lodges, and by our emblems and our lectures. In the knowledge and practice of them, may you fulfil the high purposes of the Masonic Institution.

Brethren, we are now assembled under circumstances of pleasing reflection. The storm of persecution that so recently passed over our land, and so severely tried our Institution, has happily passed away, having had no worse effect than purifying our Lodges of their unworthy members, and causing the eternal principles of Masonry to shine forth more beautifully resplendent;—and we are now permitted, under the peaceful quiet of popular favor and good will, to enjoy unmolested and without fear, all the rights, privileges and pleasures of our mystic Order. The credit, the usefulness, the importance of Masonry, are becoming better known and better appreciated. The present occasion affords fresh evidence of the increased affection and generous devotion of its friends. This beautiful Temple, fitted up in a style of such elegance and convenience, does honor to Masonry, and the highest credit to the highly respectable Lodge and Chapter for whose accommodation, and at whose expense, it has been erected.

To you, the officers and members of Union Lodge and Pawtucket Chapter, we offer our best congratulations. We warmly commend your liberal zeal, and fondly hope it may be rewarded with the ample recompense it so richly deserves. May this Temple be the happy resort of *Piety*, *Virtue* and *Benevolence*. May it be protected from all accident, and long continue a most honorable monument of your devotion to Masonry. May this Lodge and Chapter continue to prosper and flourish, their union to strengthen, and their happiness to abound. And when we shall be removed from the labors of this earthly Lodge, may we all be admitted to the Brotherhood of the spirits made perfect, in the building of God, the house not made with hands, eternal in the Heavens! Amen. *So mote it be.*

THE GOTHIC MYSTERIES.

BY REV. GEO. OLIVER, D. D.

No. II.

THE great festivals, annually commemorated by this people, [the Drottes] were three; the most magnificent of which commenced at the winter solstice, and was celebrated in honor of Thor, the prince of the power of the air.[*] It was commemorative of the creation; for, being the longest night in the year,[†] they assigned to it the formation of the world from primeval darkness, and called it MOTHER-NIGHT. This festival was denominated Yule, or Yeol, and was a season of universal festivity.[‡] At the nocturnal meetings of this sacred celebration, the initiations were performed on a superb scale; for it was believed that the succeeding season would be fruitful or unpropitious, in proportion with the sumptuous[§] or parsimonious manner in which this festival was conducted. The next celebration was dedicated to Frea,[‖] the goddess of pleasure;[¶] and commenced on the first quarter of the second moon in the new year; and the third was celebrated in honor of Odin, the god of battles. It commenced at the beginning of Spring, and was celebrated with great magnificence, in the hope of a successful warfare in the ensuing campaign.[**] These were the three principal times of celebration;

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[*] Verstegan says, that "in the ayre hee gouerned the wyndes and the clowdes; and being displeased, did cause lightning, thunder, and tempests, with excessive rain, and all il weather. But being wel pleased by the adoration, sacrifice, and seruice of his supplyants, hee then bestowed upon them most fayre and seasonable weather; and caused corne abundantly to growe: as also all sortes of fruites, &c., and kept away from them the plague, and all other evill and infectious diseases" (Rest. Dec. Intell. p. 75.)

[†] This feast was, in fact, sacred to Darkness, that great and awful principle, which involved the whole heathen world in the fetters of an abject superstition.

[‡] When Christianity was first promulgated in the northern nations, the missionaries found the inhabitants unwilling to relinquish this annual rejoicing; the festival was therefore applied to the nativity of Christ; and hence the Yule Feast was denominated Christmas. On the eve of the first day of the festival, or *Mother-Night*, fires *of wood* blazed throughout the whole extent of northern Europe; hence the origin of our *Yule clog*. The peace-offerings dedicated to Thor, at this season, were cakes of flour sweetened with honey; hence the *Yule-cake*. Subjects at this festival presented their annual gifts or benevolences to their sovereign, (Johnston, Antiq. Celto-Scand. p. 230,) hence *Christmas-boxes*, *New-year-gifts*, &c. The candles of the Sun were said to illuminate the northern dwellings on the night before Yule; and hence arose the custom of burning large candles at this solemnity; for it boded ill luck to the family for the succeeding year, if a second candle were lighted; whence our *Yule candles*. (Vid. Jamieson, Scot. Dict. v. Yule, vi.)

[§] "The ancient inhabitants of the North were never at a loss for the means of celebrating their Yule. Johnson, (Antiq. Celto-Normann,) has a note referring to this subject, which exhibits their character in its true light. The Scandinavian expeditions, he says, were anciently conducted in the following manner. A chieftain sailed with a few ships for Britain, and collected all the scattered adventurers he could find in his way. They landed on the coast and formed a temporary fortress. To this strong hold they drove all the cattle, and having salted them, the freebooters returned home, where they spent their Jol (Yule) or brumal feast, with much glee. Such an expedition was called *Strandhoggua*, or a strand slaughter." (Jamieson, Scot. Dict. v. Yule. iii.)

[‖] This goddess was the same as the Grecian Mylitta or Venus, and probably derived her name from *Phree*, to be fruitful.

[¶] Frea was esteemed equally the wife and daughter of Odin. (Mal. North Ant. vol. ii. p. 30.)

[**] It was esteemed disgraceful in any individual to quit these festivals sober. (Mal. North. Ant. vol. i. p. 137.) Hence excessive drinking introduced the attendant custom of vows and pledges. Each person present, before he put the cup to his mouth, made some vow to the tutelary deity of the festival, for the purpose of securing his protection When this had been performed by the whole company, the ceremony of *pledging* each other commenced. The president, or chief person, taking the cup, called publicly on the next in rank to pledge him, and after drinking, placed the cup in his hand. The next inferior personage was drank to in the same manner, and so the toast proceeded round the board. Hence the origin of *drinking Healths*. This social custom was introduced into Britain by Hengist, at a banquet prepared by him in honor of Vortigern. "At this feast, Rowena, instructed by her uncle, presented to the aged prince a cup of spiced wine, and with smiles welcomed him with the words, *Waes heal hlaford Cyning;* i. e., Be of health, my lord king; to which, through his interpreter, he answered, *Drinc Heal*, or, I drink your health." (Brady. Clav. Cal. vol. ii. p. 320.) It was a custom of this people to indulge themselves in drinking a liquor made

but the initiations were performed at innumerable smaller festivals, which in fact could be held as often as individuals chose to subject themselves to the expense.

The palace of Thor, which is thus described in the Edda, was nothing more than a cavern[*] of initiation into the mysteries:—"The most illustrious among the gods is Thor. His kingdom is called Thrudwanger. He possesses there a palace in which are five hundred and forty halls. It is the largest house that is known; according as we find mentioned in the poem of Grimnis. There are five hundred and forty halls in the winding palace of the god Thor; and I believe there is nowhere a greater fabric than this of the eldest of sons."

This magnificent structure is termed *a winding palace*. The caverns of initiation were usually constructed with a variety of intricate windings and turnings, excavated with great care and ingenuity, the mazes of which were difficult to thread, except by those who were intimately acquainted with every private mark, placed as a clue to direct their progress. Hence, in the eastern nations they were frequently termed labyrinths. It contained *five hundred and forty halls*. The usual residence of this rude people consisted chiefly of wretched huts, or burrows in the earth, where they existed in almost a state of torpidity, when unengaged in warlike expeditions. Hence, every habitation which excluded the open air, if it contained only a single apartment, was dignified with the name of a *hall:* if it included several rooms, it was termed a *palace*. If an intricate cavern terminated in a spacious vault, as the Mithratic grottos, or places of initiation always did, it was esteemed, in this inhospitable climate, a residence or palace fit for the reception of the celestial gods. Hence arose the veneration of the initiated for these grottos. The enthusiastic recollections which the imposing ceremonies of initiation never failed to inspire, joined with the splendid appearance exhibited in the sacellum on these occasions, which is described in the Edda as glittering with burnished gold, could scarcely fail to leave an indelible impression on the mind of the astonished candidate, who, before this time, had perhaps never entered an apartment which displayed any appearance of comfort or convenience.

This palace was the residence of *Thor*, the Sun. This luminary was a conspicuous object of adoration in all the ancient mysteries, particularly those of Persia, the great model on which the Scandinavian system was founded; the one being consecrated to *Thor-As*, and the other to *Mi-Thr-As*,—the same god, possessed of the same attributes and almost the same name; and alike esteemed by their respective votaries, as the first begotten Son, and a Mediator, as well as visibly represented by the Sun.[†]

It was situate in the kingdom of *Thrudwanger;* the literal meaning of which, according to M. Mallet, is, *a place of refuge from terror*. Now, the great Hall of this palace, or, in language less metaphorical, the sacellum of the grotto of initiation, literally answered this description; for the candidates were not introduced into it until the *appalling* rites were all finished; and consequently at the portal of this sacellum, their fears would naturally subside. And when introduced into the sacred presence, called by way of eminence, Gladheim, or the abode of joy, they saw the twelve Drottes, seated on as many thrones, habited like the twelve celestial gods, in robes of exquisite richness, shining with gold, and jewels, and precious stones; he might naturally fancy himself in the regions of the blessed; of which, this was indeed the avowed representation. And, as the succeeding ceremonies were all pleasurable, it is not surprising that they should adopt an hyperbolical phraseology, and esteem this magnificent place as a palace of the gods in the ever blessed kingdom of Thrudwanger.

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from honey, for thirty days after the marriage of their principal men; whence arose our phrase of *Honey-moon*.

[*] The northern nations abound with natural caverns which were admirably adapted to the purposes of initiation; and were doubtless applied by this people to the celebration of their mysterious rites.

[†] I doubt not, though Eddas are wholly silent on the subject, but in the principal hall of this palace or place of initiation, (divided, probably, into twelve compartments, in reference to the twelve Signs of the Zodiac,) the god was designated by a plate of burnished gold, placed conspicuously in the centre of the roof, and strongly illuminated by flaming torches.

THE PHILOSOPHER AND HIS PUPIL.

The first rays of the rising sun were gilding the marble palaces and temples of Crotona, when Heros and his companions, fresh from the wine-house and the stews, frightened the silence of the blushing morn by their loud jests and baccanalian songs. The careful citizen, starting from his slumber, prayed Minerva that his sons might not resemble Heros; the virgin, who had gazed upon him with enamored eyes, vowed a wreath to Juno to incline the libertine to marriage; while the aged augur, employed at that early hour in decorating the temples for the morning sacrifice, scowled after him, and prophesied of evil. Reckless alike of censure or esteem, the mad troop bounded on, appearing, in their flowing garments and flower-crowned brows, more like a band of spectres than children of the earth. At length they reached the building where Pythagoras, who had fled from his native Samos, disgusted with the tyranny of Polycrates, taught that system of philosophy which has rendered his name immortal. Even at that early hour his school was thronged with pupils, who formed a circle round their inspired master, so wrapped in his discourse, so mute and breathless, that they more resembled a groupe of statuary from the chisel of the divine Praxiteles than an assembly of living men. The subject of his discourse was the then mysterious science of *Geometry*, or Masonry, the knowledge of which he had acquired in his travels through Egypt and Judea, and which, *veiled in allegory and symbols*, he taught to his more favored disciples. In the midst of his lecture, the propriety of the assembly was disturbed by the unceremonious entrance of Heros and his companions, who, reckless and eager for sport, thought to confound the philosopher, and turn his doctrine into mirth. Pythagoras received them with an undismayed countenance, and, perceiving their design, resolved, by changing the subject of his lecture, to shame them, if possible, from the vice to which they were the slaves.

"Drunkenness," he exclaimed, "ye men of Crotona, is alike the grave of manhood and of virtue; the homicide of reason—of that noble faculty which the gods have given to mankind to distinguish them from the creatures of the field; but, alas! how often is their benevolence wronged by its perversion! How often is society outraged by the folly and madness of the wine-cup, and man, the nearest to the gods, in *Wisdom*, *Strength* and *Beauty*, by his own act, by the indulgence of the worst of vices, degraded to the level of the brute! We see them in our streets, the scoff of childhood, the scorn of the wise, the inferior of the slave. While such men exist in Crotona the altars of Bacchus need no hecatomb; garlanded for the sacrifice, the herd of voluntary beasts are waiting at his temple."

The clear voice and dignified manner of the sage gave strength to his words. Heros hung his head in shame, and silently removed the garland from his brow.

"What," hiccupped Theon, one of his dissolute companions, who had observed the action, "shamed by the scolding of a man, who rails against the pleasures of the world because he is past their enjoyment, or has found them sour?—Still silent? Art thou a man, and suffer a torrent of epithets to overwhelm thee, drowned in expletives?—Well, be it so. Let us leave him, friends, to turn sophist; in thy present mood, I'll have no more of him or thee; the fit will soon pass, and thou wilt find us at the house of the courtezan, Lais; her smiles will dispel the fumes of the wine, and soon unphilosophise thee."

With these words the drunken Theon and his friends departed from the hall, leaving Heros alone with the moralist and his disciples. For hours the abashed youth sat, with his face veiled in his robe, listening to the wisdom of Pythagoras with attentive care, and reflecting with bitterness upon the folly of his past life; his name stained with excess, his means impaired; the noble aim, the purpose of his being, defeated and destroyed. The instruction for the morning being ended, one by one, the disciples bowed to their master, and left his presence in reverential silence. The sage was, at last, about to depart, when Heros, falling on his knee, caught him by the garment.

"What wouldst thou?" demanded the surprised philosopher: "this house is not a vintner's, nor are those who were its inmates thy companions. The residence of Lais is in the street where stands the Hospital; if thou art incapable of reaching it, a porter will convey thee to her doors for hire."

"Father," exclaimed the youth, wounded by the severity of his manner, "I abjure such pleasure! I would learn truth, teach me thy wisdom."

"It is the wine-cup speaketh," sternly rejoined Pythagoras; "truth is an element too pure for thy vitiated taste. Wisdom to thee!—wisdom to a drunkard! as well might you offer grim Pluto's sacrifice upon the altar of Olympian Jove, and deem the rites accepted. Farewell."

"Stay yet one moment," replied the suppliant. "Is the folly of youth to render of no effect the resolve of age; even the gods relent if wooed with penitence. Wilt thou be less pitiful, father—Friend, reject me not; lead me from ignorance to wisdom; from vice to virtue."

The sage, attracted by the apparent earnestness of the youth, gazed upon him for a few moments, as if to read his very soul. "I remember," he at last exclaimed, "during the Trojan war, thou wert shield-bearer to the valiant and royal Agamemnon, and wert slain by an arrow from the walls; evil and good were mingled in thee—thou art still the same, I find. Dost thou not remember me? I then was Euphorbus."

Heros listened in astonishment, never having heard before of the sage's doctrine of the transmigration of the soul.

"Thou art strangely surprised, I see," continued Pythagoras. "Alas! for the unrestrained indulgence of thy passions, were thy soul chastened by temperance, thy mind fortified by wisdom, that past, which now appears to thee a page, blank and unlettered, would be clear as the bright sun; but now the earthly particles of thy name prevail, and vice and intemperance obscure it."

"Tell me," exclaimed the bewildered youth, "how may I hope to obtain such wondrous knowledge?"

"By silence and patience," replied the philosopher. "No words," he continued, laying his finger upon his lip "obey me—await my hour, and depart."

Silent and thoughtful, Heros sought his home; a few hours had changed him. The intoxicating pleasure that hitherto had held his soul in chains, debasing its action, crushing its nobler energies, he determined should be cast off for ever.

"The cup, the midnight revel," he exclaimed, "shall be exchanged for wisdom; like an unseemly garb, I cast aside the vices of my youth, and clothe myself anew."

Months passed away, and Heros still adhered to his resolution. Night found him at his studies, and morning stimulated him but to fresh exertion: still the expected summons from the stage came not; and, with the impatience of youth, he deemed himself forgotten, or held unworthy of his instruction. The report of his altered mode of life soon spread through the city; but when they heard it, old men shook their heads, and exclaimed, that he would break out again more furious than the untamed colt; more drunk than ever."

His companions, angry at being denied admittance at his door, sneered, and declared he had a fever; but all joined in the opinion, that his present change of life was but the mask for some fresh folly.

The day of the city festival at last arrived, and Heros once more mingled with his fellow-citizens; it being an occasion on which he could not be absent without dishonor. Instead of the loose, festive garments he had hitherto worn, he appeared in a robe of unbleached wool, carefully girded round his person; while with an ivory staff he guided his steps with decent gravity. On his entrance into the assembly, the old men scoffed at him, and refused him his seat amongst them, exclaiming, "Who is this in the garb of a sage?—the drunkard Heros!—back, your place is not here."

Instead of resenting this marked insult with the intemperance that had formerly characterised him, he meekly bowed his head, saying, that youth was honored in the reproof of age. The young men of his own standing, emboldened by the example of their elders, refused to receive him, reviling him as a hypocrite; even the maidens, who had formerly courted his smile, thinking to gratify their parents by a display of modesty, drew their veils closely, as he passed them. Heros looked around, no one smiled upon him; none moved for him: shamed, at length, with being the object of the public gaze, he quietly seated himself at the feet of the assembly.

Pythagoras, who, with his disciples, had been honored with a public seat, beheld the conduct of Heros with secret satisfaction, and, advancing in the centre of the assembly, exclaimed aloud, "Know, oh! ye men of Crotona, that humility is the first step to wisdom;" and giving his hand to the overwhelmed but delighted youth, he led him to a seat amongst his pupils. The citizens loudly applauded the judgment of the sage, exclaiming, "Hail to Pythagoras!—honor to the victor of the Olympic games!" The ceremonies of the day passed on, and Heros had the satisfaction of twice laying the prize of his skill at the feet of his distinguished master.

Pythagoras demanded from his disciples a *noviciate of five years*, before he admitted them to a participation of the *higher mysteries* of his science. The reformed Heros had, for as long a period, been one of the most zealous of his pupils; the first to await his instruction, the last to depart. As the favored of the philosopher, the good no longer shunned him, men's tongues were loud in his praise; and he waited impatiently for the hour that was to admit him to a participation of that knowledge his soul thirsted to attain.

Returning from the contemplation of the heavenly system, whose many worlds proclaim the existence of an eternal principle, he encountered a party of his former dissolute companions, with Theon at their head. The wine-cup had been drained, and the madness of its strength was manifest in their actions.

"What," exclaimed Theon, scornfully, "virtue and philosophy at this late hour. A convert, friends, a convert—Minerva is deserted, and Venus is now the ascendant star."

With shouts of obscene laughter, the drunkards surrounded the object of their sport, taunting him with their jests.

"Let me pass," said Heros; "our paths are different; why should there be strife between us?"

"One cup—one strain, and you are free."

"And so forfeit all I have labored to attain—never! You may persecute, insult, destroy me, but ne'er again reduce me to a level with yourselves. The drunkard's vice is——"

"Listen to the sage," interrupted Theon, "or rather to the hypocrite—he blasphemes the rites of Bacchus; let him beware of the god's revenge."

Unmoved by his patience, the drunken Crotonians danced round him in frantic revel; striking him with their garlands, and even inflicting more serious injuries with their feruled staves. Tired of the exercise, they at last paused.

"Wilt thou yet drink?" exclaimed the chief of his tormentors, presenting a cup of wine. "One libation in honor of the insulted god, and you may depart."

Heros rejected the insidious offer.

"This scorn is well," sneered the vindictive Theon; "since you reject the pledge of friendship, receive the effect of hate." And falling upon him with their weapons, they left him bruised and bleeding upon the earth.

The wounds Heros received bore testimony of his virtue, and Pythagoras resolved no longer to delay his initiation, but prepared to celebrate the event with becoming splendor. The report soon spread through the city, and the people prepared for the event as for a festival.

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"What!" exclaimed Theon, who, with his friends, were assembled at the house of Lais, "Heros received into the order of philosophers—public honors to him—the pattern of debauchery—the promoter of every mischief!"

"Ay, but he is changed," replied one: "hath grown studious; for these five years past, held himself aloof from all such vices; contemns them, as we well can witness."

"No matter," said Theon, "I will not do him reverence, or give place to him in the assembly of the citizens—never. Lais," he continued, "he was once thy slave; exert thy spells; out of thy woman's wit invent some plan to change his purpose—to cover him with shame instead of honor; and a hundred golden pieces shall requite the task."

Lais accepted the glittering bait; and it was resolved that a last attempt should be made to shake the constancy of the neophite. Lais was young, and to the voluptuous beauty of a matured person added the dangerous fascination of wit and grace. Her pride had been piqued by the desertion of Heros; and she prepared for the attempt with the strong desire of success, and confidence of her powers.

"Let him but gaze upon my form, drink the dark lustre of my eyes, or listen to my passion-breathing lay, and he is my slave for ever."

The confederates applauded her resolution, and, as they gazed upon the animated temptress, exulted in the confidence of success. Heros kept the vigil of his initiation in the temple of Minerva, robed in white, and crowned with the acanthus-flower—he knelt before the awful shrine of the goddess, whose statue frowned in stately majesty upon her suppliants. Half the night had passed in solitude and prayer, yet the neophite still knelt, motionless as the statues around him; the dim light from the perfumed lamps faintly showing the slender marble columns, and gilding, with a silvery tint, their delicately carved capitals; before an arch, which led to the secret recesses of the temple, hung a richly embroidered veil of the prismatic colors, having in its centre a *golden triangle*. The meditations of Heros were disturbed by the faint tone of a lute, struck with a master-hand so soft and sweet, that nought could live between its sound and silence.

"Do I dream?" he exclaimed: "or have my senses indeed become refined to that which is not earthly?—Nearer and nearer comes the sound—I am lost in melody."

As he spoke, the strain increased in power, and a voice of sweetness accompanied the instrument to the following words:

"Drink of my cup—the am'ranth flower,
  That in its golden bosom lies,
I pluck'd in that eternal bower,
  Where love ne'er fades and hope ne'er dies.

"Drink of my cup—the gift I bring,
  Is light—is life—eternal gain:
'T was drawn at that immortal spring,
  Whose waters time can never drain."

As the strain concluded, a cloud of rich perfume filled the temple, and a female figure, bearing a golden cup, advanced towards the astonished Heros; a silver veil floated over her form, sufficiently transparent to display the most perfect symmetry; gems of value hung upon her naked arms and feet; with bewitching grace, she presented to the trembling neophite her insidious gift.

"Immortality!" he exclaimed: "Can it be?—Am I deemed worthy the eternal boon?—Spirit!—goddess! whate'er thou art, in mercy to my bewildered senses, repeat the promise!—tell me;"

"Drink of my cup," exclaimed the figure, "and pleasure—immortality are thine! The lip of beauty and the praise of men; the juice of earth, the honors of the world—all that men prize and seek."

"Thou meanest not virtue," replied the doubting Heros.

"Virtue!" said the disguised courtezan; "What is virtue? The prejudice of age—the dream of the philosopher—the scorn of the really wise. The only good is pleasure; that thou mayest prove."

"Never, if it must be purchased at such a price! Take back thy gift."

"Cold, unfeeling man!" exclaimed Lais, casting aside her veil: "princes have sued for my favors, yet I seek thee!—poets, philosophers have owned my charms, yet have I cast aside my sex's pride to woo thee, cold one! to my arms. Heros, am I rejected?"

The melting look which accompanied these words touched the heart of Heros; he feared to gaze upon her beauties, yet his resolution changed not.

"Leave me," he said, firmly, and with averted glance; "I am devoted to a better choice—virtue. I can have nought with thee."

Lais, determined to try the blandishment of her person, caught him by the robe, and casting her ivory arms around her neck, turned her gemmed eyes on his.

"Now then, leave me if thou canst! for thee I will resign all other love!—Thy heart shall be my home—thy bread my life!—Leave this dull temple and the coming rites; and let this kiss be the fond seal of our eternal union."

Heros felt his resolution wavering, but, with one strong effort, he cast her from him; and calling on Minerva for aid, rushed to the possession of her altar. At the same instant the veil fell to the earth, and Pythagoras, attended by the initiated, entered the temple. Lais fled to her disappointed confederates."

"Well, my son," exclaimed the philosopher, "hast thou proved thy claim to be admitted into our Order. Thy trials are past—thy virtue shall be rewarded. A bride immortal awaits thee, to whom thy happiness,—thy life shall now be consecrated; within whose arms treachery can never lie—disappointment never reach thee—her name in *Science*, the daughter of Wisdom and of Truth."—*F. M. Q. Review.*

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 16.

Einschleichen. Slinking, Slipping or Stealing into. It is not only possible, but it has often happened, that men have stolen into the Lodge who were never worthy of being admitted members of the Order, but who have managed to get initiated by hypocrisy, and because the members have not had sufficient opportunities to prove them, and to watch their previous conduct. But it is quite impossible for any one who has not been initiated to find his way into a Lodge to indulge his curiosity. Every cultivated and moral man knows that initiation will not be denied unto him if he applies in a proper manner for it, and we are assured that they will never attempt, neither by force or fraud, to gain admittance into a society where they have no right to be. Should any one destitute of moral feeling attempt to do so, thinking that from printed works he has made himself acquainted with our customs, and can pass himself off for a Mason, he never can get beyond the ante-chamber, for *he has no certificate*, or if he has, it is not his, and this is soon proved; his name is not upon any list, nor does he know anything of how he should answer the questions which will be put to him. An uneducated man has still less chance of stealing into a Lodge, for his answer to the first question put to him would discover him at once. If we were as well secured from the first manner of improperly gaining admittance into a Lodge as we are from the last, the Order would be in a more flourishing condition than it now is.

Eleusis, Eleusinied oder Eleusinische Mysterien. ***Eleusis, Eleusinian, or Eleusinisch Mysteries.*** Eleusis, a hamlet twelve miles from Athens in Greece, had very celebrated mysteries dedicated unto Ceres and Proserpine. They were the greatest, and as far as we can judge, the most wise of all ages. The most enlightened, and the most virtuous of men, who had been initiated into those mysteries, never allowed themselves to speak of them but with the greatest caution and respect. Those mysteries were celebrated in the Temple of Ceres, which was capable of holding from twenty to thirty thousand men. They consisted of the great and the little mysteries, and the last as a preparatory course for the first. Men prepared themselves for the lesser mysteries in many religious ceremonies, sacred customs, and symbolical actions; the object of which was to withdraw the person who was about to be initiated, for a time at least, from the world, its business and its joys, and to awaken in him a power of altering his opinion, a more pure devotion, and a sincere longing for that knowledge he hoped was about to be revealed unto him. The time of purification or preparation lasted a year, and no man, under punishment of death, durst participate in the mysteries unpurified. Neither was every one allowed to purify himself; for, at the commencement, this privilege was confined to the Athenian: it was afterwards extended to the other inhabitants of Greece, and even to foreigners, who had never been guilty of murder, of impiety towards the gods, or other heavy crimes. The officers of the mysteries were, first the hierophant, or Mystagog, who, at the mysteries, represented the Creator of the universe, and was allowed to bear the symbol of almighty power. Second the torch-bearer, Daauchos, a representative of the sun, whose duty it was to purify the candidate for initiation, and to lead the other torch-bearer on the fifth night, on which the wandering of Ceres was represented. Thirdly, the sacred herald, Hieroceryx, who commanded silence to the candidate, but unto the unholy, that they should fly or be accursed. Fourthly, the servant of the Alsal Epibomios, who bore the emblem of the moon. Besides these, the second archont, the Basileus, preserved outward order, bore the prayers of the people unto the gods, and commanded all those who had not been initiated, and those who had been guilty of great enormities, to retire unto a distance. There were also servants and priestesses among them. The initiation took place at night, and the candidates had their brows encircled with myrtles, and at the entrance had to wash their hands in holy water. They were also openly instructed that they were only to approach the mysteries with clean hands, pure hearts, and pure Greek (and pure Grecian language.) The hierophant then demanded the pass-word, the question was, "Have you eat?" or "If he had eat?" and the answer, "I have fasted, and drank the mixed drink out of the sacred cup: I took it out of the chest, and after I had used it, I laid it in the basket. I took it again and laid it in the chest." In the chest were pomegranates, *wallknauel*, cakes, *mohnkopfe*, and the cup. According to another account the answer was, "I have eat out of the tympanum and drank out of the kymbalon, and borne the kornos." The candidate was then conducted through a number of quickly varying scenes, in which nothing was forgot which could conduce to stretch the phantasy to the utmost possible extent, and by quick transitions from horrors so terrific as to be almost beyond enduring, to celestial joys, to make a lasting and lively impression upon his mind. They began with scenes of horror. In the midst of darkness, thunder, awful lightning, and flashes of fire, the most horrid spectres appeared of gigantic stature and terrific forms; the candidate was thrown upon the ground and flogged, without knowing how or by whom, his nerves was frozen by horror, and the sweat of anguish rolled from his brows; after having endured these torments for a sufficient length of time the curtain fell, and the courts of the temple were disclosed to his view. He was conducted into the temple itself by the Hierophant and the Daductos, the magnificence with which it was lighted up, the splendor of the scene and glory with which he was now surrounded, confounded and amazed his senses as much as the horrors he had but just gone through. His sight was dazzled with the sudden appearance of a most brilliant light—pure and holy places and flowery meadows, on which the festive dancers amused themselves. His ears were ravished at the same time with notes from the sweetest voices, and sounds of the most enchanting harmony. He was dismissed with the oriental mystical words Konx Om Pax, and then had a right to attend the celebration of the lesser mysteries. The lesser mysteries commenced on the 15th day of the month Boedromion, and lasted nine days. On the first day the candidates for initiation assembled themselves; on the second they washed and purified themselves in the sea; on the third they offered their offerings; on the fourth there was a splendid procession, in which the holy basket of Ceres was carried in a consecrated chariot: the fifth day was called the torch day, because on the night which succeeded it the candidates wandered two and two in silence, and with lighted torches. In the course of their wanderings they frequently returned to the sacred place from whence they first started, and each time that they commenced a fresh journey it was with increased speed, at the same time they crossed and changed their flaming torches, in order to represent by the crossing of their flames the wanderings of Ceres in search of her daughter, with a torch lighted, at Mount Ætna. The sixth day was the most sacred. It commenced with a procession, in which the candidates for initiation and the servants of the Temple of Bacchus, the son of Ceres and Jupiter, who, with a torch in his hand, had accompanied the goddess in her wanderings from Athens, where the procession commenced, to Eleusis; it very frequently amounted to 30,000 persons, who moved with measured steps to the sound of musical instruments and of sacred hymns, and who halted from time to time while offerings were made or sacred dances performed. Before they entered into Eleusis, they all washed themselves in a spring, dedicated to Prosperine, and the statue of Bacchus was then brought into the temple. With the beginning of the night the initiation into the mysteries commenced. After the second archont had repeated the customary prayer and offered his offerings, the candidates stepped into the sacred circle, where they found the servants of the temple in their robes. The sacred herald, who represented Mercury, cried with a loud voice—"Away from hence all the uninitiated, all the godless, and all those whose souls are polluted with crime." Then the candidates were purified again, the ritual of initiation was read, after which they raised the sacred song to the honor of Ceres. After this, followed scenic representations of departed spirits, the place of eternal darkness and of eternal light, the joys of the blessed and the tortures of the damned; which were concluded by the hierophant withdrawing the curtain from the holy of holies, and the statues of their gods became visible, surrounded by rays of the most brilliant light, and adorned with the utmost magnificence. When the candidate had seen all those things, and had heard the explanations of the hierophants, the initiation was complete—he was released from all sins, and his consecration was finished. On the seventh day, games were played in honor of the gods: the highest prize was a measure of grain reaped from the fields of Eleusis. On the eighth day, the ceremony of initiation was repeated as on the sixth, for those who had not finished their initiation on that day, which was also dedicated unto Aescalapus, because he was initiated on that day. The ninth day was concluded with a drink-offering. The object of all those mystical representations of the history of Ceres and Prosperine, the torments of Tartarus and the joys of Elysium, which were conducted with the greatest pomp and splendor, and in such a manner as to make the deepest impression upon the minds of those who witnessed them, was no other but to spread among the people the conviction of the immortality of the soul, and of a place of reward and of punishment. The initiated were under the special protection of the gods, and they, and they alone, were assured of immortal joy in the world to come. Those nine days were so sacred to the Athenians, that all business, as well public as private, was suspended. There was a very great difference between those lesser mysteries and the greater ones, which are supposed to contain the real secrets of the whole institution, which secrets were communicated by the hierophant, in the most secret and sacred recesses of the temple, unto a select number of those who had been initiated into the lesser mysteries, one year after their initiation. They were bound to preserve those secrets inviolate, under the penalty of suffering the most severe punishment. Curses and death found those who violated their obligation, however secretly it might be done, or however safe the traitor might think himself from detection. It is very probable that the true object of those mysteries was to give a rational explanation of the mythology and religion of the people, and to extract from the mass of errors and superstition with which it was encumbered, the important fact of the being of one only true and living God, the Creator and Preserver of all things moveable and immoveable, to impress the initiated with a proper idea of the immense importance of the human soul, and the necessity of preparing, in this sublunary abode, for another and a better state of existence. They were instructed in natural history, in the use of metals, and to form some idea of the true God, by the greatness, splendor, order, beauty, and magnificence of nature.

With regard to the human soul, they were taught that the souls of men were originally demons and exalted spirits, who were punished for their disobedience by being chained to mortal bodies. This information was preserved in secret or hieroglyphic writings, which were concealed in the Petroma, (two large stones, which were fitted into each other with such skill as to deceive the eye,) and were only taken out and read by the hierophant, when he communicated the higher degrees, after which they were immediately deposited in their marble recess. The initiated were not only exhorted to preserve a most inviolate secrecy as to what they had seen and heard, but diligently to practice every moral and social virtue, more especially charity or benevolence to their unfortunate fellow-creatures: they were taught to consider it as one of the high privileges of their Order, to be able to alleviate the sufferings of their fellow-men, to strengthen the bonds of social intercourse by diligently performing their own duties in life, and by improving, by all the means in their power, the talents with which God had blessed them, and thus to labor diligently in what they considered the chief aim of their creation, viz: the promoting of the happiness of themselves and of their fellow-men.

The date of the origin of these mysteries is unknown, neither do we know whether any improvement was allowed to be made in their ceremonies, but they are considered to have existed about 2000 years. The pomp with which they were celebrated, the enormous magnitude of the temple, and the number and the splendor of the priests who assisted at their celebration, are sufficient proofs of their great antiquity. They were first prohibited under the reign of the Emperor Theodosius, by an edict published December 20th, 381, in which all nocturnal festivals, either within or without the temple, were prohibited, under pain of banishment; but it would be a great error to suppose that they were entirely abolished by this edict. When Christianity began to combat with Heathenism, the latter system took refuge in the Alexandrian school of philosophy; this school also afforded a place of refuge for the Eleusinian mysteries, and was in fact nothing more or less than the mysteries themselves, under the name of philosophy. The lesser mysteries, it is true, were terminated by the edict of Theodosius; but not the greater, which probably first ceased in the year 528, when the philosophers of this school, as the strongest pillars of heathenism, were compelled by the Emperor Justinian, to flee for refuge into Persia.

England.—This country is of great importance to Freemasonry. It is here that we first find it, with historical certainty. About the year 1660, it was introduced into France from this country, although at that time its progress was rather stationary in England itself. But on the 27th December, 1663, a general assembly was held under the government of Charles II. The formation of a Grand Lodge on the 24th June, 1717, occasioned great activity in the Craft. Since that time, the Lodges have increased in England most extraordinarily, and have extended themselves from here a hundred fold, not only in every European nation, but in every part of the world. The Prince Regent* and Princes of the Royal blood, were nearly all of them members of the Order. From former ages there was a Grand Lodge in York, for which reason, at the formation of the Grand Lodge in London, the name of *modern*, or *new English system*, was introduced. It was chiefly from this Grand Lodge that Lodges have been formed in every part of the globe, but more especially since 1721, when the present form was introduced.

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*The original Lexicon was probably written during the government of the Prince Regent, afterwards George IV.

With this Grand Lodge many of the ancient Masons' Lodges were in activity until 1813, when they were all united under the present Grand Lodge in London. Scotland and Ireland have their own Grand Lodges. By an act of Parliament, passed on the 12th June, 1799, all secret societies in England were declared illegal, with the exception of Freemasonry, "as their assemblies are principally for benevolent objects;" but legal protection was only given to those Lodges "which existed before the passing of this Act, and which are under subjection to the ancient charges of Free and Accepted Masons."

CORRESPONDENCE.

Limerick, (Ireland,) 5th Oct., 1846.

Bro. Moore:—* * * The last number of your Magazine as yet reached me, is No. 11, vol. v., and I assure you they are to me a source of extreme gratification and information. It is delightful to reflect on the imperishable bond which unites us *closely and confidentially*, though so far distant; for what can equal the fond relationship and the fraternal amity of our Grand Lodges?

Your observations in the Magazine respecting the *assumed dignities* of unthinking Brethren in Scotland, were called for, and dealt forth with a most becoming Masonic charity. I believe their spurious *merchandize*, so far as the assumption of the 33d°, is now fully exposed and ended; and that *a true and most excellent Mason*, the Hon. Capt. Jocelyn, son to Lord Roden, is now constituted the head of a Sup.·. Council there, by some French delegation—but I have not as yet *official* notification thereof, although myself an *honoraire* of the Sup. Council of France*—a body commendable for much zeal, energy, and *Masonic* merits, though chargeable with, probably, some national irregularities, (in my mind) more justly attributable to errors of judgment, than of the heart.† I send you a document which affords some inlight into the *new* Scotch speculation of Chivalric Templars." * * *

Your very faithful Brother, —— ——

Zanesville, O., Oct. 30, 1846.

C. W. Moore, Esq.—*Dear Sir*—I have just returned from attending the session of the Grand Lodge, at Dayton. We had a large attendance. All things went off well. Our procession numbered about 400. The Grand Lodge meets in this place next year. The G. Chapter and Encampment meet in Columbus at the time of the meeting of the G. G. Chapter, where I hope (nothing preventing,) to have the pleasure of seeing you.

Masonry is flourishing in this State. We have appointed a committee to confer with other Grand Lodges upon the manner of raising funds for the establishment of an Orphan School, an institution which I am very desirous to see.

Respectfully, yours, G. L. S.

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*The Supreme Council referred to by our correspondent, has recently been established by Dr. Morison, a member of the Supreme Council of France. It has not yet appeared, however, that the French Council had previously invested the Dr. with the necessary authority, or commissioned him to perform any such act. The matter will probably be inquired into by the Supreme Council of England, and the facts made known.

†That both the Grand Orient and Supreme Council are chargeable with some very great irregularities, does not admit of any doubt. We hope that they are "errors of judgment"; but if so, the judgment of the Grand Orient, especially, has been, for many years past, strangely erratic.

Mobile, Ala., 22*d Oct.*, 1846.

Chas. W. Moore, Esq.—*Dear Sir*— * * It will be needless for me to say, I am well pleased with the Magazine; and I wish it had a more extensive circulation among the members of our Fraternity. In every No. I find something useful, and in several I find an elucidation of mooted points that have often given rise to much debate in our Lodges. If the Magazine was more generally read, many difficulties would be obviated, and much time saved at our Lodge meetings. Besides, our members would become better acquainted with the true spirit and principles of Masonry.

I am, sir, fraternally yours, F. S.

MASONIC INTELLIGENCE.

INDIANA.

We conclude our extracts from the proceedings of the Grand Lodge of Indiana:—

COMMUNICATION FROM THE LATE G. M., PHILLIP MASON.

Connersville, May 18*th*, 1846.

To the Worshipful Master, Wardens and Brethren of the Grand Lodge of the State of Indiana, at their Annual Communication, to be holden on the fourth Monday of the present instant:

Brethren:—On pages 20 and 21 of the Proceedings of the Grand Lodge for 5845, the undersigned finds the following:

"Whereas, the Most Worshipful Grand Lodge of the State of Indiana, entertaining the highest regard for the late worthy Grand Master, Br. Philip Mason, and remembering with pleasure the long and valuable services he has rendered her—Therefore,

"*Resolved, unanimously*, That the cordial thanks of this Grand Lodge be, and they are hereby tendered to our Brother, M. W. Philip Mason, for the able, dignified and useful manner in which he has presided over the deliberations of this Grand Lodge, and administered its government for several years, and that the Grand Secretary transmit a copy of this resolution to Bro. Mason, under the seal of this Grand Lodge."

This notice, coming as it does, from long tried and trusty friends, whose vigilence I have long watched, and being the spontaneous effusion of so grave a body, has filled me to overflowing.

If I have merited but a moiety of that communication, it must be a source of gratification to the Craft, and I assure you that it was hailed by me with no ordinary pleasure, and will be remembered through the remainder of my life with gratitude.

Notwithstanding I feel myself under many obligations to my Masonic Brethren, and the Grand Lodge in particular, for their kind attention, permit me again to call your attention, and through you, the attention of the Craft, to matters which I regard of great importance to the Fraternity.

We live in the age of improvement, and in a country where vast facilities exist for acquiring intelligence; and yet there are many without that intelligence which is characteristic of the times; and in a number of our Lodges, I regret to say, there is a want of that intellectual culture so essentially necessary to fully appreciate those modern improvements which may be made to contribute so much to our happiness, in intellectual enjoyments, as well as the facilitating the everyday pursuits in life.

The association of individuals for any purpose, can only be beneficial as they contribute to increase the happiness of man—the great end and aim of human existence; and as true happiness can only be had by observing and acting in conformity to those eternal laws fixed by the Supreme Architect of the Universe, for the government of man's physical and moral nature, it follows, as a law of necessity, that the great object, end and aim of man should be, to live and act in conformity to those laws; and how can he do this, without first making himself acquainted with the laws governing his own existence?

Our ancient Brethren stood pre-eminently high, and far in advance of the age in which they lived, in the knowledge and practice of that which was useful to mankind. They not only cultivated the social relations, but taught the principle of one self-existent God, law-giver, a ruler of the universe, and they taught the arts. The knowledge and observance of the laws of the social relations, unite man in a bond of brotherhood; a correct knowledge of the Supreme Being is a fountain of pleasure, from which we draw all our moral pleasure, and a large portion of the pleasure derived from the reflective faculties: a knowledge of the arts, with a knowledge of the philosophy of things, is the source from which our physical comforts are derived as well as mental enjoyment.

It is to be feared that we, in modern times, fail, in many respects, to imitate our ancient Brethren, in keeping in advance of mankind in general, in that which is useful. We have, in my humble opinion, as a body, become too much a mere negative association: we fail to positively advance: that is, we want action: we fail to carry out those great principles on which our Institution is founded, the positive advancement of man's happiness. To what great objects can we point the uninitiated, as monuments of our works? The gifts of charity we bestow, are few and far between; our social relations and bearings are known only to the Craftsmen; our moral teaching is, too frequently, in practice, loose and uninstructive; the lack of that moral worth which characterizes the great and good, is too often found; and, let me say, we lack, in positive action, the evidence of our works.

Some years ago, I called the attention of the Fraternity to Masonic Domicils. This was met by the most cordial greeting by the Grand Lodge, and a number of the Lodges under its jurisdiction, much to their credit, entered truly into the spirit, and have provided themselves with neat houses for the meetings of the Lodges. This feeling should be encouraged and strengthened, until every Lodge within our jurisdiction be provided with a good comfortable place in which to hold the meetings of the Lodges; and in every instance, where it is practicable, a school should be supported in the lower apartment of the building. A move of this kind, regulated by that liberality of feeling which characterizes an enlightened intellect, would be promptly met on the part of the uninitiated. Under such circumstances, no doubt could exist but a school would be established upon those enlightened principles which are the constant attendant upon a well cultivated intellect, directed by some moral sentiment.

Connected with the Lodge and School, a Lyceum could be formed, a library procured, lectures delivered on practical subjects, including the major part of the great principles on which our Institution is founded. I know of no system of instruction so well calculated to enlighten and enlarge the human mind, as well selected and well delivered lectures, and he who is the lecturer, may be, and is, greatly improved by his own lecture. The train of thought which is necessary to get up a lecture, (though it may be common-place matter,) habituates the mind to think systematically, and reason with clearness and precision.

Brethren, let me indulge in another suggestion. The Masonic Fraternity of our State are getting numerous, and, in the main, made up of the middling class of community, with limited means, and depending upon an honest industry for a maintenance of themselves and families; and, as is often the case with this class, they are called hence to be here no more, and leaving a family at a time when they not only want advice, but assistance to subsist them.

Individuals thus left, have claims upon our sympathy, as well as upon our charity: the mere supplying the wants of nature is not sufficient: they need instruction in that which will be useful in after life. A means to earn a support, a system of instruction founded upon sound philosophical, moral and intellectual facts, by which the mind can be properly developed, is of the utmost importance to them.

To subserve all these purposes, a place should be provided, combining the advantages of a School and an Asylum. To answer this purpose, the selection of a well cultivated farm, properly located, and placed under the superintendence of a competent individual, affords the best means known to your humble servant.

By far the largest portion of mankind are fitted for rural pursuits; yet, of all branches of education, this has received the least attention, as far as its philosophy is concerned. An Agricultural School is much needed, where the arts of farming shall be taught practically, accompanied with such scientific instruction as the limited state of this knowledge would afford. This, with the establishment of primary or infant schools, together with the more common or important mechanical branches, properly conducted, would afford an asylum for a large number of the unfortunate young, and that, too, in a manner well calculated to instruct them in that which would be useful in after life, and beget habits of industry and economy, which is of the utmost importance to the young. This is not all. The pursuits necessary to acquire this knowledge would nearly, if not quite, subsist them during their minority.

The adoption and carrying into operation the views recommended, in regard to the schools connected with the Lodges, and the establishment of an Agricultural School, under the direction of the Grand Lodge, would be *positive action*—a moral edifice, an enduring monument of its moral greatness, the evidence of an enlightened knowledge, directed by wisdom.

If the Grand Lodge should entertain a favorable opinion of the views expressed in this communication, and desire a detailed plan of an Agricultural School, it will be cheerfully given. That there would be difficulties to meet, and prejudices to contend with, and contingencies to provide for, the writer of this is fully apprised, but he thinks the task is within the compass of the Grand Lodge's ability.

Brethren, in conclusion, accept my best wishes for the welfare of our beloved Institution, the peace and happiness of the Fraternity.

Fraternally, yours, PHILIP MASON.

VOTE OF THANKS TO THE LATE G. M., ISAAC BARTLETT.

Resolved, unanimously, That the thanks of the Grand Lodge be tendered to our ex-Grand Master, Isaac Bartlett, for the able, efficient, and impartial manner in which he has discharged not only the duties of the Chair during this Communication, but the numerous delicate and important trusts and offices which devolved upon him during the year.

GENERAL GRAND LODGE.

Bro. Pepper, from the committee on that subject, reported as follows:

The committee to whom was referred so much of the M. W. Master's address as refers to organizing a General Grand Lodge, beg leave to report, that not having had sufficient time for deliberation on a subject of so much importance, they recommend that the subject be laid over until the next grand annual Communication.

The committee recommend the adoption of the following resolution:

Resolved, That each Lodge, subordinate to this G. Lodge, be requested to duly consider the subject of the organization of a General Grand Lodge, and the proposed convention in September, 1847, at Baltimore, with a view to that object; and that a final decision of the question be taken at the next grand annual Communication.

THE MAGAZINE.

Resolved, That the Grand Secretary procure to be bound and filed for future reference, a complete set of the Masonic Magazine, published by Bro. C. W. Moore, of Boston.

MANUAL LABOR SCHOOL.

Resolved, That Br. Hugh Ferry, of Columbus, be, and he is hereby, constituted an agent on the part of this Grand Lodge, to obtain subscriptions, receive donations in money, land, materials, or stock, for the purchasing and improving and stocking a farm, to be the property of this Grand Lodge. The object of which, when thus procured, improved and stocked, to be for the place of a manual labor school, as well as a refuge to such widows and orphans of Masons as may wish to avail themselves of this benevolence. And that Bro. Ferry report to the next Grand Lodge his doings under this resolution.

MISSOURI.

Our correspondent, under date of Nov. 12, writes:

"The Grand Annual Communication of the G. Lodge of Missouri, was held last month. Our new G. M. is Bro. John Ralls, of New London, Ralls co.; the other Grand Officers are those of last year, re-elected. At the same Communication, we organized a Grand Chapter for the State. When printed, I will send you a copy of the proceedings, as also of our By-laws, &c. Masonry is flourishing in our State. We have chartered ten new Lodges at the Communication just held, one in Oregon. A number of our old-fashioned Masons are re-uniting with us, and I trust we shall soon bring back matters to the good old path, from which we have in many instances deviated for some years past."

RHODE ISLAND.

We have a copy of the proceedings of the Grand Lodge of Rhode Island, from Sept. 1844, to June 1846, inclusive. They are mostly made up of local matters, of considerable interest. We have not room, however, the present month, to notice them in detail. We rejoice to perceive that the Grand Lodge is determined to enforce its regulations, and to hold delinquents to a strict accountability. This is the only course by which the prosperity and harmony of the Institution can be secured. Cut off the rotten branches and the tree will thrive, for the soil is good.

The committee on foreign correspondence, in their report of June, 1845, say:—

"The cause, throughout the whole Masonic jurisdiction of the United States, is onward, and the accessions to our ranks fast increasing. There have lately been Grand Lodges established in the Territories of Iowa and Wisconsin, which are legally constituted, and are recognized by the other Grand Lodges. We would, therefore, hail them as Brethren, and from the zeal and ability with which they are conducted, are doubtless destined to become bright and shining luminaries on the western horizon of our Masonic constellation."

"We learn that some of the Lodges in Germany are closed against our Brethren, the Jews, on account of their religion, and that she has taken a noble and praiseworthy stand against this infraction of one of the principal landmarks of the Order; and your committee feel bound to protest most solemnly against this or any practice, that has or may obtain among Masons, whereby that brotherly love might be dissevered, which teaches us to regard the whole human species as one family, and unites men of every country, sect, and opinion, in one indissoluble bond of Friendship."

At the quarterly communication in March last, George T. Nichols, and Rev. Lemuel Burge were expelled from Masonry, and P. G. M. Rathbun suspended for one year.

REGISTER OF OFFICERS.

GRAND LODGE OF RHODE ISLAND.

S. Peck, G. Master; A. Jenks, D G. Master; W. Field, S G. Warden; G. M. Marsh, J. G. Warden; C. D. Greene, G. Treas.; J. Hutchison, G. Sec'ry; E. Howland, S. D.; A. M. McGregor, J. D.; J. B. Read, G. M.; G. W. Hathaway, G. Chaplain; H. K. Jenks, G. S. B.; N. Trescott, G. T.

ST. GEORGE'S R. A. CHAP., MONTREAL.

Isaac Aaron, Z.; M. Moses, H.; Robert Noxon, J.; D. Harington, E.; James Telfer, N.; W. Browne, P. S.; John Orr, Treas.; John Whitelaw, Wm. Gibbon, A. S.; John Robson, Janitor.

GRAND R. A. CHAPTER OF S. CAROLINA.

John H. Honour, G. H. P.; Charles M. Furman, Dep. G. H. P.; John E. Odena, G. King; Joel Stevenson, G. Scribe; Albert G. Mackey, G. Lecturer; James S. Burges, G. Treas.; Samuel J. Hull, G. Sec'ry; Z. B. Oakes, G. Marshal; Samuel Seyle, G. Sentinel.

GRAND CHAPTER OF TENNESSEE.

Dyer Pearl, G. H. P.; Chas. A Fuller, D. G. H. P.; John A. Chambers, G. K.; P. G. S. Perkins, G. Scribe: J. S. Dashiell, G. Sec.; J. W. McCombs, G. Tr; P. P. Neely, G. Chaplain; J. E. Hornberger, G. Marshal; A. G. Holden, G. Capt. of Guards; M. E. De Grove, G. Tyler.

PORTLAND LODGE, PORTLAND.

Freeman Bradford, Master; Wm. Kimball, S. W.; Jas. R. Millikin, J. W.; Arthur Shirley. Treas.; Elias M. Plimpton, Secretary; Henry C. Lovell, S. D.; R. W. Kennard, J. D.; Cyrus Cummings, Chaplain; Sam'l R. Leavitt, Marshal; Joshua F. Weeks, Lemuel Bryant, Stewards; Isaac Davis, Tyler.

OLIVE BRANCH LODGE, SUTTON, MS.

Jotham Gale, Master; Wm. Newton, S. W.; Arnold P. Benchley, J. W.; John Bigelow, Sec'ry; Ithran Harris, Treas.; —— Knowland, S. D.; Elam W. Ainsworth, J. D.; Daniel G. Livermore, S. Steward; Levi Rawson, Jr. Steward; Simon Bancroft, Tyler.

ACACIA LODGE, LOWNDESBORO', ALA.

J. A. Thomason W. Master; T. C Hartwell, S. W.; A. J. Caffey, J. W.; Y. W. Graves, Treas.; S. Gresham, Sec'ry; Thos. Jones, S. Deacon; James Harrison, J. Deacon; John G. Rogers, Tyler.

MAINE ENCAMPMENT KT. TEMPLARS.

Samuel Fessenden, G. Com.; Charles B. Smith, Generalissimo; Nelson Racklyft, Capt. Gen.; Cyrus Cummings, Prelate; Alexander H. Putney, S. W.; Freeman Bradford, J. W.; Henry H. Boody, Treas.; Arthur Shirley, Rec; Moses Clark, Sword Bearer; James R. Millikin, Standard Bearer; William Kimball. Warder; Charles Fobes, John B. Coyle, Daniel Winslow, Capts. of Guards.

MT. VERNON R. A. CHAP., PORTLAND.

Chas. B. Smith, H. Priest; Jos. Smith, K.; Alex. H. Putney, Scribe; Oliver Gerrish, Treas.; Seth Bird, Secr'y: Freeman Bradford, Capt. of the Host; Wm. Kimball, Principal Sojourner; William Allen, R. A. Capt.; Charles Fobes, John B. Coyle, Jas. R. Millikin, Masters of Veil; James Todd, R. W. Kennard, Stewards; Cyrus Cummings, James Pratt, Chaplains; Isaac Davis, Sentinel.

EUREKA CHAP., LOWNDESBORO', ALA.

David Hartwell, H. P.; F. S. Palmer, K.; J. A. Thomason Scribe; Rev. P. R. McCrary, Chaplain; R. B. Harrison, Capt. of the Host; A. J. Cuffey, R. A. Capt.; L. G. Cleveland, Master of 3d Veil; Hiram McLemore, M. of 2d Veil; S. Gresham, M of 1st Veil; P. Evans, Treas; T. C. Hartwell, Sec'ry; Thos. Harrison, Sentinel.

ST. ANDREW'S LODGE, NO. 1, TORONTO.

Francis Richardson, W Master; Thos. G. Ridout, P. M.; Stedman B Campbell, S. W.; Edward M. Hodder, J. W.; Duncan Macdonell, Treas.; Augustus B. Sullivan, Sec; Vincent P. Meyerhoffer, Chaplain; Robert Mitchell, S. D.; Thos. S. Short, J. D; Æmilius Irving, D'r of Cerm'es; Samuel Phillips, James Mirfield, Stewards; John Somerville, Inner Guard; Donald McLean, Tyler.

ST. GEORGE'S LODGE, MONTREAL.

T. D Harington, W. Master; D. Gorrie, P. M.; J. McNider, S. W.; Wm. Footner, J. W.; C. Macon, S. D.; J. R. Spong J. D; W. T. Leach, Chaplain; G. Grundy, Sec.; E. Thompson, Treas.; C. F. Anderson, D. C.; T. A. Cary, I. G.; N. Price, Tyler.

LIVINGSTON LODGE, NO. XLI., ALA.

Price Williams, W Master; Preston G. Nash, S. W.; W. W. Shearer, J. W.; Luther G. Houston, Treas.; David A. Stewart, Sec'ry; Dan'l S. Ayers, S. D.; Lewis Panent, J. D.; Joseph Honigsberger, Tyler.

MASONIC CHIT CHAT.

☞The Brother who writes from Toronto, under an anonymous signature, can hardly expect a reply from us. We, however, are not disposed to be uncivil. Our remarks were predicated on the R. A. ritual as it exists under the *American* Constitution. We made no reference to the Constitution of England or Ireland. A Companion exalted in America, cannot assist or be present at the exaltation of a Brother who has not received the *six* preliminary degrees, "*while under the jurisdiction of the General Grand Chapter of the United States.*" This is the restriction; and *it was made with direct reference to the foreign practice.* Beyond this jurisdiction, he is at liberty to conform to the regulations of any Constitution under which he may reside. Were a contrary rule to obtain, he would not be at liberty to be present at the exaltation of a Brother in England, nor in many parts of the Continent, where the M. E. M. degree is neither required nor recognized, and where the R. A. is accounted and conferred as the *fourth* degree.* If our correspondent is under a more stringent rule, he is bound by it; but he ought not to expect to enforce it beyond his own jurisdiction.

☞Our obliging correspondent at Nashville, Tenn., under date of Oct. 24th, says: "We had a fine representation at the last Grand Lodge, (which has just closed its session,) and the gratifying assurance that our time-honored Institution has again taken its wonted stand. During the last Masonic year, *thirteen* new Lodges have been set to work and *five* old ones revived. There were forty-seven Lodges represented, and I have no doubt that at the next meeting of the Grand Lodge, our list will swell to sixty, fully represented."

☞The Grand Lodge of Ohio, has repealed its regulations relating to Grand Lodge Certificates, or Diplomas, and does not now grant them to Brethren made under its jurisdiction.

☞Our subscribers at New Orleans are informed, that all the Magazines for that city, are carefully directed and forwarded on the 1st of every month, *in one bundle.* If, therefore, *any* of them reach their destination, *all* must; and if only a part of any given number is received by the subscribers, the fault must be in the Post Office *there.* We will do whatever is in our power to remove all cause of complaint in this respect, in future. The subscribers will aid us by notifying our agent, should not the numbers be hereafter regularly received by them.

☞The documents sent by our respected correspondent at Bloomington, Iowa, have been forwarded as requested, except the one intended for the late Br. Teulon, which has been sent to Br. Hoff, G. S. of Bengal.

☞Washington never was Grand Master of the Grand Lodge of Virginia, nor was Franklin ever Grand Master of the Grand Lodge of Pennsylvania. It is enough that they were *Masons.* Unfounded claims and pretensions are productive only of evil.

☞The Grand Lodge and Grand Chapter of this State meet the present month. See advertisements.

☞We cheerfully acknowledge the *claim* of our fair *sister* at Lowndesboro', and shall be most happy to acknowledge the *signal,* should opportunity offer, and we trust it may.

SOUTHERN SUPREME COUNCIL.—We learn that the Ill. Brother, JOHN H. HONOUR, has been elected M. P. Sov. G. Com., and Ill. Br. CHAS. M. FURMAN, Lt. G. Com. of the Supreme Council 33d, at Charleston, S. C.

☞Our correspondent at Rodney, Miss., is assured that no numbers of the Magazine have been withheld, as he supposes. Such is not our custom, in cases like his. The work has been regularly forwarded, and that it has not been received, is attributable to some one else, or, perhaps, to the Post Office. We have again sent the numbers he wishes.

☞The inquiry of our correspondent at Macon, shall be attended to next month.

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*In England, the R. A. was not, originally, accounted a separate degree; but a continuation and completion of the third.

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EXPULSIONS FROM MASONRY.

THE following, as republished in Cole's Ahiman Rezon, from Dermott's compilation, has recently been quoted in a contemporary journal, as the "old regulation" on the subject of expulsions:—

> "But if any Brother so far misbehave himself, as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in that Lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his Brethren, he shall be dealt with according to the By-laws of that particular Lodge; or else, in such manner as the Grand Lodge shall, in their great prudence, think fit, for which a new regulation may be afterwards made."

This regulation originated with the Grand Lodge of England, in the last century, and is still retained in the "Constitutions" of that Grand Body. It is not, however, the "old regulation" on the subject of expulsions. It is a very simple rule; and very distinctly invests the subordinate Lodge with power to discipline, to a certain extent, a refractory member; that is, to thrice admonish him, through the Master and Wardens, in open Lodge. If this fail of producing amendment, then "he shall be dealt with according to the by-laws" of the Lodge; "or else," (in the precise terms of the article as it was originally formed,) "in such manner as the *Quarterly Communication* shall in their Prudence think fit." Now, in order to understand, with some degree of certainty, the nature and power of these by-laws, we must first ascertain to what extent the Lodge was authorized to enact penal regulations. This we do by reference to the appropriate articles in the same Grand Constitutions; to which the by-laws of every subordinate Lodge, under the same jurisdiction, are required to conform. The following is to our purpose, which is merely to show the practice of the Grand Lodge of England, and that the article above quoted as the "old regulation," was not framed with any view to authorize expulsion from Masonry:—

> "All differences between, or complaints of members, that cannot be accommo-

dated privately or in some regular Lodge, shall be reduced into writing and delivered to the *Grand Secretary*, who shall lay them before the *Grand Master*, or the *Board of General Purposes*, or committee appointed by the Grand Lodge, or to the Provincial G. M., if there be one. When all parties shall have been summoned to attend thereon, and the case shall have been investigated, such order and adjudication may be made as shall be authorized by the laws and regulations of Masonry."

This article, no more than the preceding one, authorizes expulsion. That power is delegated neither to the Grand Master nor the Board of General Purposes. If the case submitted to either of them, by the Lodge, be a question of difference between members, or complaint against a member, they may adjudicate upon it, and award as a punishment, admonition, fine, or suspension. "But," (provides another article of the Constitutions, p. 105,) "should any case be of so flagrant a nature as to require the *expulsion* of a Brother, the Board shall make a special report thereon to the Grand Lodge." The Grand Master, by another article, (p. 31,) is authorized to *suspend* a recusant Brother; but the proceeding must be "notified to the Grand Lodge."

The following from the first article, (p. 23, 24,) shows very distinctly where the power to expel is invested :—

"The Grand Lodge has also the inherent power of investigating, regulating, and deciding, all matters relative to the Craft, or to particular Lodges, or to individual Brothers, which it may exercise either of itself or by such delegated authority as, in its wisdom and discretion, it may appoint; but *in the Grand Lodge alone resides the power of erasing Lodges and expelling Brethren from the Craft*—a power which it ought not to delegate to any subordinate authority in England.

"No Lodge shall be erased, nor any Brother expelled, until the Master or officers of the Lodge, or the offending Brother, shall have been summoned to show cause, *in the Grand Lodge*, why such sentence should not be recorded and enforced."

We do not feel ourselves called upon, at this time, to enlarge upon the subject, or to discuss the propriety of restricting the power of expelling Brethren, to the Grand Lodge. We have already, in previous numbers of this work, given our views on that question, and to them we refer the reader. Indeed, in noticing this matter at all, under the circumstances in which it is presented to us, we have departed from a rule long since adopted for the regulation of our own conduct,—which is, not to say anything which might tend to involve us in controversy with anonymous writers. We were unwilling, however, that a detached and isolated article from the Constitutions of so respectable a G. Lodge as that of England, should pass before the Fraternity in this country, as the "old regulation," for the government of a proceeding, to which it has, if any, but a remote and secondary relation, without correction. We do not question the integrity of the writer of the article referred to. He was undoubtedly influenced by the purest of motives, and an honest desire to enlighten his Brethren on a

subject in which he feels a deep interest. But he had not taken the precaution, probably from a want of means, of first correctly informing himself. He is also in error in respect to the requirements of the Constitutions of some of the Grand Lodges in America. But that is not of much importance, and we pass it over.

DEDICATION OF THE NEW MASONIC HALL, WORCESTER, MASS.

The new Hall recently fitted up by "Morning Star" Lodge, in Worcester, was dedicated with appropriate services on Tuesday evening, Nov. 24th. At an early hour the Hall was filled by members of the Order, and a very intelligent assembly of ladies and gentlemen, anxious to witness the consecrating services.

The Grand Lodge was opened in ample form, in an adjoining apartment. The following were the officers present :—M. W. Simon W. Robinson, G. Master; R. W. Ed. A. Raymond, as D. G. M.; Wm. Eaton, as S. G. W.; Ruel Baker, as J. G. W.; Albert Case, as G. Chaplain; Ammi B. Young, as G. Treas.; Wm. Parkman, as G. Sec'ry; E. F. Dixy, as G. Marshal.

The Grand Lodge, thus organized, the proper officers bearing the pitchers of corn, wine and oil, the venerable Dea. Alpheus Merrifield, bearing the Holy Bible, Square and Compass, entered the Hall and marched three times around the Lodge; during which time "Washington's March" was played on the piano, by Miss Perry. A fervent prayer was offered by the G. Chaplain of the G. R. A. Chapter of the State. The Hall was then solemnly consecrated by the Grand Master, M. W. Simon W. Robinson, Esq., in accordance with ancient form and usage.

An able and impressive address was then delivered by the W. and Rev. Br. ALBERT CASE. He gave a history of the Lodge, from its organization—dwelt on the late opposition to Masonry, and the triumphs of the Institution. He depicted the political demagogue, who, he said, had "dreamed of leading forth the imaginary goat from the Lodge-room, and riding, John Gilpin-like, astride of the poor animal, into the Halls of Congress and the Gubernatorial chair of State." He then entered into a brief explanation of the principles and objects of Masonry, and concluded with an earnest appeal to the Brotherhood to carry out those principles in their lives.

During his remarks, he stated that the Lodge was chartered on the 25th of March, 1793. The late P. G. M., Isaiah Thomas, Esq., was the first

Master, and during the two years of his service, he attended 52 meetings of the Lodge. Br. C. held up an ancient copy of the Holy Scriptures, which was presented to the Lodge on the 24th June, 1815, by Br. Thomas, and pointed to a beautifully bound Bible, on the Altar, the gift of P. M. Geo. Chenery.

After the second ode had been sung, the G. Master delivered a very able and instructive charge to the Lodge and Fraternity.

The music was performed under the direction of Br. Emery Perry, by a number of ladies and gentlemen, who cheerfully gave their valuable services. Miss Perry presided at the piano.

The new Hall is in the third story of Haywood's Block, on Main street. It is 30 by 40 feet. There are two large and convenient ante-rooms. The whole is carpeted and furnished in a tasteful manner. The central Chandelier is rich and beautiful. The Globes, or shades, are ornamented with emblems of the Order.

Morning Star Lodge is in a prosperous condition. Henry Earl, Esq. is the presiding officer. The Worcester R. A. Chapter, and the Worcester County Encampment of Knights Templars, will hereafter occupy the apartments in the new Hall.

INFLUENCE OF PERSONAL PREJUDICE IN THE ADMISSION OF CANDIDATES.

A Southern correspondent and subscriber, asks our opinion on the annexed statement of facts. He does not furnish us with the names of the parties, nor do we know anything more of the matter than what appears upon the face of his communication. There may be circumstances connected with the transaction, which, if disclosed, might materially change the opinion we shall give. But we take the facts as they are stated :—

"Br. Moore :—A. is a member of a Masonic Lodge, but his residence is in a distant State; yet he spends much of his time in the State where his membership exists. During his absence at his *residence*, B. applies for initiation into the Lodge. A. and himself are unfriendly; yet B. maintains a most unexceptionable character—remarkable for his morality and good order as a citizen. Now, I wish to inquire if there is any rule of Masonic faith, that would require C., who is a member, to cast his ballot against B., because A. and himself (i. e. B.,) are not on good terms,—the more especially as C. himself, under other circumstances, would be glad to have B. for a member? Are members who are friendly disposed to a candidate, bound, or *ought* they, to take cognizance, individually, of the quarrels of a candidate and a Brother, who is a member?

Your attention to the above is most respectfully solicited.

I am, fraternally, yours, W. D. S."

A. is not a member of the Lodge to which B. applies for initiation ; but being at variance with B., he goes to C., who is a member, states his personal dislike to B., and asks C. to black-ball him. C. consents, and B. is rejected. No charge of moral delinquency is urged against B. He "maintains a most unexceptionable character, remarkable for his morality and good order as a citizen." Of the truth of this, C. is satisfied ; and, "under other circumstances, would be glad to have B. for a member."

Assuming this to be a correct and impartial statement of the case,—embracing all the facts,—we have no hesitation in saying, that in voting for the rejection of B., C. committed a great moral and Masonic error ; because, his only motive in voting as he did, was to gratify A., whose opposition to B. arose from personal prejudice, and not from any objection to the moral qualifications of the candidate. C. thus permitted himself,—unconsciously, no doubt,—to be made instrumental in wounding the feelings, if not in inflicting an injury on the character of a worthy man. For this, he can find his justification neither in morals nor in Masonry.

Personal prejudices ought never to be permitted to control the action of any Brother in the discharge of his duties as a member of the Fraternity. As a Mason, he "should learn to abstain from all malice and evil-speaking,"—rising above the influence of prejudices and partialities, and looking only to the good of the Institution and the happiness of his fellow-men. But, making all due allowances for the imperfections of human nature, and conceding that wrong action under strong prejudices may sometimes be excusable in the party immediately interested, it will be difficult to find a sufficient apology for the wrong-doing of a third and disinterested party.

Had both A. and B. been Masons, and B. had applied for membership in the Lodge of which A. and C. were members, there might have been a propriety in C.'s saying to B., "If thou bring thy gift to the altar, and there rememberest that thy Brother hath aught against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy Brother, and then come and offer thy gift :" Because, the harmony and consequent prosperity of the Lodge, might have been essentially endangered by the admission of B., with whom A. was at variance. But in the case as stated by our correspondent, there were no such consequences to be apprehended. A. belonged to another Lodge, in a distant State.

As we have before remarked, we know nothing of the particulars of this case, nor of the parties, further than is stated by our correspondent, who is a respectable Brother. There may be circumstances connected with it, which, if given, would materially change its aspect. But of them, if any exist, we know nothing. Our opinion is predicated on the facts before us ; and here rests our responsibility.

THE EXCLUSION OF THE JEWS,

By the Grand Lodge of Berlin, continues to excite a lively interest among the Fraternity in Europe. The energetic and decided course of Lord Zetland, Grand Master of the Grand Lodge of England, in demanding of the Grand Lodge of Berlin, an unqualified recognition of the English Grand Lodge Certificates,—and, on this being refused, the promptness with which he suspended the Masonic relations existing between the two bodies,—are everywhere spoken of in terms of commendation. At a meeting of the Supreme Council of France, in June, the course of Lord Zetland was made a special subject of notice and approval. It was also, at the same meeting of the Council, announced that the Duc Decazes, the Grand Master, had received his special letter of credence to confer with the Prince Royal of Prussia, on this important subject. But the result cannot be different from that in the case of Lord Zetland. And there is but one way in which this unhappy affair can, at least for many years to come, be reconciled.

We understand the difficulty to be an organic one,—that it lies in the Constitution of the Grand Lodge; and it is also probable that the ritual is imbued with the same illiberal spirit. The Grand Lodge of Berlin derived its existence from the Grand Lodge of England, and continued to work under the York Constitution and in the York rite, until 1796. On the 2d of June, in that year, *Ignatius Aurelius Fessler*, joined the Lodge as a member. He was formerly a Capuchin monk, and subsequently a doctor in theology. He was a man of good talents; and soon after connecting himself with the Royal York, he received a commission to revise its ritual. He was also on the committee to draft the Book of Constitutions for the Grand Lodge, and most of the labor was done by him. And here is the source of all the existing trouble. Fessler was allowed to infuse his own illiberal and bigoted religious views into the Constitution, and to incorporate in it an article excluding the Jews on account of their religious belief. This Constitution, just as it stands, the Prince says he is sworn to support and maintain, and there is no power to absolve him from his oath. We could easily show that he is under no such obligation. He owes a superior allegiance to the ancient Constitutions and usages of the Craft. The Constitution of his own Grand Lodge is against both. But there is little to be gained in reasoning against the convictions of a man's conscience. The proper course for the Prince, under the circumstances, is to resign his office. The Constitution and ritual, if necessary, may then be amended, and he may be re-elected. This would settle the difficulty, and relieve the Prince of his embarrassment.

THE EXODUS.*

"I will sing unto the Lord, for He hath triumphed gloriously; the horse and rider hath He thrown into the sea."

Such was the grateful hymn of Moses and his rescued brethren, as, in safety from the land, they beheld the destruction of the haughty Egyptian monarch and his people. This ode, so highly praised by the author of the Book of Wisdom, that in speaking of it he says, "God opened the mouths of the dumb, and made the tongues of infants eloquent," independent of its sublime imagery and historical value, is remarkable as one of the earliest perfect specimens of poetry contained in the Pentateuch, it being written in Hemistichs, or half lines, the usual form of Hebrew verse, and proves that Israel in her captivity had not neglected the divine power of number, or grown insensible to the harmony of song. The art of poetry has ever been admired and peculiarly cultivated by Freemasons: to it mankind are indebted for their records of the earliest ages. Measured lines, with a harmonious collection of expressive, sonorous, and metaphorical terms, alternate lines, answering to each other in sense, or ending in similar sounds, were easily retained; and being generally accompanied by a pleasing air, served as an amusement for youth, a companion to labor, a solace in age:—

Thus truth and poetry together blend,
From sire to son the legend lays descend;
Succeeding sons their fathers' lore rehearse,
And the rude rhymes are polish'd into verse.

Poetry is not only universal in its philosophy, but national in its action. Thus the Hebrews had their "Shir ha Mosheh," the Greeks their "Ilias," the Hindoos their "Mahabarat," the Romans their "Æneis," the Norwegians their "Edda," the Irish and Scotch their "Fingal," the Italians their "Gerusalemme Liberata," the Portuguese their "Lusiad," the English their "Paradise Lost," and the French have *(etsi non passibus æquis)* their "Henriade." Thus we perceive that the poets of all countries have recorded the extraordinary displays of Providence, courage, strength, fidelity, heroism, and piety, in connexion with the foundation of their empires, the exploits of their fathers, or the establishment of their religion.

Is it then possible that the followers of a science comprehending all others in its essence, could have been ignorant of poetry as an art, or insensible of its value to history? No; the polished Mason, elevated to an intellectual superiority by the contemplation of the vast harmonies of creation, traces the same perfection in a planet or a flower; his senses are refined to an acuteness of perception; he walks in light, and thinks in music.

Infected with the vices, and prone to the idolatries of the Egyptians, it was necessary that the children of Israel should prepare themselves by penance in the wilderness, and submission to the Great Architect of all, ere they took possession of the promised land, under the command of their Grand Master, the prophet Moses. They departed from the borders of the Red Sea, and encamped in the wilderness of Sin, between Elim and Sinai, so called, Mr Ainsworth supposes, from a city of Egypt that lay near unto it. Here the Jews manifested that impatience which so frequently characterized them as a nation; their long captivity had debased their intellectual character; their privations in the desert rendered them insensible of the blessing of their deliverance, and in the corruption of their nature, they murmured for the flesh-pots of their task-masters. How was their impiety rewarded? with the punishment due to its presumption? No! His mercy and forbearance, boundless as His power, spread the earth with manna as with dew, and at morning, driven by *His* breath, the exhausted quails lay scattered round their tents, serving them for food.

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*We know not the author of this article. We find it in the Freemasons' Quarterly Review, for 1834. It has a general as well as Masonic interest. The R. A. M. will appreciate it.—Ed. Mag.

Many commentators have disputed the nature of the food supplied to the Israelites in the wilderness, presuming on the authority of the following passage in the Vulgate, to question the miraculous interference of the Deity:—"And when the children of Israel saw it, they said to one another, it is manna;" arguing that unless they had beheld it previous to their sojourn in the desert, they could not so readily have named it.

The error lies in the translation of the Hebrew words, מן הרא, man hu, literally signifying, what is this? It was doubtless called manna from מן, man, in commemoration of the question asked by the Israelites when they first beheld it. The second supposition, that locusts were intended to be designated instead of quails, is equally erroneous: had such been the intention of the sacred historian, would the word שלר, selav, from רשלה, salah, quiet, easy, a term so truly descriptive of the general habit of the bird, have been used? Again: the Hebrew שאר, sheer, flesh, decides the point—flesh applying to the bird, and not by any possibility of construction, to the insect.

At Rephidim, a yet more signal miracle was manifested. The Israelites suffered from want of water; their cattle lay perishing with thirst—their children called to them in vain—the few shallow wells of the Desert were exhausted, and in their despair they murmured, when the rock of Horeb, struck by the sacred rod, sent forth its waters, and the fainting tribes drank of the living stream. The singular appearance of the rock even at the present day, as described by modern travellers, confirms the miracle recorded by the prophet. It was visited, drawn, and described by Dr. Pocock, Dr. Shaw, and others, who state that holes and channels appear in the stone, which could only have been formed by the bursting out and running of the waters; no art of man could have formed them, even if any motive could be assigned for such an undertaking in the desert. To the mind interested in the investigation of truth, what can be more gratifying than this confirmation, by modern discovery, of an event hallowed in its cause, and veiled by the mist of ages? The miracle of Horeb, while it manifested the mercy and power of the Great Architect of all, was the type of a mystery to come; and Time, beneath whose scythe the mountain hath fallen and the valley disappeared, hath respected the monument of His greatness, before whose throne his wings are chained, and in whose sight ages are but as a span.

History does not present a more remarkable instance of the Divine Wisdom, than the lessons by which the chosen people were taught to become a nation powerful, wise, and worthy of the promised land. The disorder of the fear-stricken multitude, flying from their cruel and enraged task-masters, was converted into confidence by the miraculous passage of the Red Sea, and the supply of food and water in the Desert. Degraded by their long captivity and slavish obedience to their Egyptian oppressors, their battle with the Amalekites, the descendants of Esau, who, inflamed with the lust of plunder, attacked them at a base advantage, revived their ancient courage, and on her victory, Israel was taught to know His strength whose name was her spear and shield.

The Jerusalem Targum records, that during the battle, while Moses held forth his hands in prayer, his people prevailed; and that when overcome by the infirmity of his nature, he ceased to raise them, the house of Amalek obtained a temporary advantage. The book of Exodus mentions the same miracle attending this act of devotion of the great lawgiver, whose arms were supported in the peculiar form of supplication by Aaron and Hur, until the overthrow of the enemy. Many have been the opinions of the commentators of the Bible upon this passage. The learned Adam Clark has suggested that Moses held forth the rod of the Lord in his hands. The early Fathers of the Church considered it the type of a sign destined hereafter to become peculiar to salvation. The Mason is content to draw from it a beautiful moral of the influence of prayer supported by faith and perseverance, to trace in it an authority for those mysteries peculiar to the Fellow-Craft's degree, and an additional confirmation of the divine origin of our Order.

Mankind are distinguished from the rest of the animal creation, not less by the superiority of their mental organization than by the moral law by which they are governed. The impulse, the mere instinct of nature, hath been deemed sufficient for the beast of the field, the fowl of the air; they are restrained by it, each according to its kind; but, gifted with a mind expansive, subtle, that in its range hath compassed earth, and to the many stars of heaven given their names, man required a code of ethics suited to his intellectual nature, by whose wholesome discipline his spirit might be chastened, the grossness of his passions subdued, his soul refined and elevated. To impart unto the chosen people the laws his mercy framed, the Great Architect of the Universe descended from His throne, and in thunders from Mount Sinai, proclaimed His awful will. The tablets of stone, engraved by the finger of the living God, were entrusted to Moses. In them we find wisdom at which the sage may wonder, simplicity the child may understand. Nothing can more clearly demonstrate the vast difference between finite and infinite reason, than the construction of the moral law. Philosophers and nations have for ages disputed: each have their peculiar code, which, framed by human judgment, is marked by human weakness: thus, in many instances, hath crime, according to earthly institutions, become a point in geography; for the act of infanticide in the East is esteemed a duty, in Europe punished as murder: but by one act, in a few brief words, Eternal Wisdom legislated for a world.

A nation ignorant of the useful arts, would soon degenerate into a horde of barbarians. They are the bonds that hold society, and give to social life its grace and ornament. To perfect the Israelites in the skill necessary for a people destined to govern the promised land, the Deity commanded the erection of the costly tabernacle in the wilderness, a monument equally of His wisdom, and a temple worthy of His presence. The peculiar construction of the sacred edifice, the vestments of the priests, the mystery of the ark and mercy-seat, belong more particularly to Royal Arch Masonry, and will be duly considered in their proper place. That mankind were not generally enlightened with the knowledge of those arts and sciences which Freemasonry hath preserved and given to the world, the express declaration of the Scriptures is a witness :—

> "And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office."—*Exodus*, chap. xxviii. v. 3.

How proud, then, should the Freemason be, when he reflects on the origin, antiquity, and sacred character of his Order!—how careful never to sully its purity by conduct at which the world may scoff, or virtue reprove him ; for mankind, too eager to condemn, may rashly judge of our Institution by the deformities that disgrace it. Rather let him resolve that his life shall illustrate its purity, and prepare him for that final triumph of which Freemasonry presents the symbol—and the key.

In toilsome march, pursued by hostile bands,
The Sons of Israel reach'd the sea-girt sands ;
Before them lay the ocean—each dull wave
Fell hoarsely, as an echo from their grave ;
Hope's eager gaze was changed to dark despair,
Nor bark, nor raft, nor means of flight were there.
On their lone path the fierce destroyers came ;
Led by their monarch, to avenge his shame ;
To bring back Israel captive of his spear,
Again the mystic pyramid to rear ;
To pile brick mountains till their apex rise,
In solitary grandeur to the skies ;
Temples of gods, where Science once reveal'd
Systems and rites in dark oblivion seal'd ;
Where Truth was taught with Falsehood to combine,
And Reason minister'd at Error's shrine.

Each anxious mother, wild with terror, prest
Her male-born infant to her throbbing breast ;
The aged wept, the strong man saw again
Long days of toil and the degrading chain.
Amid the danger, all or wept or fear'd ;
Unaw'd, unmov'd, their leader still appear'd ;
Calmly the prophet stood—though lost in prayer,
No vain regret or idle fear was there :
In his firm grasp, he held the mystic rod—
The staff of power, the ensign of his God,
And stretch'd it o'er the flood ; the waves divide,
In crystal ramparts chain'd on either side,
Leaving a pathway to that distant shore,
Their fondest hope scarce thought to reach before.
Though o'er the deep the tribes in safety past,
Yet was each anxious breast with fear o'ercast.
The haughty Pharoah, harden'd in his hate,
Led his red hands impatient to their fate ;
With impious feet the wave-girt pathway trod,
For Israel open'd by the breath of God.

Again the prophet rear'd his staff divine
Above the ocean ;—at the sacred sign,
The loosen'd waters on the monarch came,
Each impious threat aveng'd in death and shame ;
Vain were their cries on Egypt's gods to save—
Each rolling billow an Egyptian's grave.
Then from every lip the exulting strain
Rose in deep prayer : " Beneath the fearful main,
The horse and rider by thy strength is cast,
Thy name proclaim'd—Israel aveng'd at last."

Strange is the human heart!—uncertain, wild—
Reason its slave, philosophy a child,
That fadeth from us on the rainbow wings
Of the weak heart's vain, fond imaginings ;
Strange that a thing of dust should thus control
The energies of an immortal soul ;
That a pure, subtle essence should obey,
And thought be guided by mere common clay ;
Or that the light of faith should e'er depart,
At the caprice and passion of the heart :
Yet such was Israel's sin ; though His strong hand
Had led her scatheless from Egyptian land,
She murmur'd at her God. The desert fare
Was harder than her slavery to bear ;
Their tyrant *fed them*, and the savory steam
Of the vile flesh-pots haunted like a dream
Their sensual appetites—Did the hot blast
Avenge their rash impiety at last ?
No! for His love, earth like a table spread,
And rained sweet manna as their daily bread ;
At Rephidim He heard their dark despair,
His power to aid, His hand to save, were there ;
From Horeb's rock the living waters gush,
While fainting mothers to the glad stream rush ;
Saved by the draught, at their weak infants' cry,
Their breasts once more the springs of life supply !
Their fathers wept, relieved of all their fears,
And mingled with each draught their grateful tears ;
The suffering flocks, the patient camel mild,
The desert-ship* that skims along the wild,
All that had life around the waters prest,
Drank of the stream, and sank in balmy rest.
Last crown of mercy, Sinai's sacred hill
Beheld His presence, heard His awful will ;
Earth trembled at the footstep of its Lord,
Assembled Israel listen'd at His word,
And heard His law proclaim'd mid trumpets' sound,
While lightnings flash'd and thunders peal'd around ;
Heard each decree, and the blest promise given,
That those who keep His law shall meet in Heaven.

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*The camel is generally so named in the East.

THE GOTHIC MYSTERIES.

BY REV. GEO. OLIVER, D. D.

No. III.

It would be useless to repeat minutely the forms of initiation: suffice it to say, that the candidate, being duly prepared by fasting and mortification, was introduced with naked feet into the sacred cavern, and conducted by a winding descent, to the tomb of Volva, the prophetess, amidst the shades of darkness, and the terrific howling of dogs. Passing onward, however, with resolute intrepidity, he soon beheld, in a thin flame of light, the canine guardian of the holy sepulchre, whose fangs appeared to be smeared with the blood of some hardy adventurer, whose life had recently paid the forfeit of his rash attempt to explore the forbidden recesses of the consecrated vault.[*] The hollow caverns re-echoed with his howlings. Regardless of the posture of defiance assumed by this hideous monster, the candidate was urged forward by his conductor, and passing this unreal shape, entered the portal, and in the east found a spacious apartment, in the centre of which was the Pastos or tomb where the oracle was immured.[†] In the distance, a vision of the regions of death (hela) was presented to his eyes, and he beheld a splendid throne which appeared designed for some person of distinction; but it was empty.

Here the mysterious rites of invocation commenced; magical characters were inscribed in squares, triangles, and circles; and charmed rhymes of irresistible potency were repeated. The incantations being complete, the reluctant prophetess signified her intention of uttering an oracular response.[‡] The candidate was instructed to question her respecting the fate which awaited Balder, a benevolent deity who was under the special protection of all the celestial gods; and though deemed invulnerable, was nevertheless supposed to be in imminent danger from the unsuspected efforts of subtlety and malice. To this demand the prophetess answered, that Balder should suffer by the intervention of Loke, the adversary of the gods,[§] who, by a sprig of misletoe in the hands of a blind man, shall inflict wounds producing instant death. The candidate pressing onwards, soon heard

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[*] "The dog who guards the gates of death, meets him. His breast and his jaws are stained with blood; he opens his voracious mouth to bite, and barks a long time at the father of magic." (Ancient Runic Poem, in Mal. North. Ant. vol. ii. p. 220.)

[†] "Odin pursues his way; his horse causes the infernal caverns to resound and tremble; at length he reaches the deep abode of death, and stopped near the eastern gate, where stands the tomb of the prophetess." (Ancient Poem, as above.)

[‡] "He sings to her verses adapted to call up the dead. He looks toward the North; he engraves the Runic characters on her tomb; he utters mysterious words; he demands an answer; until the prophetess is constrained to arise, and thus utter the words of the dead: 'Who is this unknown that dares disturb my repose, and drag me from my grave, wherein I have lien dead so long, all covered with snow, and moistened with the rains,' &c." (Ancient Poem, as above.)

[§] This people believed in the existence of an Evil principle, who was named Loke, and was esteemed the great adversary of gods and men. This pernicious deity was the prince of fraud and perfidy; a perfect master of all the arts of dissimulation, and addicted solely to the practice of evil. He married the daughter of the giantess *Anger-Bode*, (messenger of Evil,) by whom he had three children of portentous character, who were doomed to destroy the whole host of deities, when the ship Naglefara should be completed from the nails of dead men. The first born was a gigantic wolf, called Fenris, who was destined to devour the supreme god Odin, and to swallow the sun. This monster was bound by the gods to a rock in indissoluble chains, until the much-dreaded twilight of the gods shall arrive, and all nature be consumed in a general conflagration. The next offspring of these two evil beings was an enormous serpent, called Midgard, who was the destined destroyer of the god Thor. He was precipitated by Odin to the bottom of the sea, where he attained so vast a bulk, that he was able to coil himself round the globe, and repose with his tail in his mouth. The third dreadful issue of Loke and Anger Bode was Hela, or Death, who was cast into hell by the gods, there to await the appointed time of destruction; and to receive into her dismal abode, all such as died of sickness or old age.

the cries and bewailings for the death of Balder,[*] who was bitterly lamented by the deities who had been the innocent cause of his destruction. He was then confined within the Pastos,[†] a cell composed of three sharp-edged stones, and guarded by Heimdall, the light-eared door-keeper of the gods, armed with a naked sword;[‡] and when the term of his penance was completed, he was instructed to search for the body of Balder, and to use his utmost endeavors to raise him from death to life. Being, therefore, prepared for this dangerous expedition, he was solemnly recommended to the protection of the gods. He then descended through *nine* subterranean passages, dark, damp, and dismal, attended by the usual guide. Under a full persuasion that his mysterious conductor possessed the power of raising the dead and commanding the elements, every sight presented before his eyes, every sound which assailed his ears, in his progress through the regenerating medium, was invested with the awe and terror attached to a supernatural occurrence. If the glare of burning torches gleamed through a fissure of the rock, and imparted a temporary illumination to the dark cavern through which he passed; it presented to his inventive imagination, the god descending in a sheet of flame. If a sound resembling distant and continued thunder was heard to reverberate through the hollow passages, it was referred to the dreadful "twilight of the gods," when all nature shall be involved in universal ruin. Arriving, at length, on the banks of a sluggish stream, he was directed to plunge into the water of purification and explore the caverns situate on the opposite bank. Soon his progress was intercepted by the sacred door of expurgation; on passing which, he entered into the illuminated sacellum, and found Balder enthroned in a situation of the highest distinction.

At his entrance into this enchanting place, the awe-struck aspirant was saluted with an anthem of congratulation, and the utmost cheerfulness was displayed in the rejoicings which now took place for the resuscitation of the benevolent god. The Scalds, to the music of the flute and harp, chaunted hymns descriptive of the generation of the gods, the creation of the world, the deluge, and the restoration of man. They celebrated in strains of highest panegyric, the warlike acts of heroes, the praise of wise and valiant chiefs, the fatal overthrow of hosts and hostile armies. They sang the irresistible valor of Odin, and dwelt on the immortal renown which his high achievements had secured, with a view of exciting in the candidate a spirit of emulation to great and warlike deeds. A solemn oath was then administered *on a naked sword*, which was used for this purpose, because it was considered as an unequivocal symbol of the supreme god. The aspirant entered into voluntary obligations to pay due submission to the chief officers of the State, whether civil or religious; devotion to the gods, and to defend and protect each other at the hazard of their lives from all secret and open attacks of their enemies, and if slain, to avenge each others death. The oath was sealed by drinking mead out of a human skull.[*]

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[*] It appears that Balder, who was esteemed invulnerable, had placed himself in sport as a mark in the general assembly, at which the gods respectively exercised their skill and dexterity in casting darts and missiles; for Odin and Friga had previously exacted an oath of safety, in favor of this god, from every thing in nature, except the Misletoe, which was omitted on account of its weak and contemptible qualities. (Edda, Fab. 28.) Loke, always bent on mischief, discovered the exception; and privately procuring a sprig of this herb, placed it in the hands of Hoder, who was bereft of sight, and persuaded him to cast it at the devoted victim, who fell, pierced through with mortal wounds. His body was then placed in a ship or boat, and set afloat on the waters, while all the gods mourned for his decease. The fable of Balder and Loke, with the lamentations of the gods for the death of Balder, bears such an obvious relation to those of Osiris and Typhon, Bacchus and the Titans, Cama and Iswara, &c., that I entertain no doubt but it constituted the legend of initiation; as it is indeed the exact counterpart of all other systems of mysterious celebration. It is true the legend of Odin and Freya, including the wanderings of the latter, as related in the Edda of Snorro, bears some resemblance to the wanderings of Ceres, and Isis, and Rhea; but I think the preceding fable unquestionably contains the identical incidents which were perpetuated in the Gothic mysteries.

[†] The Pastos was a representation of the Ark of Noah.

[‡] This place of penance was termed the Celestial Fort, said to be situated at the foot of the bridge Bifrost, (Edda, Fab. 7,) or the Rainbow, which reached from earth to heaven, and which celestials only could ascend. The sentinel was possessed of a trumpet of so loud a blast that the sound might he heard through all the worlds. (Edda, Fab. 15)

He was now invested with a sword, a shield, and a lance, and declared equal to the toil of combat, hunting, and providing for his own subsistence, from which latter duty his parents were henceforth wholly relieved, although he had now only attained his fifteenth year. His shield was *white*, and termed "the shield of expectation." A specified period was assigned for his probation in arms, and if he failed to distinguish himself in battle before the expiration of this term, the phrase *Niding*, was applied to him, and he was shunned by all his former associates.[†] This, however, did not often happen; and when he had performed any distinguished achievement, he was permitted to have a design painted on his shield as a testimony of his prowess. This privilege, however, led, in process of time, to innovations in the device and fashion of the shield which endangered the distinction between lord and vassal; and at length a code of directions became necessary to regulate the practice; and the distinction of a painted shield was limited to the families of princes and heroes.

The sacred sign of the Cross was then impressed upon him; and as a concluding ceremony, a Ring was delivered to him as a symbol of the Divine protection, which he was enjoined to preserve as an invaluable amulet, the gift of Balder the good.[‡] This ring, he was told, was not only capable of affording him protection in times of imminent danger and adversity; but it was also to be considered as an inexhaustible fund, whence riches, honors, and all other benefits would undoubtedly flow.

THE LADIES.

[From an Address before Solomon's Lodge, Lafayette, Ala., by Bro. L. LA TASTE.]

ALTHOUGH I am admonished to hasten to aclose, my task would be incomplete did I omit addressing a few words to that sex "whose good opinion we are ever desirous to cultivate—whose favor we cordially desire to conciliate." There are so many good reasons why the ladies should not be admitted into our ranks, that I ask them to give me a patient hearing, and then a fair and impartial judgment.

Their exclusion is an ancient landmark of our Order, which we are not permitted to remove. When Masonry was operative in its character, no one will contend that they ought to have been found wielding the trowel, the gavel, the square and the level. No one will place them so low in the scale of creation as to say they ought to have assisted in removing the stone from the quarry, preparing its surface for its place in the building, tempering the mortar, felling and squaring the timber, and performing other duties required of operative Masons. Their physical strength disqualified them for the task, and nature had intended them for another and different sphere. It has been said, too, "that their exclusion was owing to the fact, that the Craft was, at times, exposed to the severest persecutions, and to the greatest peril, and out of kindness to the sex, and with a desire, which we still possess, to enable them to perform their social relations, for which they are so admirably fitted, they were not admitted to membership."

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[*] The word skull was commonly used for a drinking vessel, which probably received this name from the barbarous custom which prevailed among several ancient nations, of drinking out of the skulls of their enemies. Warnefrid, in his work, de gestis Longobard, says, Albin slew Cunimund, and having carried away his head, converted it into a drinking vessel, which kind of a cup is with us called *schala*, but in the Latin language it has the name of *patera*. (Jamieson, Scot. Dict., v. Skul.)

[†] The word *Niding*, amongst the Scandinavians, was esteemed so contemptuous that it would provoke even a coward to single combat. It was equal to giving the lie in our own country; and has now merged into the phrase—You are a good-for-*nothing* fellow. (Vid. Mallet, vol. i. p. 218.)

[‡] It is said in the Runic mythology, that when Hermod descended into hell to search for Balder, he found the murdered deity occupying a distinguished situation in the palace of Death; and failing, through the artifices of Loke, to procure his return to Valhall, the supernal palace of the gods, he bore a *ring* to Odin as a token of remembrance from his deceased friend, which possessed the miraculous power of producing, every *ninth* night, eight rings of equal weight and utility.

There is another reason why they are not admitted. "Masonry was intended to check vice, to restrain evil passions, to cultivate morality and love; and will you, ladies, admit that you need such aid to restrain *your* vices, to curb *your* evil passions, to elevate *your* morality, and to encourage *your* love? Are not charity and love essential ingredients in female character—inwrought in their very constitution?"

This objection is so beautifully and triumphantly removed in the words of another, that I cannot refrain from quoting them. Br. J. H. Wheeler, late Grand Master of the Grand Lodge of North Carolina, says: "As in operative Masonry, their fair hands are not made to wield the trowel, or heavy gavel, so in speculative Masonry, they need no gavel to divest their hearts of the common vices of life, and no pass-word is neccessary to call forth the charities of their benevolent natures. The famous traveller, Ledyard, leaves this memorable testimony in favor of women;—that he has passed through every quarter of the globe—through frozen Russia, inhospitable Norway, and savage Finland, and in all his travels, he never met a *woman* and addressed her in language of respect, from whom he did not receive a respectful answer;—if he was hungry, she gave him meat; if thirsty, she gave him drink. With man, it was often otherwise."

It seems to me, that, after so lofty and truthful a panegyric, the response should be, from every female heart present, Let the landmark stand forever and be respected. But I proceed with my quotation: "If the exclusion of women were a just ground of complaint, why do we not admit them into our Congress, or State Legislature? Why not allow them to command our navies, or lead our armies? It is not her element. To her, 'the pomp and circumstance of glorious war,' have no charms; and she desires not 'the applause of listening senates to command.' She has no delight

——"On the tented field,
Where column after column wheel,
Where cannons roar, and chargers reel,
Amid destruction's revelry."

"No! the element of woman is at home, by the domestic fireside, heightening every joy, soothing every care, administering every comfort. Truly does Lord Bacon tell us, that in childhood, you are our nurses; in youth, our mistresses; in middle age, our companions; in all ages, our friends.

"To the female sex, Freemasonry is a constant friend. When expiring humanity is about to bid adieu to the scenes of earthly trial, when the silver cord of life is to be loosed, and the wheel is broken at the cistern, to the departing spirit of our nature what consolation can be more solid than that his disconsolate widow will be cheered by the kindness of paternal affection? Have there been no cases of this kind in the recollection of many here? Will not a thousand arms be raised and ready to avenge the least insult to a Mason's wife or a Mason's daughter? Then if this objection exists with any, dismiss it, as unworthy of a name. It is unjust. Masonry is woman's best friend—her constant benefactor, and her abiding protector."

If Masonry possessed no other excellent feature, this one alone is sufficient to commend it to the favorable consideration of the ladies—that it is every Mason's duty to respect them in prospertiy, and to protect and defend them in adversity. Should affliction in its most blighting form assail you, in the true and honest Mason, you will find the Good Samaritan, who will pour the oil of consolation into your wounded heart, and shield you from your dependence upon the mock charities of a friendless world.

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 58.

Esperancier Logen oder, Order der Experance. Hope Lodges, or Order of Hope.—A French Order for females. This sort of Lodges must have existed about the year 1780, and were, probably, nothing more than the Lodges of Adoption of the present time. Some such Esperancier Lodges had obtained a footing about that time in Brunswick and Gottingen. Not merely females but males also were initiated in them, but no women could be accepted but those whose husbands were Freemasons. A woman was there (so called) Grand Mistress, and they only wrought in two degrees. All was done by them with the number five. A Mason of the high degrees could obtain admittance into these Lodges without initiation.

Essaer. Essences.—Amongst the Jews in Judea and in Syria, both before and after the birth of Christ, it is well known that there were three distinct sects. Pharisees, Sadducees and Essenees. This third was the oldest sect, and they were now and then called Therapeutics. The Essenees laudably distinguished themselves in many respects from the other two sects, inasmuch as they were less numerous, and proceeded on their way peaceably, noiselessly, and without ostentation, or forcible attempts at proselytism; for which reason they were much less known than the other sects. They employed themselves principally in the study of Botany and Medicine, from whence their name is derived. They had their chiefs and elders, distinguishing signs of their Order, a peculiar cloathing for the same, different degrees for their disciples, as also certain secret doctrines, and regular secret assemblies. They lived in various parts of Syria and Palestine, and, according to the numbers residing in one neighborhood, they formed one or more societies, as was most convenient for themselves, and they earned their support by the business they had been taught. In their general habits and manners they had adopted many maxims from Pythagoras. They taught, amongst other things, that the Godhead had reserved to himself the government of the universe, but, at the same time, had given man to act according to the dictates of his own free-will: yet, they attributed to the spirits a certain influence upon mankind. They taught, further, that the soul of man was parted from the body at the time of his death—that it was immortal, inasmuch as, that it returned into the most subtile air, from which it was formed in the body; and that this immortality was accompanied with reward or punishment, as they had lived a moral or a vicious life. Fidelity to their princes or rulers, lawful order, adherence unto truth, virtue, sobriety, humility, and strict secresy, were the chief principles of their code of action. To the punctual performance of those and other similar duties, viz., the strictest maintenance of the secrets of their society; of justice and of humanity every one pledged himself when he was admitted a member, by a most solemn oath. It was only by being of mature age, and going through a *three years probation*, during which they were obliged to lead a temperate, chaste, moral, virtuous, and, in many respects, a severely self-mortified life, that they were enabled to gain admission into the Order, when they received a white dress or apron and a small hatchet (dolabella), as the signs of their admission. For the violation of the laws and rules of the Order, as also upon showing a want of due respect or reverence towards their law-givers and chiefs, they had very severe punishments, which, in some cases, amounted to death, in others, expulsion from the society. The sure hope in the immortality of the soul, and in a future state of reward or of punishment, gave them courage to fulfil their duties, and to despise every danger, even the most cruel death itself, rather than violate the rules of the Society, or discover any of its secrets to the uninitiated. One common fund was formed out of all they possessed at their meetings, to which fund every member had an equal right, and which was superintended by a few of the members. This fund, as well as the fruits of their industry and skill, was applied principally in acts of benevolence and humanity to the sick and the poor, as the temperate and retired mode of life they themselves led, made their own wants very few. When travelling they were always welcome to the houses of the members of their society, and were sure of a kind reception and hospitable attention as long as they chose to remain; in fact it was only in cases of the greatest distress that they were allowed to accept of either meat or drink, except from the members of their own Order. Their professions or trades were various; some practised medicine, others were agriculturists; others again housekeeping, or making articles necessary in housekeeping and agriculture, but nothing could compel them to go to war themselves, or make instruments of war for others. According to their various professions every one was sent to his duty after he had gone through the regular prayers each morning; but before sunrise, or the due celebration of morning prayer, no one was allowed to speak of worldly things, or undertake any kind of manual labor. At mid-day they assembled together, after they had bathed and put on the peculiar clothing of the Order, and in silence partook of a plain but wholesome meal, of which no one was allowed to taste until after the priest had invoked a blessing from Almighty God upon the food they were about to receive; in this, as well as in all their other assemblies, no one was allowed to speak but in his turn and with the permission of the elders. After they had laid by the clothing of the Order they returned to their various occupations, until the close of the evening summoned them to the common table. They hallowed the Sabbath day more than any other of the Jewish sects, diligently preparing themselves, according to Jewish custom, the evening before, and spending it assembled in their synagogues, where they sat in order according to their initiation, and inculcated morality, and explained by the means of parables, passages taken from the sacred writings. As they believed they could only make themselves acceptable to the Godhead by virtue and good actions, and not by burnt offerings and sacrifices, they did not give offerings as the other Jews did, but occasionally sent gifts unto the temple. They lived generally a single life, because they believed there were no women who were true; and if any portion of them took wives it was principally with a view to having children, and with the same object the unmarried adopted the children of strangers and orphans. Without the knowledge and consent of their chiefs or elders, towards whom they always paid the greatest respect, nothing of any consequence could be undertaken, and a permission once given was as sacred and unalterable as if it had been confirmed by the most solemn oaths, for this reason, they were obliged to go with the greatest care and attention, and never came to a determination of any importance unless at least one hundred of them were assembled to debate the matter, and come to a unanimous conclusion. This class of the Essenees which were called practical or active, was distinguished from another class, which was called theoretical, or because their lives were spent in religious meditations, also contemplative Essenees. Those lived principally in Egypt, divided into various societies, secluded from the world, and from the most part by each other in solitary hermitages or lonely huts, where they remained shut up six days in every week, and employed themselves in reflecting upon the wisdom of God, and in allegorical explanations of the mysteries of the sacred volume, after they had every morning, by prayer, prepared themselves for heavenly instruction, their wants being supplied by the younger Brethren. Denying themselves all the comforts and conveniences of life, it was not until late in the evening, and after repeated prayer, that they thought of satisfying the wants of the body. They appropriated the seventh day of the week, which they considered to be particularly holy, to recreation and refreshment, and to a general assembly, for which purpose every society had its own hall. As they considered wine, flesh, and other strengthning food to be hurtful, and the means of awakening in man all his vicious propensities, their food consisted principally of bread, salt, hysop, and water. Those who were disappointed in, or disgusted with the world, and joined their society, which frequently happened, bid adieu to all the joys of social, civil, domestic, or married life. The few women who were found among them were commonly unmarried and old, and in all their assemblies were parted from the men. On the seventh day of the seventh week after Easter, which they celebrated as a grand festival, both men and women assembled in a large hall, but in such a manner that the men sat in rows on the right hand, and the women on the left, at the meal, which was not distinguished by any thing but their ordinary food and drink; the young served the old, and no one was allowed to speak. The day was principally spent in religious discourse, allegorical explanations of the sacred writings, and spiritual songs.

Etruskische Mysterien. Etruscan Mysteries.—The Etruscans, Etrusians, called also Hetrurians, dwelt in Upper and Middle Italy, were a remarkable nation, and subjected to the Roman yoke about 400 years before the birth of Christ. The skill of their artists, from which we have derived the Etuscan taste, especially in vases, &c., caused them to be a celebrated people, and the extraordinary pomp with which they celebrated the festivals in honor of their gods gave them very early the reputation of a religious people. To this were also added secret initiations, which were customary amongst them, and which they had adopted from Egypt and Greece. The principal of these was the well known Bacchanalian games or secrets of Bacchus. Those continued under the government of the Romans; but in order to put an end to the nocturnal irregularities occasioned by them they were entirely prohibited about 186 years before the birth of Christ.

Frankreich. France.—Freemasonry was introduced into France about the year 1660, by the English and Scotch, yet we may truly say that it was when it was brought back from France that it first began to spread over England, while it nearly disappeared in France altogether. In the year 1725 England again planted it here, for in that year three Englishmen formed a Lodge in Paris, which very soon adopted the name of the Grand English Lodge of France. In 1737, Louis XV. closed all the Lodges in France, and declared that it was a crime to have any intercourse with Freemasons. After the year 1740, and particularly during the seven years war, the French army spread Freemasonry very much in Germany. In 1762 the Grand Lodge in Paris was again broken up, but in 1772 we find all the Lodges again in full activity: and they continued so until the commencement of the Revolution in 1789, when all the good Lodges closed themselves, and left the Jacobins and other disturbers of the public peace to go their own way. When the storm was over in 1798, a Grand Orient was again founded at Paris, and since that time Freemasonry has extended itself most extraordinarily in France; not only the large cities but even middlesized, nay, very small towns have Lodges in them, as there also is in nearly every French regiment. In the year 1812 there were not less than 1,089 Lodges and Chapters. But it is a great pity that in France Freemasonry is, for the most part, considered as a thing to be practised only in the Lodge. The degrees have been increased to thirtysix, and it is nearly made a trade to communicate them. The clothing and jewels are sold publicly in the bazaars. But, notwithstanding all this, we find among Frenchmen a fervent attachment to the Order, and a praiseworthy Brotherly love towards each other. A traveller, let him be of what nation he may, will find Brethren in France, who are at all times ready to give him a most Fraternal reception. There are many adoptions, or female Lodges in France.

ADDRESS,

Delivered before the members of Aberdeen Lodge, No. 32, (Aberdeen, Miss.,) on the 24th day of June, A. D. 1846, by SANFORD C. BLANTON, Esq.

Brethren, and Respected Auditors:—It is a peculiarly happy reflection to us, as Masons, and should not be greatly less so to us as men, that, whilst our political hemisphere is agitated and divided on many important topics, and convulsed by the demon of party; and whilst, also, unfortunately, differences of opinion, exist among us as men, yet, as Masons, we all meet as one man, forming a unity of a plurality.

Here the weapons of party warfare are laid aside—party prejudices, party feelings, local jealousies and dissensions—all, unlike Hamlet's ghost, "down at our bidding," and give place in our hearts to Brotherly Love, Relief and Truth. This, in connection with another thought, renders it in the highest degree gratifying to us as Masons. At a period more than a thousand years before Christ, the necessity of circumstances gave birth to our Institution; since which time it has undergone no important alteration, whilst in her course, she has witnessed the mutability of all things earthly—she listened to the philippics of Demosthenes and drank in the eloquence of Cicero—she saw Greece in her palmy prosperity—she listened to the first sounds that ever proceeded from the strings of Homer's harp, and heard the last, long strains of glorious music that ever lingered on her classic shores. In her progress westward, she beheld Rome, aided by her orators, her muses, her statesmen, and her generals, raising her towering form, and with bewitching attraction, securing the steadfast gaze of the world, as some amazing comet, fierce, blazing, drags his fiery train across the dusky canopy of heaven, threatening at one broad sweep to hurl the glittering host from their track, whilst the sparkling gems cease wheeling their irksome circuit, cluster around in thick array, anxious to flee, yet, charmed to constant gaze. Then she saw her severed, belligerent, rent with feuds and intestine commotions, go down as the sinking of some vast continent. In her further progress, she witnessed the "rise and fall of empires and the decay of nations"—she saw dashed against one another, thrones that had stood tranquil for ages—herself alone unchanged and unchangeable—her votaries still "meeting upon the Level, acting on the Plumb, and parting upon the Square," not only co-operating with the successful and assisting the prosperous, but cheering the remote, remembering the forgotten, attending to the neglected, and visiting the forsaken.

It has been the custom of all nations, in all ages of the world, to celebrate important eras in their country's history. It has been, and is yet, the custom of many aged parents, to assemble around them their children and their childrens' children, spread the hospitable board, and spend in festivities and rejoicing, the anniversary of the day which gave them birth. If that principle of philosophy be correct, which teaches us that human beings are composed, not of reason merely, but of imagination also, is it not right and proper that it should be ever thus? and that when great benefactors of human society pass beyond the "visible margin of this world," that we, as their immediate successors, should be admonished to draw glorious examples "from the bright track of their fiery car."

The time, fellow-citizens, has never been, and I trust will never come, when great and virtuous actions will cease to operate upon, and influence the human mind. The great and good of every age, have died, but have always left an indelible impression on the minds of their countrymen, showing that there is, indeed, but very little of the truly great man that can ever die. Warren and Montgomery fell, but the recollection of their devotion to their country's cause, nerved the patriot's arm, and the struggle for independence kept on successfully and gloriously. Washington, also, died; but whilst his immortal spirit was borne up to Heaven upon the outstretched arms of his country's gratitude, his great name was left a burning beacon upon the watch-towers of American liberty.

It is owing, principally, to a conviction of these facts, and in obedience to an ancient custom, that we, as Masons, are in the habit of assembling to celebrate the anniversary of St. John the Baptist, who, as tradition informs us, was an eminent christian patron of our Order.

We know that, at least, in this, we are on the safe side, and that evil cannot, by possibility of circumstances, result from acts commemorative only of the great, the wise, the virtuous, and the good; but, in our opinion, it *may* have this beneficial effect, that as we all are, to a greater or less extent, creatures of pride, it may stimulate us in the performance of great and virtuous actions, that our names may live when our bodies shall have mouldered into their primitive clay.

The character of St. John the Baptist, may be better understood, when we take a view of the condition of the world when he was called, qualified, and sent hither to prepare it for the reception of the Redeemer. We learn from a perusal of the Holy Gospels, that after man was placed in the Garden, transgressed and fell, he seemed to be in the most pitiable of all conditions—abandoned by his Creator to his own fate. The whole human family groped in darkness. Bolted and barred in the deep, damp vaults of ignorance and superstition, man's future destiny was to him, the greatest of all mysteries. He only knew that he lived and that he died. No light glimmered on his pulseless sepulchre—no voice came from its deep recesses to tell whither the soul had flown. Human philosophy inquired, "If a man die shall he live again?" Yet from that bourne beyond the tomb, no answer was returned. Science, in her pride, roamed from star to star, from world to world, but brought no tidings from that land where is the spirit's home. The bright star that now directs the weary mariner through storms and tempests in the trackless paths of an unknown ocean, then burned in the heavens, but that other particular *Star* had not glimmered on Bethlehem's plains.

When the young mother followed her first-born infant to the grave-yard and saw it consigned to the vaults of the tomb,—Oh! it is gone! it is gone!—were the exclamations bursting from her agonized heart. Jesus had not, *then*, taken little children into his arms and blessed them. Faith had not taught *her* that there was a better land—a purer clime—a land where the weary rest from their labors, and where faith sleeps upon the bosom of love. It had not occurred to her that her babe was then a tall, bright angel in the courts of Heaven; that its little tongue, which never learned to lisp her name, had caught up the song of redeeming love, and filled the eternal city with mellifluent music. Deity, casting His eye the second time, over His creation, with which He was originally "well pleased," saw with pity, their awful condition, and mercy, in the form of a tear, dropped from His eye, swelled into a flood, overleaped the battlements of Heaven, and redeemed a world! Hence, it has been written, that "in those days, came John the Baptist, preaching in the wilderness, crying, Prepare ye the way of the Lord—make his path straight," &c.

John the Baptist taught, by precept and example, those Christian virtues and excellencies that adorn us here, and fit us for an immortal residence in Heaven. His was a life of toil and self-denial. His was a work of love. He began the Gospel Dispensation. He brought the first tidings from beyond the tomb. He answered the queries of the ancient philosophers by presenting them with a geographical survey of the spirit land.

But it were an unnecessary trespass upon your time and patience, to pursue further the history of one so generally understood, and so universally admired, as St. John the Baptist; and having said thus much of him, it is doubtless expected that I will say something more of Masonry.

And first, as to the difference between physical and moral Masonry. It may not be improper here to remark, that Freemasonry is said to have originated from the necessity of circumstances, at the building of King Solomon's Temple; but we have no *authentic* history of Masonry, as it existed at that time, and surely no wish to impose upon you for a *fact*, what we have only received as *tradition*.* We only know, of a certainty, that in the first account which history furnishes us of the institution, it was found to exist among all nations then known, and that they all "worked alike;" which, we think, affords us pretty strong presumptive evidence that, if it did not originate at the building of the Temple, it must have existed at that time and place when and where were assembled people of every name and order, of every nation and tongue; who, being dispersed, carried with them into their respective countries, the principles of the Order; and hence the rapid dissemination of Freemasoury and the uniformity of labor among them throughout the world.

But to notice the necessity that then existed for an institution of this character: The arduous task, the length of time, and the number of hands it would require to complete an edifice of such stupendous magnitude, made it necessary to receive workmen from any and every quarter; this, together with the rude and uncultivated state of society, and the ignorance which it is known then prevailed with all classes in regard to the rights of individuals, or "private rights and public wrongs," must have suggested to the superior wisdom of King Solomon, the propriety of adopting some method of harmonizing the discordant materials over which it was made his duty to preside; and it is confidently believed that a better system could not have been devised by any human ingenuity under the canopy of Heaven. The society of mankind had not then learned any of the important lessons of self-government. They had not been taught to respect the persons or property of their neighbors. If a man constructed a rude hut to shelter him from the peltings of the pitiless storm, it was held that the moment he stepped out of it, the next passer-by had a perfect right to enter and convert it to his own use. And so with regard to his hat, his coat, and every species of property—the instant he ceased to use them, but for the moment, they became property in common, and the rankest stranger in the land had as good and sufficient a title to them as he ever had. Robbery, rapine, and murder, were scenes with which they were all familiar, and were only punished when they or their friends took vengeance into their own hands.*

At this particular juncture of time, Masonry interposed her kind offices, and taught men that they were all brothers, and that it was wrong to spill a brother's blood in anger, or to injure him in person or character, or to take his property or labor, without a fair equivalent. It astounded them with the golden Masonic maxim, "Do unto others as you would that others should do unto you." It taught them the glorious doctrine of "Brotherly Love, Relief and Truth." It labored to impress upon their minds and hearts, that the whole human family was one vast brotherhood—the earth a Lodge over which the great Geometrician of the Universe presided as most excellent Grand Master; and so powerful were the happy effects of the principles thus inculcated, that it is said three Grand Masters, three thousand overseers, eighty thousand fellow-crafts, and seventy thousand entered apprentices, for the period of seven years, (the length of time occupied in building the temple,) lived together and labored together, on terms of the most perfect equality, peace and harmony; bearing each other's burdens and relieving each other's distresses—nothing occurring during the whole time, to mar their fraternal intercourse until about the time the building was completed, when the craft were thrown into the utmost confusion by the happening of an unexpected and melancholy event.

Passing rapidly over a long period—only remarking that, in consequence of the many persecutions which assailed the Institution, we are informed that it was at a very low ebb, when it was re-invigorated by the talents, energy and zeal of St. John the Baptist—we come down to a time when history speaks in a language clear and unequivocal.

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In the third place, I propose to notice the practical purposes and the general spirit and tendency of Masonry.

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*This is not stated so strongly as the facts will bear. We have more than *tradition* to rely on.—Ed.

*We think this is too low an estimate of the condition of society at the period referred to.—Ed.

Masonry inculcates the principles of Faith, Hope, and Charity—Brotherly Love, Relief and Truth—Temperance and Knowledge. It also teaches us to restrain our appetites, to govern our passions. If Masonry was of practical utility in the rude and uncultivated state of society, just as long as masses of human beings are thrust into "this breathing world," each one bringing with him a sufficiency of human depravity, it will not be found to be altogether unimportant and void in beneficial effects. By it we are taught not only to subdue our passions, but to have faith in the Redeemer, while hope whispers of an immortal inheritance, "incorruptible beyond the grave."

Charity, the greatest of all, for "without charity, I am nothing," teaches us that the whole human race are our brothers, and that we are bound to do them all the good we can, with the least possible harm; and here shines our Institution with peculiar splendor. It tells us that where there is poverty and want—pain and distress—sickness and death—weeping and wailing—scenes of wretchedness and wo, over which angels poise upon their pinions to view, with pity, such an accumulation of human suffering—there should we be, also, to minister to their wants, to soothe their pain, to relieve their distresses, to stand by them in sickness, to be with them when they die, and to comfort and console their families when they are gone. How many a poor soul, surrounded by such friends, from the very heart of our Institution, have thus left this earth, and lingered upon the confines of the two worlds, to behold the power of a well-timed sympathy upon the hearts of their families, and sigh a blessing upon our time-honored Order!

Temperance in all things, is one of the cardinal virtues that adorn the christian, and is also one of the fundamental principles upon which is erected the grand superstructure of Masonry.

Intemperance, by consequence of its universality, is one of the *greatest* of the *great* number of evils that have cursed human society for a series of years. All other evils have been limited in their operation and effects. To war, pestilence and famine, it has been said, "thus far shalt thou go and no farther;" tyranny and oppression have been confined to those countries where their citizens have worn the yoke of their oppressors without a murmur; where their cries for pity and relief have been responded to only by an accumulated application of the scourge. Even the majestic Pacific, after rolling its mighty billows from pole to pole—lashing the sea-beaten coast that bounds three-fourths of the world, was then content to retire and conduct its sublime gambols, in the vast expanse that separates the two worlds, and leave a portion of the earth unflooded, for man's peaceful habitation; but Intemperance, unlike any of these, took her stand upon each pillar of the Universe, and sent forth her poisonous influence, her desolating curse, upon every spot of the land and sea. It is our duty, as good citizens, but more especially as Masons, to arrest the progress of its influence, by crushing the monster.

Again: Masonry inculcates a love of knowledge; it recommends, in the strongest terms, to its votaries, the study of the liberal arts and sciences, but their attention is more particularly directed to the Holy Bible, on the sacred pages of which, they find every duty laid down—every moral and social virtue pointed out, and as a Fraternity, we are taught to regard, with mingled emotions of pride and pleasure, the fact, that almost every vessel which leaves our ports, bound for foreign countries, carries with it Bibles and Missionaries, and to look forward to the no very distant period, when ignorance and superstition will have no abiding place upon the earth—when the wheels shall fall from the axles of the ponderous Juggernaut—when the young mother will behold the unnatural folly of trying to appease the wrath of an offended god, by "jerking the nipple from the boneless gum" of her tender babe and dashing it into the extended jaws of the devouring crocodile; but when, to the Author and Finisher of all good, shall arise as a cloud of incense from the whole earth, thanksgiving and the voice of melody.

Thus much for the general spirit and tendency of Freemasonry. I now propose to notice, very briefly, in conclusion, one or two of the most prominent objections that have been urged against us.

And first, ours is said to be a *secret* society, and consequently objectionable. Is this a valid objection? I can scarcely deem it worthy of a passing remark. The great end and aim of Masonry, as before mentioned, is to better the condition of mankind, but more especially to relieve the distresses of a worthy Brother, his widow and orphans. All Masons are regarded by the Fraternity as worthy, although it is true that all are sometimes not so; yet it is generally a safe letter of credit, and if those secrets by which we are distinguished, and by which we are enabled to distinguish others, were published to the world, would not the utility and design of the Institution be most signally defeated?

Again: it is objected that we have many unworthy men amongst us; that is also true, my friends—and so have you, sir: there are members of your own dear family, mayhap, that you blush to own; but to censure you for it would be to show you no more charity than you manifest toward us, and just as sensible as to say, that the child is guilty of a high crime because, forsooth, his father was hung for highway robbery; or that the Christian religion is a humbug, because the base hypocrite kneels at her altars; or that Christ ought to have been crucified because Judas was one of his disciples. The premise is unfortunately correct, but the deductions are happily frivolous.

The next objection which I propose to notice is, that it is said to be anti-republican in its tendencies; and as it is one which has been urged with seriousness, by those high in authority, I feel assured that I shall be excused for devoting a few moments to its examination. At various periods in the history of our country, this objection has been brought against this Institution. In 1832, the celebrated William Wirt, of Virginia, in his letter accepting the nomination of the convention that placed him before the American people, as a candidate for the Presidency of the United States, holds the following language: "Freemasonry is a tremendous political engine—anti-republican in its tendency, with power to set the laws at defiance—to silence all individual opposition by the extent of its combinations, and mark out and sacrifice its victims at pleasure."

To refute all this, need I do more than tell you that Freemasonry landed with our pilgrim fathers upon the rock of Plymouth—and remind you what our country then was, and invite you to look around and admire the change that every where greets the vision. Though it was a lovely land when forests in primeval grandeur saluted the eye, and the dusky Indian darted through their wilds—when the slumbers of Nature hallowed our shores,—yet it is far more beautiful now, that the charms of civilization deck the scene, and the only forests are those created by the countless masts of the ten thousand ships which float upon the surface of our majestic rivers, the pleasant homes of the white man singly or in villages, studding their borders, and great and noble cities reposing in their laps.

The dense and interminable forests that our fathers saw in the South and West, have been levelled by the arm of successful industry, and in their stead, wide extended and magnificent farms, ladened with a harvest which amply repays the husbandman for his toil, break upon our vision and gladden our hearts. Where once the curling wreaths of smoke designated the spot of the Indian's wigwam, have been erected our colleges and institutions of learning, where our sons and daughters are educated and fitted for the elevated position which they must occupy in the progressive history of our country. Where, once, the lurid glare shot up, marking the spot where blazed their council fires, around which they danced their war-dance and exhibited the scalps of their victims, "the earliest light of the morning gilds" the lofty spires of our temples dedicated to Almighty God, and the "last beam of departing day, lingers and plays upon their summits."

We look around us and behold happy homes erected for twenty millions of people, where once stood the great American forests in solemn magnificence. All is life, energy and activity, where once reigned the stillness of uncultivated nature. All, all is peace—all enjoying the blessings flowing from our free and republican institutions—all speaking the same language—all governed by the same laws—all moving on in the same direction—all thrilled by the same alternate hopes and fears—all, secure from the *storms* of the Past, exult in the Present, and bathe in the flood-tide of Future glory. And amid this whole happy population—

> "Breathes there a heart so cold and dead
> That never to itself hath said,
> This is my own, my Native Land?"

Nothing is here "bestowed on the chance of birth,"—nothing flows through the channel of hereditary family interests,—hence the greatest possible inducements are held out to the talents, energy and genius of the American youth. The unceasing evolutions of time are constantly vacating offices of trust and posts of honor. Their places must be filled from our own thronging population; and merit is the requisite qualification to the success of the aspirant; and thus, whilst aroused by a generous emulation—hard pressed by personal competition—they are cheered onward in their rugged path to honor and fame, by the benignant smiles and wooing voice of the goddess of Liberty.

View thus the prosperous condition of our happy country, and tell me; give me a reason, why humble and unpretending Masonry should desire a change?

If Freemasonry is opposed to republicanism, why did she not avail herself of the abundant opportunities she had of crushing our institutions in embryo at the organization of the Federal government? Do you not know, that of the fiftysix signers of the Declaration of Independence, fiftytwo were Masons? The commander-in-chief and every brigadier general of the American army, during the war of the Revolution, were Masons. Every President of the United States, except the two Adams' and the present incumbent, were Freemasons.* It were unnecessary to mention the names of Warren and Montgomery, of Gates and Sullivan, of Lincoln and Knox, the brave baron DeKalb, and the generous and patriotic La Fayette, who heard our cries of distress as they rose above the deep roar of the ocean, penetrated the heart of France, tore him from the bosom of his young and affectionate wife, and urged him to our rescue; and a host of others, whose names and whose virtues we have learned from maternal lips, and whose praises have been sung, by a Nation's voice, in strains, deep, sweet and harmonious as the sound of the golden harps that charmed their enraptured spirits to the far distant climes of immortal bliss. And, although they have beat the roll-call in Heaven, until almost the last of that noble band of heroes have marched off to answer to their names and meet their old companions in arms, yet, their names and their fame "live in the hearts of their countrymen," and will be called up with grateful emotion as long as the memory of man shall dwell upon the past—upon those days of blood and disaster, when the enemies' cannon thundered upon our frontiers, and were answered by the piercing screams of the American Eagle as he clung to our standard and fanned back, with his plumed pinions, the smoke and flames of war.

There is one scene immediately connected with this branch of the subject, to which I will invite your attention, when, I think, you will be prepared to give an opinion in relation to the objection under consideration.

About the first of September, 1781, the British had possession of Yorktown. The Americans were concentrating their forces in the neighborhood—extensive preparations were going on in each encampment for a decisive battle. General Clinton had promised to re-enforce the British under the command of Cornwallis by the fifth of October. The American army was under the command of Washington, in person. A few unimportant skirmishes had taken place. Time at length ushered in the glorious morning of the 19th of October. The position of the two armies was known, and a general engagement daily expected;—the booming of the cannon was heard in the distance—the country felt that the crisis had arrived, when Liberty must triumph over Tyranny or be forever crushed beneath its "steel-bound wheels." Consternation and alarm were depicted in every countenance; as the earth trembled beneath the roar of the distant cannon, the

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*President Polk we understand to be a Mason. Mr. Van Buren is not.—Ed.

mother pressed her children to her bosom and breathed a prayer to Heaven for the safety of her country and its gallant defenders—anxiety was at its highest pitch—each side of the great national road was lined—every door and window was filled with eager, anxious faces—every eye was strained to catch the first glimpse of the express. At length the clattering of horses hoofs are heard—the noble animal, with distended nostrils and bleeding flanks, burst from the cloud of dust, his rider shouting at every bound, "Cornwallis has surrendered! Cornwallis has surrendered!!" Old matrons and beauteous maids, with tears of joy streaming down their cheeks, rush into each other's embraces. The name of Washington is on every tongue—a thousand hands are stretched forth to place a crown on his head—a thousand voices are ready to proclaim him *King!* He beheld himself a conqueror. He had snatched the Nation's banner, trampled in the dust, and placed it high in the estimation of the world and deep in the affections of his countrymen. He had rolled back to the foot of the throne the tide of blood and desolation. He had taught the haughtiest power on earth that ours was not the land of slaves, but the abode of freemen. Surrounded by those brave and fearless soldiers, who had followed him through an hundred battle fields to victory, and yet ready and willing to obey his slightest nod, he might have entered the halls of the American Congress, as Oliver Cromwell entered the British House of Commons, with a drawn sword in his hand and a trained band at his heels, and drove the obnoxious Senators from their seats and filled their places with men of his own selection. Did he do it? No Sir, No! And yet, he was a Mason. As soon as the voice of peace broke upon the nation's ear and hushed into silence the groans of war, telling the toil-worn soldier to return to his home and till the soil in peace—that he would never again hear the roar of a hostile cannon—never again "meet the impetuous charge, nor look with swimming eyes and freezing blood upon the mighty heaps of slain"—no more hear the war-whoop of the savage foe, as he dashes the tomahawk into the brains of the mother and her helpless babe, telling the mother to press her infant closer to her bosom and slumber on, that the tomahawk and the scalping-knife reeking with blood, had been buried, and the great tree of Liberty had grown over them,—we behold him in the midst of a thronged multitude, returning to the continental Congress the commission with which they had honored him, and meekly begging their permission to retire from the service of his country. We next find him in his native State, sounding the *Gavel* and calling the Craft from refreshment to labor.

Do not these facts show, most conclusively, that if the principles of Freemasonry are antagonistical to republicanism, that the time has been, when the power and influence of One Mason could have crushed all hopes of democratic institutions?—And if it, wielding that mighty influence, proved so harmless, so patriotic, and so skilful then, that it approached and placed the swaddling bands around the infant limbs of Liberty, and nourished it during the period of its helplessness, why should it be dreaded now, that our institutions have merged into the maturity of manhood, and our form of government and our laws have been established, and we are assured on our first entrance into the Lodge that our Masonic obligations will not interfere with our political, civil, or religious rights, and when, also, we are constantly charged to be good and peaceable citizens, always submissive to the existing laws of the country in which we live?

Thus much for this objection. There is, yet, one other, which I must, at the risk of wearying your patience, beg permission to notice in conclusion. It is objected that ladies are not admitted into our Order.

Now it seems to me, that if we can give a good reason why it is *not* necessary that they should be admitted, it ought to silence all objections; and I think it will amply satisfy the ladies themselves, when we assure them most solemnly, that it is made one of our highest Masonic duties to *love them amazingly—to cherish and forever defend them.*

View Freemasonry as an institution, formed for charitable purposes, having only for its object the amelioration of mankind, by a strict adherence to its fundamental principles, which are Brotherly-love, Relief and Truth, and then answer me, is it not an imputation upon the character of the females, whose hearts are contextured in the finest loom of Heaven, from the deepest recesses of which, gush up never failing fountains of purest sympathy, and whose souls are oceans of love, to say that she requires conventional rules, mystic ties and solemn injunctions to render her kind, charitable, loving, forgiving and truthful? The objection carries on its face, shame and confusion! Were you "ever hungry and she fed you not?" Did you "thirst and she gave you not drink?" Were you ever "sick and in prison and she visited you not?" When poverty and even disgrace have thrown their black mantle over proud unbending man, and cold neglect is crushing him to the earth, does she not always hover about him, to minister to his wants and pour into his sinking heart words of consolation and encouragement? Has she not always been first in all charitable undertakings? Was she not the last object that lingered around the cross of a dying Saviour, and the first at the sepulchre of a risen God?

Brethren, I had intended, on this occasion, to address some remarks to you, *personally;* but time will not permit me to do more than remind you of your vows, and admonish you to live up to your Masonic duties, ever "squaring your lives by the square of virtue and morality," that the world may see "how pleasant it is for Brethren to dwell together in unity"—that the supreme Architect of the Universe may smile upon your declining days and bless them.

MORNING STAR LODGE, WORCESTER.

The following votes and resolutions should have accompanied the notice of the Dedication of the new Masonic Hall, at Worcester, given in a preceding page, but they were not received until after the first form had been put to press, and consequently too late to appear in their proper place:—

At a regular communication of Morning Star Lodge, Worcester, December 1, A. L. 5845,

Voted, That the thanks of this Lodge are due and hereby are returned to Simon W. Robinson, Esq., M. W. G. Master, the R. W. Brothers E. A. Raymond, William Eaton, Ruel Baker, A. B. Young and William Parkman, for their fraternal visit, and for the very solemn and impressive manner in which they dedicated the new Hall on Tuesday evening last.

Resolved, That the thanks of this Lodge be tendered to G. M. Robinson for the dignified manner in which he presided, and for the very instructive charge he delivered to the Lodge and the Fraternity on the evening of the consescration of this Hall.

Voted, That the thanks of this Lodge be tendered to R. W. Albert Case, for the eloquent and interesting address delivered before this Lodge and the public, on the above occasion.

Voted, That the thanks of this Lodge be returned to Br. Emery Perry, and the ladies and gentlemen who assisted him, for their services so cheerfully rendered, and for the highly satisfactory manner in which the musical part of the dedication was performed.

Voted, That the thanks of this Lodge be tendered to the committee for the satisfactory manner in which they have performed the duties entrusted to them in fitting up this hall.

Voted, That a copy of the foregoing Resolutions be forwarded by the Secretary to Br. C. W. Moore, for publication in the Freemasons' Magazine.

Levi Clapp,
Sec'ry Morning Star Lodge.

CORRESPONDENCE.

Rio Janeiro, Sept. 12, 1846.

* * * "But I have something now, which I think of sufficient importance to make it the subject matter of a letter. Knowing the great interest which you have taken in Masonry, and that you are now in close communion with the Grand Lodge of the State of Massachusetts, I have felt it to be my duty to write you, or some other good Mason, upon the subject of Masonry in this country.

There is an English Lodge here—St. John's—where I am in the habit of going always when it meets, and I have enjoyed the privilege to a very great degree. They do not work as well as we do at home; but, under the circumstances, it is, upon the whole, a very creditable Lodge, and works with a charter from the Grand Lodge of England. But of *Brazilian* Masonry I cannot say as much, although I have visited one of their Lodges and witnessed an initiation, and was received in a very fraternal manner; still, they are very loose in the conferring of the degrees, and are not particular enough in those they admit. To give you an example, which came under my knowledge last week, will convince you of what I write. A young man was admitted and passed in the English Lodge—having waited one month from the initiation to the passing—and by the rules of the English Lodge, was required to wait another month before raising; but, in the mean time, he gets from the Brazilian Lodge, or Chapter, *in one night,* the Master's degree—beyond the Royal Arch to the "Rosia Cruzian",* which is the 18th degree in Brazilian Masonry. Now, this young gentleman intends to travel in the United States. These degrees were not conferred by a Lodge, but by one individual, who has the power delegated to him by the Grand Lodge, to confer the degrees—which he does by merely giving the S. and W.

Now this is very wrong, and I think the Grand Lodges should be apprised of it, and govern themselves accordingly. This case is not an exception—but is the ordinary way in which they do their business. It grieves me very much to see it—for while the English Lodge are living up to the letter of their Constitution, and not only careful whom they admit, but proceeding step by step in the regular way, these Brazilians give every thing in a single night, and by the wholesale. I do not know upon what standing they are with the Grand Lodges of the United States, but it seems very necessary that these things should be made known. I write you, leaving you to do as seemeth to thee right."†

Louisville, (Ky.) Dec. 6th. 1846.

Dear Moore,—I perceive, by a notice in the Magazine,—which, thanks to the constancy of your friendship, comes to me regularly,—that I am summoned to a meeting of the Grand Lodge of Massachusetts, on Wednesday evening next. Heaven knows that I wish you were within a reasonable distance, so that I might

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*This should probably be *Rose Croix*, as the Rosicrucian is an Order not cultivated by any Masonic organization, nor has it any connection with Freemasonry.—Ed. Mag.

†Little more can be done than to expose the irregularity of these proceedings, and to put the Grand Lodges and Fraternity in this country, on their guard against persons made in the irregular and unmasonic manner noticed by the writer of this letter, who is a highly respectable and responsible Brother.—Ed.

exercise my rights of *permanent membership*, in an association which I honor and love.

The same welcome periodical furnished another matter of intelligence, in which I felt myself about as much personally interested as in the Grand Lodge call, viz: the Dedication of the new Masonic Hall. Although I may never have the privilege of participating in your gratification while assembled in the more spacious and elegant apartments, now reclaimed to their original destination, I can, and do, rejoice that the "*vis augusta domi*" of the Grand Lodge, no longer confines her to the attic, and that those who have done so much for her protection and enlargement, as the Brethren who now constitute her official members, are permitted to enter into her good fortunes, and to celebrate her rites amidst architectural decorations of her own creation, illuminated and interspersed with such various testimonials of the taste, munificence and devotion of her disciples.

The "*Temple*," moreover, itself—every thing that relates to its appearance, appropriation or economy—the *Temple* has always been, to me, an object of the most affectionate solicitude. It is as precious a thing to me as was that at Jerusalem to the prophets, and chiefs and people who raised it anew after its destruction—holding the sword in one hand, while with the other they did the work. I have a property in that building—in the recollections and associations belonging to its erection—which I would not exchange for a title-deed to its land and improvements. The Temple enterprise, undertaken as it was, in a period of persecution and discouragement, had not a little of heroism, as well as of policy, to boast of. By it, Massachusetts Freemasonry was to stand or fall. It not only *stood*, but *rose* upon this bold effort of its disciples to give it a local habitation, which should be observed and admired even by its enemies. And who of us that laid those trusty foundations, and watched, from day to day, the rising walls, and finally exulted in the completion of the beautiful edifice, can fail to regard the Temple as a hallowed object—hallowed by the spirit of manly determination—hallowed by a noble resistance to wrong—and hallowed, especially, by the zeal, and devotion, and fraternal union, which encouraged the hearts and strengthened the hands of the faithful Brethren who undertook its accomplishment? Nothing was more memorable in the whole enterprise, than the fraternal attachments and Masonic confidence which it developed; and these moral attributes, thus associated with the fortunes of the Temple, will keep forever alive the interest we must feel in all that relates to it.

And this idea leads me from the *place* to the *persons* of your meeting. I hope the number will be large—that every Lodge in the State may be fully represented. But, however this may be, I know, full well, a few who will be there, and who, for all good purposes, alone constitute a host. It requires not many such Brethren as I could name of the Boston Masons, to make a Grand Lodge, and a *very grand* one, at that. They comprehend the true nature and capabilities of Freemasonry—have a "realizing sense" of its obligations; and, going beyond its letter and ritual, have imbibed its spirit, and brought their sentiments and tenets into conformity with its cardinal requisitions.

I cannot too much admire the choice of your present Grand Master. Bro. Robinson is not a governor, nor a general, nor a judge, nor even a doctor; but what is far better, he is a sensible, honest, affectionate man, and a *Mason* "without fear and without reproach." If it be lawful to vote by proxy, I should beg you to give him my ballot for re-election.

* * * * * * * * *

Yours, as ever, —— ——.

MASONIC INTELLIGENCE.

CANADA.

Provincial Grand Lodge for Canada West. Sir *Allan Napier MacNab*, R. W. Provincial Grand Master, under the authority of the United Grand Lodge of Ancient, Free and Accepted Masons of England, His Grace the *Earl of Zetland, &c., &c., &c.*, Most Worshipful Grand Master.

At a meeting holden at Hamilton, on Saturday, the 9th day of August, 1845, present—R. W. Sir Allan Napier MacNab, Prov. G. M. elect; deputation from St. Andrew's Lodge, No. 1, Toronto; deputation from Barton Lodge, Hamilton; from Belleville Lodge, Belleville; from St. John's Lodge, Kingston; from Unity Lodge, Whitby; from St. John's Lodge, York, Grand River; from Simcoe Lodge, Talbot District.

A Lodge was formed at 2 o'clock, P. M., and opened with solemn prayer. The patent appointing Sir Allan Napier MacNab Provincial Grand Master for Canada West, being read, the R. W. Brother was duly installed, proclaimed, and saluted accordingly. The R. W. Prov. G. M. then appointed Br. Thomas Gibbs Ridout, Deputy Provincial Grand Master. After which, the R. W. Prov. G. M., appointed and invested the Provincial Grand officers.

The R. W. Prov. G. M. appointed the first Tuesday in November next for the second meeting of the Prov. Grand Lodge, to be held in the city of Toronto.

The Prov. Grand Lodge was closed in due form, at 4 o'clock, P. M., with solemn prayer.

At a half-yearly Communication of the Prov. Grand Lodge, holden at Toronto, on Monday, the 29th day of June, 1846,

Resolved unanimously, That no private Lodge shall receive and act upon the petition of any applicant for initiation or admission, whose residence may be nearer some other Lodge under this jurisdiction, than that to which application is made, without the consent of such nearest Lodge; nor act upon the petition of any one who has at any time before been rejected.

A communication was read from the Provincial Grand Secretary of the Prov. Grand Lodge for the District of Montreal and William Henry, stating that the Hon. Peter McGill was appointed Prov. G. M. for these Districts, by the M. W. the Grand Master of England.

At a half-yearly Communication of the Prov. Grand Lodge, holden at Toronto, on Thursday, the 19th day of November, 1846, Br. Alexander Burnside was duly elected to the office of Prov. Grand Treasurer for the ensuing year. The R. W. Dep. Prov. G. M. was pleased to appoint the following Brethren as officers of the Provincial Grand Lodge for the ensuing year, to remain in office until the half-yearly meeting in November, 1847:

W. Br. Thomas Mercer Jones, P. G. S. W.; C. H. Webster, P. G. J. W.; Philip Vincent Meyerhoffer, Prov. G. Chaplain; Robert McClure, Prov. G. Reg.; W. A. Campbell, P. G. S. D.; S. C. Richardson, P. G. J. D.; Kivas Tully, Prov. G. Sup. of Works; Antrobus Hollwell, Prov. G. Direc. Cer.; James Henderson, Assistant do. do.; Hugh B. Willson, Prov. G. Sword Bearer; the S. D. of York

Lodge, (Grand River,) Zetland Lodge, (Toronto,) St. Andrew's Lodge, (Toronto,) St. John's Lodge, (Cobourg,) Western Light Lodge, (Lloydtown,) St. John's Lodge, (Kingston,) P. G. Stewards; John Morrison, Prov. G. Tyler.

OHIO.

The Grand Council of Royal and Select Masters, held its annual communication at Dayton, on the 22d Oct. Nine Councils were represented, and the old Council at Newark, was revived. The following resolution was adopted:

Resolved, That a committee of three be appointed to inquire into and report to this Grand Council, at its next Communication, as to the legality of Royal Arch Chapters conferring the degrees of Royal and Select Masters.

The following are the officers for the current year:

M. E. Comps. Absalom Death, G. P.; K. Porter, Dep. G. P.; G. L. Shinnick, G. T. Ill.; M. Z. Kreider, G. P. C. of Work; Peter Bear, G. C. of the Guard; Isaac C. Copelen, G. Treas.; B. F. Smith, G. Rec.: Jas. T. Donahoo, G. Chap.; Samuel Reed, G. Lec.; Geo. W. Claspell, G. S. and Sent.

The next annual Communication is to be held at Columbus, on the second Tuesday of Sept. proximo.

The Grand Royal Arch Chapter, also, held its annual Communication at Dayton, on the 22d Oct. The M. E. Grand High Priest presented the following interesting communication:

Companions: I congratulate you, my companions, that we are again assembled within the sacred and venerable courts of our Tabernacle, under the most favorable auspices. It is by His permission, whose blessing was invoked upon our labors at the opening of this Grand Chapter, that we are thus met; and may our labors be so conducted, now and hereafter, as to secure to us, one and all, the smiles of that Supreme High Priest whom we all acknowledge as the Great Head of all our Masonic orders.

I take pleasure in announcing to you that, since the convocation of Chapters, held at Columbus, on the 7th July, 1845, there has been a manifest improvement in the work of the Subordinate Chapters, and that improvement has been materially advanced by its increased and extended uniformities—so that, at the present time, all of them may be said to work with almost, if not altogether exact uniformity. This desirable result has been brought about, in a great measure, by the usage of Chapter convocations; and I would respectfully, but urgently, recommend their continuance. In connection with these, however, it is proper to remark, that the untiring labor, and Masonic zeal and skill of our distinguished Grand Lecturer, has been of invaluable service in the bringing about this gratifying result.

I congratulate you, also, in the improvement that has been effected in the condition of your finances. Your Chapter, in that respect, is fully restored to credit; and a steady adherence to the measures that have produced it, will enable it, at all times hereafter, as now, to meet all its engagements, and be indebted to no one.

I congratulate you, also, that, throughout our whole jurisdiction in general, harmony prevails among all the subordinates, and that each appears to be progressing, onward and upward, in Masonic labors, and in Masonic duties; and that whilst the numbers of the older ones are increasing, by additional accessions, new ones are, from time to time, being organized, and under circumstances favorable to the prosperity of the whole.

Since our last communication, I have issued three Dispensations for new Chapters; one at Medina, for Medina Chapter, No. —, one at Perrysburg, for Fort Meigs Chapter, No. —, and one for Piqua Chapter, No. —, at Piqua. The several applications for them are in due form, as will appear from the papers accompanying this communication. In addition to these, a Dispensation has been issued, by our M. E. Dep. G. H. P., W. P. Strickland, for a new Chapter in Cincinnati, whose report is herewith submitted. The fees in each case were regularly paid, and have been deposited with your Grand Treasurer.

As far as reported to me, but two Special Councils of High Priests have been held—one at Marietta, on the 8th of April last, in which our Companion, James Dunn, received the Order of H. P.; the other at Cincinnati, where Companions W. P. Strickland, and John L. Vattier, severally received the same. The proceedings in each case were regular and correct, as will appear by return herewith submitted.

The only exception, so far as advised, to an entire and perfect unanimity between the several subordinate Chapters, exists in the complaint of Zanesville Chapter, against Hiram Chapter, No. 18, at Massillon. The papers and documents upon which this complaint is founded, have been forwarded to me to be laid before you, and they are herewith submitted. It is claimed, by the Zanesville Chapter, that Hiram Chapter, No. 18, in conferring the Chapter degrees upon Br. Smallwood, palpably violated the eighth article of the by-laws of this body. There does not appear, among the papers submitted, any *official* communication from Hiram Chapter on the subject. I therefore submit the papers, without expressing any other opinion than that it seems to be a case in which, according to the usages of our Order, an impartial hearing should be given to the accused, a fair trial had, and justice be done each, in the maintenance of our by-laws inviolate.

The Secretary has placed in my hands, for submission to you, the following foreign communications from Grand R. A. Chapters, to wit: from Maine, Virginia, Indiana, South Carolina, Alabama, and Tennessee. As these will be submitted to the appropriate committee, it is not expected that I should, in this communication, advert to them generally, or in detail. But, owing to the great importance of one subject, passed in review by the Grand Chapter of Virginia, I beg leave to direct your special attention to it. If, as is claimed by that Chapter, the establishment of councils was unauthorized by any legitimate Masonic authority or usage, and if, also, the degrees of Royal and Select Masters should be appropriately conferred in a Chapter, and preceding that of the Royal Arch, then it may be incumbent on us to lose as little time as possible in restoring that work to its appropriate place. If you should not, with me, concur in the facts and conclusions of the Grand Chapter of Virginia, yet the subject is one of such grave importance, that I cannot forbear expressing the hope that appropriate measures may be adopted, at this session, to bring it to the consideration of that power to which we are in subjection—the General Grand Chapter of the United States, to be disposed of by them at their next Communication.

In connection with this, it is proper to remark, that the next triennial meeting of the G. G. R. A. C. of the United States, (and of the G. G. Encampment,) will be held at Columbus, on the second Tuesday of September next. What measures, if any, should be adopted, at this time, for the reception of that august body, is for you to determine.

All of which is respecctfully submitted,

W. B. HUBBARD, *G. H. P.*

The following are the officers for the current year:

M. E. Comps. W. B. Hubbard, G. H. P.; Geo. D. Hine, Dep. G. H. P.; John Sayre, G. King; Thomas Bell, G. Scribe. E. Comps. I. C. Copelen, G. Treas.; B. F. Smith, G. Sec.; F. M. Keith, G. Marshal; W. Davis, G. Chaplain; Sam'l Reed, G. Lec. Comps. W. T. Goodwin, G. C. of the Host; B. Latham, G. P. Soj.; G. L. Shinnick, G. R. A. Capt.; J. D. Caldwell, G. M. 3d Veil; J. N. Burr, G. M. 2d Veil; W. Jones, G. M. 1st Veil; N. Merrion, G. Guard.

The next annual communication will be held at Columbus, on the second Tuesday of September, 1847.

MASONIC CHIT CHAT.

☞We salute our readers with the compliments of the season,—wishing them *all* a HAPPY NEW YEAR!—to the sick, health—to the poor, prosperity—to the rich, charitableness—to all, contentment.

☞We understand that our Brethren of Union Lodge, and Pawtucket R. A. Chapter, Pawtucket, R. I., held their annual festival and had their officers publicly installed on the 10th ult. We are told that about one hundred ladies and Brethren were present, and that the evening and the occasion passed off very agreeably. We acknowledge the receipt of the names of the officers of both bodies; but having mislaid or lost them, we shall be obliged to some Brother for another copy.

☞Our London correspondent, under date Nov. 26, writes, that the Supreme Council 33d, for England and Wales, was to hold a Grand Banquet at London, on the 3d Dec., at which Brethren of the Rose Croix and upward to the 33d, had been invited. It was expected that Brethren would be present from Scotland, Wales, and probably from Ireland and France. We shall probably be able to give the particulars in our next.

SUPREME COUNCIL 33D.—We are pleased to learn that our Ill. Br. EDWARD A. RAYMOND, Esq., of this city, has been appointed by the Sup. G. Council 33d for England and Wales, at London, the Representative of that Ill. Body, in the Supreme Grand Council 33d for the Northern District and Jurisdiction of the United States; and that the Ill. Br. HENRY UDALL, Esq., of England, has received a corresponding appointment from the American Council. We congratulate the Ill. Brethren who have been thus honorably distinguished, and we congratulate both the Ill. Grand Bodies on the completion of an arrangement so eminently auspicious of a permanent continuance of the mutual good understanding which has heretofore characterized their proceedings, and rendered felicitous their fraternal relations.

☞*Knight Templars' Diplomas*, on fine drawing paper, from the rich and beautiful plate belonging to the Boston Encampment, (and which has received the recommendation of the Gen. Grand Encampment,) may be had of the editor of this Magazine, at two dollars a copy. It is the richest Masonic Diploma, in design and execution, ever published in this country or in Europe.

☞We must again ask the indulgence of our correspondents. Continued ill health, or perhaps we ought to say, a relapse of health, has compelled us to neglect, or at least to defer, a portion of our personal correspondence, which would otherwise have been seasonably attended to. We are now on the mending hand, and hope soon to be able to meet all demands upon our attention.

☞Br. Nath'l W. Jones, Antigua, is our authorized agent for the West India Islands, and Br. J. J. L. Hoff, for Calcutta, India.

☞We should be happy to oblige our correspondent at Wooster, Ohio, were we in the way of publishing such matters. We may use the lines on some fit occasion.

☞We are pleased to learn that our highly respected Brother, R. W. AUGUSTUS PEABODY, Esq., P. G. M. of the G. Lodge of Mass., has been complimented with an honorary membership in the Lodge *Clement Amite*, Paris,—the leading Lodge in France.

☞We have one set of the Magazine complete, (5 vols.,) in good order, which we can sell, unbound, for $14.

☞Br. Wm. Leavitt is our authorized agent for Salem and vicinity.

☞The corner-stone of a new Masonic Hall, was laid by Aberdeen Lodge, No. 32, at Aberdeen, Miss., on the 10th Nov. last. About one hundred and fifty Brethren were present, and the ceremonies passed off to the satisfaction of all. A spirited address was delivered by Br. JOHN A. WILCOX, a copy of which has been forwarded to us for publication; but it did not reach us until after we had placed in the hands of the compositor, the address by Br. Blanton, delivered before the same Lodge, in June last. We could not spare room for them both. We may find a place for the second one hereafter, though we dare not promise to do so.

☞Br. CASE's Address at the Dedication of the new Hall in the Masonic Temple, is published.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. VI.] BOSTON, FEBRUARY 1, 1847. [No. 4.

THE PROPOSED GENERAL GRAND LODGE.

OUR readers are already informed, that a proposition to hold a Convention of delegates, in the city of Baltimore, in September next, for the purpose of forming a General Grand Lodge for the United States, was submitted to the Grand Lodges of the several States, by the Grand Lodge of Maryland, in May last. The proposition has been favorably entertained by a considerable number of the Grand Lodges,—some have the subject still under consideration,—and by others, it has been positively rejected. There is, evidently, now, as heretofore, whenever the measure has been brought forward, a great diversity of opinion among the Fraternity, as to the expediency of its adoption; but, from the action already had upon the proposition, and the information in our possession, we are induced to infer that a majority of the Grand Lodges are at least in favor of the Convention. If this be so, it will, of course, be held at the time and place appointed. It does not, however, as we understand the matter, follow that a majority of the Grand Lodges are, unqualifiedly, in favor of a General Grand Lodge, or ready to accept such an organization as the Convention may frame. Some of them, we are led to believe, are willing, and probably will send delegates to the Convention, for the purpose of considering the subject and aiding in framing a Constitution and projecting an organization, without feeling themselves under any positive obligation to adopt either. They are willing to consider the subject in Convention; but they are not willing to bind themselves to adopt, *nolens volens*, the result of the deliberations of the Convention. Nor do we understand that this will be required of them. The course of the Convention will undoubtedly be, to draft a Constitution and frame the plan for an organization, to be submitted for the acceptance or rejection of the Grand Lodges. Should the Constitution and plan, thus submitted, be approved by a majority, or whatever number may be agreed upon, a General Grand Lodge will, of course, be formed; but not otherwise. And even in this case, the measure will be binding only on the parties agreeing to it; that is, on such Grand Lodges as shall adopt the Constitution when submitted to them. At least, so we understand the matter; and, with this understanding, hope, if it shall be determined to hold the Convention, that no Grand Lodge will decline to send a delegate, through any apprehension that in so doing it will stand committed to the proceedings. But in order that the doings of the Convention may be such as to harmonize as much as possible the conflicting opinions entertained on the subject, and represent most nearly the sentiments and wishes of the whole Fraternity, it is highly important that the views of both the friends and opponents of the measure should be fully and frankly presented and carefully considered, before the time fixed for its assembling. To this end, we ask the attention of our readers to the following seasonable and pertinent remarks from the pen of the R. W. Past Grand Master Peabody:—

> R. W. Bro. Moore:—In complying with your request for a copy of my remarks at the recent Installation of the M. W. Grand Master, I take the liberty to explain my views of the advantages to be expected from a *General Grand Lodge*. The time appropriate to an installation address, forbade more than a brief allusion to them.
>
> I wish to invite the attention of the Fraternity to the advantages and evils that would flow from it. They should be calmly and deliberately discussed; and if, thereupon, the decision should be against the establishment, I shall yield cheerful obedience to the will of the majority, for the good of the whole. But I protest against dismissing the subject without a calm, deliberate discussion, and a comparison of the advantages and injuries that would be likely to flow from it.
>
> The people of the United States possess a territory which the Almighty Creator has blessed with a capability of producing abundant supplies for the wants of all mankind. Our political and social condition, freed from all the embarrassing influences of ancient laws and customs, framed and preserved by hereditary rulers, to subject the mass of mankind to chains and perpetual slavery, place us in an attitude which gives us the power, and makes it our high duty, to pour unnumbered blessings on all nations and people. God has entrusted to our care many talents, and he will require a strict, perhaps a fearful, account of our stewardship.
>
> As it is with our National Government, so it is with all minor institutions. We have a responsibility never before thrown on any people. It is a high and holy mission, and demands all our wisdom and diligence.
>
> Freemasons are not less, but more bound than other men, to labor diligently to multiply and enlarge the blessings that are destined to flow from a rich land, where man is free from the enthralling and blighting control of hereditary tyrants, and subject only to the infinite and merciful Master of the universe.
>
> We have no ancient Lodges, claiming long established rights and powers superior to the Grand Lodges, and exercising their disturbing influences over the whole Fraternity,—no Royal Lodges, with separate powers, superior to those of their fellows,—no variety of rites, with conflicting claims,—no Royal Princes, with hereditary rights, to rule over us, and substitute their will for the collective wisdom of centuries.

> But, *we are free, as* Masons, *as well as* men—and if we will become, and make our *wisdom and action* one, we can, with more facility than any other people, send forth a voice and an influence, that will scatter in unknown abundance, on all mankind, the blessings that Freemasonry professes to have the power and desire to bestow.
>
> Benevolence and Charity, in mere theory, are useless baubles. They should be ever ready and able to act, in order to become useful.
>
> A General Grand Lodge could and should secure uniformity in Masonic *work* and *action* in the nation.
>
> It could prevent local ambition from usurping undue authority. It would reconcile and settle all differences between State Grand Lodges.
>
> It would enable the Fraternity of the nation, at once, to answer and make all needful communications to foreign Masonic governments.
>
> The establishment of steam navigation over the Atlantic, has multiplied the relations of commerce, science, arts, and friendships, between the different sides of the ocean. Freemasons, availing themselves of these facilities, have multiplied and are multiplying, their relations of benevolent and friendly intercourse with foreign Brethren, so that, instead of strangers, we must treat them as neighbors and personal friends.
>
> All these things will contribute to strengthen and multiply the ligatures that bind nations in peace. The *Gordian knot* of peace will be so fastened that ordinary animosities cannot untie it—and all will combine to curse, and make blunt, the savage sword that would cut it.
>
> The nation most nearly allied to us in blood, language, religion, laws, government, commerce, arts, science, moral and social relations, and the most powerful to do us injury in war, will become so connected with us, by endearing personal relations, and friendships, that war with them will become almost impossible.
>
> These things will be in a great measure the fruit of Masonic influence, if it shall be exerted in energetic unity.
>
> Some of the advantages that should naturally flow from a General Grand Lodge, have been named. The evils feared from it are—That it would encroach on the authority of the State Grand Lodges and destroy their independence and utility; that delinquents would escape justice by appealing to a tribunal distant in its location, infrequent in its meetings, and slow in its decisions,—and that the tendency would be to give to the Order a political aspect, and thus clothe it in a drapery wholly inconsistent with its nature and experience.
>
> A National Lodge was contemplated as soon as the States contemplated a National Union. It was proposed during the Revolutionary War, and at various times after, till near the time when the Lodge labors were disturbed by the howlings of antimasonry. Henry Clay, of Kentucky, took an active part in the discussions. But as no measures were taken to define or limit the powers of the proposed establishment, the fears of its evil effects prevented effectual action.

A *General Grand Lodge* could and should be so framed, that none of the apprehended evils could result from it. It should be framed by the State Grand Lodges, and be their true representative, consisting of, perhaps, two members from each State, and meet rarely, at times and places best suited to the prompt performance of their Masonic duties. Their powers should be—

1. To direct and regulate the work and lectures throughout the Union.
2. To regulate and manage foreign intercourse in cases where the action of the whole Fraternity is required.
3. To settle differences and controversies between State Grand Lodges.
4. To decide general questions, that equally affect the whole Masonic community.

Such powers, cautiously delegated, should form the bounds and limits of their authority—unless experience should dictate a unanimous cession of other powers; and no individual should have the power, in any case, to appeal to them from the decision of his own Grand Lodge.

By such an establishment, the State Grand Lodges would be left perfectly free in the exercise of every power they now claim—excepting only that of declaring and establishing a uniform mode of work and lectures. On that subject, all Masons have the same obligations, and the same wishes—and in every question, the councils of the wisest and best informed, will almost inevitably prevail.

If two Grand Lodges disagree, one must be wrong. In such case, nothing can restore and preserve uniformity; nothing can prevent them from diverging into divers systems, but the decree of a common Tribunal, to which both are bound to submit.

Some of our most valuable and best beloved Brethren tremble at the very name of a General Grand Lodge. They apprehend danger from every proposition of change, however slight; and will ever most valiantly defend the independence of our free institutions.

I honor this jealous spirit of independence. It is the same spirit that led our fathers to Bunker Hill and the plains of Lexington and Concord.

These conservatives admit *there must be uniformity*, but have not pointed out any other way in which it can be secured. They probably will admit that our garments should be enlarged with our growth; and, therefore, do not entirely deny that the progress of affairs may require some small changes. And they even admit that a General Grand Lodge might do some good, if it were so framed that it had not the power to do harm.

That it is capable of doing much good, is generally believed. Those who still oppose it, owe it as a sacred duty to themselves, as well as to their Brethren, plainly to state their reasons against it. If they will expose the fallacy of the reasons set forth in favor of it, or show countervailing reasons of equal force, it will be abandoned, and those now in favor of it will mention the subject no more.

Fraternally, yours,

AUGUSTUS PEABODY.

Br. Peabody's address before the Grand Lodge of Massachusetts, will be found in a succeeding page.

DISCIPLINE AND PRACTICE.

A correspondent, writing from Edwards' Depot, Miss., under date Dec. 5, 1846, says—

> "I presume suspending from all the benefits of the Lodge, would not be an unlawful punishment for the non-payment of Lodge dues, as each Lodge has a right to place that regulation in the by-laws."

A Lodge has a right to incorporate into its by-laws, any regulation not inconsistent with the Constitution and by-laws of the Grand Lodge under whose authority it works, nor subversive of the ancient regulations and usages of the Fraternity. It has, therefore, an undoubted right to establish the terms on which membership may be obtained, and to make a strict compliance with them, the condition on which alone it can be retained. If a Lodge incorporate in its by-laws a regulation assessing quarterly or annual dues, the payment of those dues becomes one of the conditions of membership. If a member refuse to comply with the regulation, he voluntarily breaks the terms on which he holds his membership, and may be suspended or discharged, as the Lodge shall determine. When a member is so discharged, he does not, in our opinion, forfeit any of his general privileges as a Mason; but he does forfeit all the particular privileges and benefits which might otherwise accrue to him from his relations as a member of the Lodge.

Our correspondent continues as follows:—

> "Some of our Brethren hold, that a Grand Lodge has not the right to tax demitted members, for the purpose of schooling the orphans of indigent Masons. I say nothing as to this, not knowing. But they add, they would not pay, and would be expelled first. My notion is, to appeal before, or after paying, and try the right. Has a G. Lodge such a right?"

We hold that a Grand Lodge possesses the power to impose a reasonable annual capitation tax on all members of Lodges within its jurisdiction. We hold, also, that it has power to refuse admission to its subordinate Lodges, to all Brethren, residing within its jurisdiction, who refuse or neglect to enroll themselves as members of Lodges, and thus withhold their contributions and personal services from the support and charities of the Institution.

> "I have been told that a Fellow-Craft was raised to the sublime degree of M. M., after the W. M. was informed that the said F. C. was not a correct man. The W. M. urged that he knew not the informer to be a M. M. On the contrary, it was urged, it mattered not;—it was the duty of the W. M. to inquire into the facts alleged, as they were expressed, and could have been easily and readily disproved or proved. Do you not think that any Brother, who hears any thing that would debar a Brother of an inferior degree from advancing, should make due inquiry as to the truth, just as much as if the petitioner had never advanced, and that it should be done in all cases, from E. A. up to the highest degree?"

We think just as our correspondent thinks and writes on this point. It mattered not what progress the candidate had made, nor from what source the information was derived; if it were credible, the Master was bound to respect it, and to delay the work until the necessary investigation could have been made. It is not easy to conceive of any circumstances which would justify the admission or advancement of an unworthy candidate. We apprehend there is too much looseness in some of our Lodges in this regard, and that applicants are sometimes admitted on insufficient testimony. A Brother cannot inflict a greater injury on the Institution, than to propose, nor a Lodge than to initiate, an unworthy man. The past furnishes a severe lesson on this subject,—a lesson written in letters of fire, amid the flames of persecution; and it would be well if it were often read, that both Masters and members might profit by its admonition.

> "In Masonic burials, it is customary, I see, with some, to wear red and black for the memory of a Brother who was only a M. M. I have held this to be wrong, on the ground that we mourn the loss of a M. M., not of a Brother of one of the red Lodges. On the contrary, it is urged that a Chapter Mason has no right to wear any thing save his own regalia, or at least, has this at his option. I have also seen at funerals Brethren clothed in regalia of upper degrees. I am not sure that even this is right, and think that although I be a Select Master, and have a right to wear the regalia of my degree in all other processions, yet in that where a M. M. only, is about to be interred, I ought not to wear such. Nor would any one suppose a M. M. had any right to wear the regalia of the upper degrees, though the Brother deceased was a member of those degrees. It strikes me that the highest regalia worn by any one, should correspond with the rank of the deceased."

We have frequently given our opinion on this subject. We hold that propriety and good taste are best consulted when the Brethren appear only in black dresses and plain white aprons and gloves—the officers wearing their jewels suspended from the neck by a ribbon. It is not an occasion for display,—it is one of solemnity. If it be desirable to designate the rank of the deceased in the higher degrees, it may be done by placing his regalia upon the coffin. The wearing of red dresses in funeral processions, is in exceeding bad taste. A clergyman in scarlet would not be more so!

It is absurd to suppose that a Brother is under any obligation to appear in procession in the regalia of the highest degree he has received. Whether he so appear or not, is a matter of choice with himself. We do not esteem it proper, however, though there is no prohibitory regulation on the subject, for a Brother to appear, except, perhaps, on very special occasions,—as funeral pageants in honor of distinguished public men, in which all citizens may unite,—in any regalia appropriate to a degree higher than that to which the deceased had attained. Most assuredly a Brother has not a right to wear the regalia of any degree that he himself has not received.

INSTALLATION OF THE OFFICERS OF THE GRAND LODGE OF MASSACHUSETTS.

THE anniversary of St. John the Evangelist, falling this year on the Sabbath, the Grand Lodge of this Commonwealth, held its annual session for "instruction in the lectures and work," and for the installation of its officers, on Monday, the 28th December. Most of the active Lodges in the State were present by their officers, and there was a large attendance of Brethren from the country. The Grand Lodge was opened about 9 o'clock in the morning, by the Grand Master, M. W. SIMON W. ROBINSON, under whose direction the Senior Grand Lecturer, W. Br. CHARLES B. ROGERS, soon after organized a Lodge for Instruction; and having opened in due form, proceeded with the lectures and work of the several degrees,—in which, in the absence of the Junior Grand Lecturer, who was detained at home by ill health, he was assisted by the Brethren present. The whole day was thus occupied; and we cannot but believe that the time was pleasantly and profitably employed.

In the evening, the Grand Lodge assembled in its new and beautiful Hall, for the installation of its officers. The attendance was large, and the ceremonies passed off in a very agreeable manner. The address by Rev. Br. RANDALL, was a sound, practical and useful discourse. The Grand Master was installed by the R. W. Past Grand Master PEABODY, who has obligingly favored us with a copy of his remarks on the occasion:

BR. PEABODY'S ADDRESS.

MOST WORSHIPFUL BROTHER ROBINSON:—A year has now elapsed since you were first called from the level on which you stood among your Brethren, to be the Chief Ruler over them.

The unanimity with which you have been again elected to the high office of Grand Master, bears ample testimony that you have preserved harmony and concord, and that your administration has been acceptable.

You have now renewedly taken the customary obligation, in the government of this most ancient of human institutions, to *render* and *require* obedience to its old and never changing principles, laws and usages. For thousands of years it has resisted all temptation to change its platform. It could not, probably, survive essential change. From its everlasting unity, it derives the singular trait of its character, that it holds the even tenor of its way, from age to age, and still goes on, and on—unscathed by the rush of events, which has swept down and overwhelmed everything else of human origin.

When you was first made Master of a subordinate Lodge, and many times since, you made the declaration and profession, with the solemnity of an obligation, "*that it is not in the power of any man or body of men, to make innovations in the body of Masonry*"—and the same obligation has been taken by most of us, and those who succeed us will be similarly bound. While these obligations shall be obeyed, the Institution will continue to descend through coming ages.

Time stamps on all men, and on almost every thing produced by men, indelible marks of change. We cannot expect that Freemasonry, in all that regards its popularity and external forms, will escape its influence.

And, indeed, we have met severe changes, which for a time diminished our numbers, suspended the Lodge meetings, and deprived the Order of the means of carrying effectual relief to the suffering.

Time was—and many of us have a keen remembrance of it—when it was perilous to visit our sanctuaries—our rites were forbidden by penal laws—and misguided public opinion uttered ferocious edicts against all who would not renounce the Order. Yet a few remained faithful; and with anxious solicitude and gloomy foreboding, still surrounded their altars, at the appointed times of meeting—and, to some, actual arrest and imprisonment were the consequence.

Now, there is another change. In vain we look for gloomy countenances and diminished numbers at the Lodge meetings. All is cheerfulness and confidence, and every Brother takes courage, and is excited to new activity by the hope and zeal that beam on the brow of every other Brother around him. The deserted temples are again filled—and elsewhere, as well as here, enlarged halls are required to accommodate the increasing numbers who come up to share in our peaceful and charitable labors.

For years the chief duty of the Grand Lodge was to disarm unprovoked wrath, to encourage and strengthen the feeble, and to raise up the fallen. Now, it is to restrain and regulate the zeal of the too bold and enterprising—to see that all perform their duty, and to transmit the Order just as it was delivered to us.

If we behold others around us, earnestly engaged in the holy works of charity, in modes peculiar to themselves, but different from ours—let us tender to them our kindest and best wishes for their success—let us treat them with the affection due to fellow-laborers in a good cause, and bid them God speed. With them, and with those who ascribe to them an organization and success superior to ours, we can have no strife. We are content with our own humble, antique, and unassuming modes, and cannot consent to change them, or mingle them with others, however exalted and pure their labors may be.

The peace and quiet which now prevail, will not exempt you, my Brother, from arduous cares and duties. A period like this is peculiarly appropriate for the exercise of all your wisdom and prudence, in so regulating and directing those under your government, as to produce the best practical results of the Masonic virtues.

On the wisdom of yourself and the able Brethren selected to advise and aid you, we feel confident that large drafts will be *accepted* and *paid* at sight. But all this, and the collective wisdom of the whole Fraternity, is imperiously demanded, and should be at once applied, to increase and render available our most *sacred Fund*, so that all proper drafts for charity may be promptly answered. In the approaching, and every future year, if we perform our duty, Charity will rest less in words, and be more abundant in deeds.

In this respect, we do not maintain our rightful position. Massachusetts should be second to no State in relieving the afflictions and soothing the sorrows of our fellow men; and it is fondly hoped that the period is not far remote when the Order among us will exhibit higher proofs of its *power*, as well as its *inclination*, to pour more abundant blessings on mankind.

The external government of the Order, seems to require the present attention of all the Grand Lodges.

A *universal institution* should so frame its governments, that an interchange of communication by each with all the rest, should be prompt and easy. I humbly suggest that in this respect, the Fraternity in the United States are behind their Brethren in other countries. Most other civilized nations have one Grand Lodge, which speaks in the name of all the Brethren of the realm. If we would justify our claim to be the most efficient, as well as the oldest Peace Society, the Fraternity should be able to speak by nations, and interchange their views with a single voice. But to whom among us can a foreign Grand Lodge address itself; and from whom could they expect an answer? Who is authorized to speak for us? We are many bodies, but have no central head.

This embarrassment has been generally felt. No relief from it can be obtained, but by some organization to extend over the Union.

A *General Grand Lodge* was first proposed in 1780, by the Grand Lodge of Pennsylvania, which presented the name of General GEORGE WASHINGTON as the first General Grand Master. The answer of Massachusetts was, that they were then too deeply engrossed by the struggle for Independence, to leave time for the consideration of such pacific topics; and the affair was dropped. It has several times since been brought up for discussion; and, strong as the motive was felt to be for some national arrangement, the fear of impairing the authority and independence of the State Grand Lodges, and of enabling delinquents to appeal to a distant and tardy tribunal, where justice could hardly follow and overtake them, prevailed over every other consideration.

It is clear that all such dangers may be wholly avoided by constitutional provisions, limiting the authority of a *General Grand Lodge* to national topics, differences between State Grand Lodges, and a few subjects equally interesting to all the Craft.

At present, we bear some resemblance to the old thirteen States under the Confederation. Their danger of falling into utter confusion was happily averted by the adoption of the Federal Constitution, and the establishment of a general government, with limited powers, leaving the State government free and independent for all desirable purposes.

It seems difficult to show a reason why a Masonic government, on similar principles, might not be equally beneficial. We have tried advisatory conventions, clothed with no authority and governed by no fixed rules,—and they have failed. And now, Most Worshipful, while we are in the full enjoyment of prosperity, and are under an administration justly entitled to our confidence, it seems wise that in Massachusetts the question should be calmly discussed and maturely decided, whether a plan for a General Grand Lodge may not be proposed, with powers plainly declared and wisely limited, leaving the State Grand Lodges free to wield all the authority they can ever desire to exercise, and at the same time, securing at present and hereafter, a unity of work, government, and lectures, throughout the land. This might give to our position in the general Fraternity as high a rank as our Union is destined hereafter to hold among the nations of the earth.

THE DEGREE OF HEROINE OF JERICHO.

New Orleans, Jan. 1st, 1847.

Comp. Chas. W. Moore:—Often indeed have I been benefited by your answers to questions propounded by Companions and Brothers from all parts of the United States, touching the laws, usages, regulations, and ancient land-marks of our time-honored and venerable Institution. Now, suffer me to propound one more, in addition to the many questions submitted to you, and on which your opinions are solicited:

1st. Have R. A. Masons the right to take cognizance of any unmasonic conduct of a Heroine of Jericho?

2d. If not, can unmasonic conduct in a H. of J., be punished by suspension or expulsion?

You will confer a favor by answering the above at the earliest day convenient.

I remain fraternally, yours, A. J. W.

The Heroine of Jericho is an androgyne degree, containing within itself the laws for its own government,—except in cases where a regular Council has been formed. It is then made subject to local regulations. We will illustrate. It is a degree which any R. A. Mason, who has come rightfully in possession of it, may personally confer on any other Companion, or the wife or widow of such, without restriction; save where a Council exists. In such, case it might not be deemed regular for any Companion to confer it, except in Council. This, however, is a privilege which the Council exercises by courtesy, rather than by virtue of any established regulation. The degree has no connection whatever with Freemasonry, except that, by its own limitations, it can be conferred only on Freemasons, their wives and widows. It is not subject to Masonic regulations, discipline, or laws, more than any other Society unknown to Masonry. It follows, therefore, that R. A. Masons, as such, have no more power "to take cognizance" of the misconduct of a Heroine of Jericho, than any other persons.

To the second inquiry of our correspondent, we answer, that a Heroine of Jericho cannot be suspended or expelled, or otherwise dealt with, by any Masonic authority. If a member of a Council be guilty of misconduct, he or she, as the case may be, may be dealt with according to the by-laws of that Council. We know of no other tribunal before which an offending member can be arraigned. We suppose it to be competent for a Council to suspend or expel a member, for sufficient cause.

Our correspondent uses an erroneous phrase when he speaks of the "*unmasonic* conduct" of a Heroine of Jericho. The conduct may be unmasonic, because immoral; but not necessarily so, because of any relation which the delinquent may sustain to Freemasonry.

We refer our correspondent to page 323, vol. ii. of this Magazine, for a short article on the subject of this degree.

PUBLIC INSTALLATIONS.

AT BRIGHTON.

The officers of Bethesda Lodge, at Brighton, were publicly installed by the Grand Master and his officers, on Tuesday, the 5th January. The Lodge room was well filled by ladies and invited guests. The address was delivered by Rev. Br. **Addison Searle**, Dist. Dep. Grand Master of the 1st District.

AT NEW BEDFORD.

On the 13th, the officers of Adoniram Chapter, and of Star-in-the-East Lodge, at New Bedford, were publicly installed. The installation of the officers of the Chapter took place in the afternoon. The ceremonies were performed by the Grand High Priest, aided by his officers, in the new and richly decorated Hall, which the Brethren at New Bedford, with great enterprise and liberality, have recently fitted up in a style at once reflecting honor on themselves and the Fraternity. It is estimated to hold about three hundred persons; and it was well filled on the above occasion, with ladies and invited guests.

In the evening, the officers of the Lodge were installed by the Grand Master, assisted by his officers. The ceremonies took place in one of the large public halls, and in the presence of near twelve hundred citizens, (ladies and gentlemen,) who had received tickets of admission. It was truly a large, respectable, and attentive audience.

After the completion of the ceremonies of installation, which were interspersed with appropriate music, the Rev. Br. **Randall**, one of the G. Chaplains, delivered an able and spirited address, in which he took a general view of the nature and condition of the Institution, and noticed and refuted several of the prominent objections which have been urged against it by its enemies.

After the public services were over, the Brethren, with invited guests, repaired to the Parker House, and partook of an excellent entertainment which had been provided for the occasion by the members of the Lodge.

We know not that we have ever attended a mere public installation which has afforded us equal pleasure. The arrangements were all well made, on a liberal scale, and were executed with great propriety. We should not express our own feelings, nor those of the Brethren from the city, did we not bear strong and unequivocal testimony to the excellence of the music. It was one of the richest treats we ever enjoyed on any similar occasion; and would at any time be considered a fair compensation for a journey of sixty miles. Under such singing, we should soon become a musical enthusiast!

AT EAST BOSTON.

On the 15th, the new Lodge room, recently fitted up by Mount Tabor Lodge, at East Boston, was dedicated by the Grand Lodge. The officers were also, at the same time, publicly installed by the Grand Master, in the presence of about three hundred persons, ladies and other invited guests. The address was delivered by Rev. Br. COBB.

AT LYNN.

On the 18th, the officers of Mount Carmel Lodge, at Lynn, were publicly installed by the Grand Officers. The hall was full to repletion. The address was delivered by Rev. Br. BARTLETT, of Marblehead, and was well received, as were all the ceremonies of the evening.

AT BOSTON.

On the 21st, the officers of Columbian Lodge were publicly installed, in the new Masonic hall in the Temple, in the presence of a crowded audience of ladies and gentlemen. The address was delivered by Br. JOHN H. SHEPPARD. The first officer was installed by the Grand Master, and the remainder by Br. GEO. G. SMITH, Past Master of the Lodge. The ceremonies were all well received by the audience.

AT MARBLEHEAD.

On the 20th, the officers of Philanthropic Lodge, Marblehead, were publicly installed. Address by Rev. Br. RANDALL.

ST. JOHN'S DAY AT GREENVILLE, ALA.

Lowndesboro', Ala., Dec. 29, 1846.

COMPANION MOORE:—The members of Eureka Lodge, No. 64, Greenville, Ala., with commendable regard for the usages of the Craft, resolved that the Festival of St. John the Evangelist, should not pass by without some public demonstration of their attachment to our venerable Institution; and as the 27th came on Sunday, the 26th was substituted for the regular anniversary. Accordingly, on the morning of that day, the Lodge was duly opened in the three degrees, by the W. M., Dr. P. M. Bragg. The election of officers for the ensuing year, was the first business in order, and the ballot resulted in the election of

Dr. P. M. Bragg, W. M.; J. F. Johnson, S. W.; W. S. Streety, J. W.; Wm. Burnett, Treasurer; J. L. Dunklin, Secretary; F. Reynolds, S. D.; Joseph Jones, J. D.; Wm. Ward, Tyler.

After the necessary preliminaries, a procession was formed, which marched to the Presbyterian Church, where the exercises commenced with an impressive and appropriate prayer by the Rev. Mr. Moody,—then followed the address, by F. S. PALMER, of Acacia Lodge, No. 73. We shall not presume to criticise this part of the services, for various reasons; but if we know the feelings of the orator, we can safely say he was very much pleased with the earnest attention of the large and respectable audience.* The officers elect were then installed, and the exercises concluded with prayer. The procession returned to the Hall, and the Lodge was closed in due and ancient form. The day was remarkably pleasant, and every thing passed off agreeably, and, as we trust, profitably to the Fraternity.

Eureka is a new Lodge, having been established at the last communication of the Grand Lodge, yet it now numbers over twenty members. It is situated in a beautiful and healthy village, and in the midst of an intelligent and virtuous community. It is blessed with skillful and experienced officers, and we have no doubt will soon take a high rank among the Lodges of this State. One thing I noticed with pleasure, and it will convince you that this Lodge must prosper; which is, that the members seem to be fully resolved that no candidate shall receive the "*Admit him*," till his character is thoroughly investigated and his claims to this distinction satisfactorily decided.

There has been considerable opposition to Masonry in that section of the country, but it is precisely the opposition we like to encounter. It is the opposition of candid, honorable men,—of men who think and act for themselves, and who will hear both sides before they render a verdict. From an opposition of this nature, we have nothing to fear, and the deeds of the Fraternity will soon convince them that the words of La Fayette were true—"where Masonry is, there is benevolence"—and that no principle of our Institution is inimical to religion, liberty, good order, or good government.

The writer found here, as elsewhere, that "Moore's Magazine" was the "*sine qua non*" in the library of the intelligent Craftsman. Bro. J. L. Dunklin has kindly offered to act as agent for this place. He is Secretary of the Lodge, and will prove a valuable co-operator.

Your correspondent cannot close this brief communication, without noticing in terms of the warmest gratitude, the truly Masonic hospitality that abounds in Greenville. He went there an entire stranger to every one in the place, but soon found hearts overflowing with kindness, and the warm pressure of hands responding to the token of fidelity. From those, also, who are not of the "mystic tie," he received the kindest attention, and especially from the proprietor of the Greenville Hotel, who, if not a Mason, still deserves to be ranked with the "free and accepted," for his warm-hearted generosity. To the officers and members of Eureka Lodge, No. 64, he would also return his public thanks for their Masonic courtesy, and it is his fervent desire that their Lodge, strong in the truth and moral purity of its aims and purposes, may grow to perfect harmony, order and beauty.

Fraternally, yours, F. S. P.

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*And we will answer for it, that the audience were equally well pleased with the good sense of the orator. At least, if he will loan us his address, we will prove that there were good reasons why they should be pleased with him.—ED. MAG.

ST. JOHN'S DAY AT COLUMBIA, S. C.

Richland Lodge celebrated its anniversary and that of St. John, on Monday, the 28th December, with the usual ceremonies. At 11 o'clock in the morning, Columbia Chapter No. 5, was convened, and the officers installed by Comp. A. G. Mackey, Grand Lecturer. At 5 o'clock, Richland Lodge, No. 39, was opened, and after the transaction of the usual business, a procession was formed, and the Brethren walked, preceded by a fine band of music, to the Columbia Rooms, which had been appropriately and handsomely ornamented with Masonic banners and emblems.

The officers of the Lodge were then publicly installed by Bro. A. G. Mackey, as Grand Secretary. After the performance of this solemn ceremony, Brother Mackey, who had been invited to Columbia for that purpose, delivered an address upon the origin and design of Freemasonry.

The audience was numerous, and the address, which was a very chaste and eloquent one, was listened to with profound attention and interest. The Brethren then returned to the Lodge room, whence they adjourned to the Congaree House, and partook of a splendid banquet. In the course of the evening, the field officers of the Palmetto Regiment of Volunteers, all of whom are Masons, and two, Col. Butler and Maj. Gladden, members of Richland Lodge, were affectionately remembered.*

ADDRESS,

Before the Grand Lodge of Massachusetts, at the Dedication of the new Masonic Hall in the Masonic Temple, Boston. Nov. 11, 1846. By Rev. Albert Case, G. Chaplain of the Grand R. A. Chapter of Massachusetts.

The duty we have assembled to perform, is of a delightful character. This beautiful Temple is now completed, according to the original design, and we meet to consecrate these stately apartments to the purposes of Freemasonry.

The advancement of the principles, and the achievement of the glorious purposes, of Brotherly Love, Relief and Truth, encouraged by Faith, Hope and Charity, being the design of our Institution, it is becoming in us that we solemnly dedicate these walls to those high purposes. If the benignant genius of Freemasonry be worthy of honor, it is meet that there be a Temple and an Altar, where its disciples may offer up their devotions, undistracted by the scenes, unmoved by the turmoil, unshaken by the strifes and collisions of the outer world. United as Brethren, how appropriate that we have a common Temple, in which to hold communion, and a common Altar before which to bow:—a temple of refuge, where the true light shineth,—where the tempests of human passion may be calmed—the intellect cultivated—the heart rendered purer and better—and the moral constitution of man, with all its deep and mighty emotions, its impulses and bounding energies, may be chastened and purified, under the influence of the holy principles which form the basis of Masonry.

Science and the Arts have their temples: their walls are looming up in the heart of your beautiful city. Music and Painting have their consecrated halls and their altars. The religion of the Cross has its temples, its sacrifices, and its consecrated priests. Myriads of temples, set apart to the worship of the Supreme Majesty, point heavenward with their spires, and roll back their doors to admit the followers of His Son. In the midst of these temples of our holy religion, have arisen others, dedicated to the cause of Brotherly Love, Relief and Truth.

The custom of setting apart public edifices to the Eternal, or for public or particular purposes, was early adopted. It has prevailed in all ages, and its propriety is not now questioned. The art of building was early had in requisition by man, and his convenience, preservation and safety, demanded its practice. As with man, so with families, associations, and large societies. They have ever found the art essential to the promotion of their mutual interest, their fame and permanency. This is eminently true of all moral and religious associations. The Tabernacle in the wilderness very favorably affected the Israelites. It animated them with hope, fired them with zeal and confidence, and encouraged them in their career of victory. It inspired them with a fervency in their devotions, and brought them to a more intimate communion with their Maker. So the Temple at Jerusalem served to cement the ties of friendship and religion, and bind man to his brother and his God. Its surpassing glory and magnificence attracted the attention of the wondering world, drew the inquisitive and the great of every country, and dazzled them by its splendor. It struck the mind with solemnity and awe, and opened the way for Him who had placed his name there, to dwell in the heart. Beholding the costliness and beauty of the Temple, they were filled with wonder and astonishment: they were led to meditate upon the All-wise Contriver, and become the grateful servants, the sincere worshippers of the great Builder of heaven and earth, of whom they had previously been in comparative ignorance.

In fine, public edifices have in all ages been deemed so useful in promoting the views and pursuits of those for whose purposes they have been erected, that religious, scientific, military and commercial societies have almost universally reared for themselves convenient and costly structures. In the days of Nimrod, the sacred record informs us, the Babel-builders said—"Let us build us a city and a tower: Let us make us a name, lest we be scattered abroad." (Genesis, xi. 4.) History is full of interesting testimony, showing that societies, as they have become numerous and compact, have felt the necessity of a home to which they could retire in comfort and safety. In many instances, the favor with which they have been regarded, and the success which has attended their labors, have been commensurate with the magnificence and grandeur of the edifices they have erected.

Some associations have failed to provide halls for their convenience, and though they have assumed a name, not having any abiding place, they have lingered for a time, and gone down to be known no more.

Freemasons have long considered it important that they should be provided with suitable temples, wherein they could meet in safety, and pursue their work with convenience and comfort. In England, the early endeavors of the Brethren to accomplish so noble an enterprise, for a time met with opposition, but that opposition gradually gave way, and in 1768, under the superintendency of the Duke of Beaufort, the then Grand Master, an attempt was made to raise a fund for the express purpose of building a Hall for the use of the Grand Lodge. The plan then formed was not at first considered feasible; but finally met with general approval. Seven thousand pounds were raised, and provision was made to add to this amount. Lord Petre, who succeeded the Duke of Beaufort in 1772, had the happiness of seeing that plan matured and the Hall erected. The foundation stone was laid by the Grand Master and his officers, in the lot purchased in Great Queen street, Lincoln's Inn Fields, on the 1st day of May, 1775, amid the rejoicings of a brilliant assemblage of the Craft. At that time, it is said, "the name of Masonry was highly honored throughout Europe, being protected and encouraged by the particular favor and regard of Kings and men of high rank. And the Mason's Lodge in England, was, by the whole Brotherhood throughout the world, made to preside over Masonry." The ceremony on the occasion was solemn and imposing: it inspired joy in the true-hearted, and gave new hopes of increasing glory to the Craft. The house and garden on the site of which this Hall was built, were purchased by the Freemasons for £3,200. The magnificent structure was dedicated to Masonic purposes on Thursday, the 23d of May, 1776. The Right Hon. Lord Petre, the Grand Master, who laid the corner-stone, presided at the consecration. Thus was reared and dedicated, the first Masonic Hall in England,—the entire cost of which was more than twelve thousand pounds. It was a splendid monument of the munificence of the Brotherhood, who are represented as singing—

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*It is worthy of remark, and the fact is an interesting one, that most, if not all, of the officers of the Volunteer Regiments from the South and Southwest, are Masons. Several of the regiments have Lodges attached to them. Col. Quitman, of the Mississippi regiment, is Grand Master of the Grand Lodge of that State.—Ed. Mag.

> "May this famed fabric stand until the day,
> That, o'er the world, its owners gain the sway."

Or, till Masonry shall have performed its mission, erected its altars in every land, and planted its benign principles in the hearts of the whole people.

In 1773, its light dawned upon this Western Hemisphere; and here, in this city, the Brethren, encouraged by the Grand Lodge of England, erected an altar, and placed thereon the Great Light, to direct them in their labors of love. The Fraternity having a name, the subject of a Masonic Hall—a suitable and permanent place of meeting for the Grand Lodge and the Fraternity—soon arrested their attention. They were aware that their comfort and respectability required a home—a place apart from the distractions of the world—"remote from busy life's bewildered way"—unprofaned by ebulitions of base passions, or exhibitions of cold selfishness and party strife,—a place where they could meet on a common level, to cultivate the sublime virtues,—where Truth and Sincerity, Brotherly Love and Hope, might gently distill their healing influences, and impart light and joy;—a Temple to contain the Altar, before which to bend the knee in adoration to God, and where the gentle fires emanating from Faith, and Hope, and Charity, should chasten and purify the sacrifices placed thereon, and consuming them, float back in holy incense to heaven.

In 1763, an opportunity offering for the purchase of *Concert Hall*, at the corner of Queen (now Court) and Hanover streets, the Grand Lodge of Massachusetts judged that the possession of it would contribute to the "honor, convenience and benefit of the Society." A special meeting of the Grand Lodge was accordingly called on the 28th of Oct., at which the Brethren voted, unanimously, to purchase it, at the rate at which it was offered, viz: 1200 pounds sterling.[*] A subscription was immediately opened to obtain the required sum; but, notwithstanding the agreement made with its proprietor, it was sold the next day, to the great disappointment of the Brotherhood.

I have not been able to learn that anything further was done in relation to the purchase of a Hall for this Grand Lodge, until 1818, when a committee was appointed to procure a suitable place for its meeting. On the 27th Dec., 1819, this committee reported in favor of the purchase of the building called *Merchants' Hall*, located at the corner of Congress and Water streets. It was a large and spacious building, and was then offered to the Grand Lodge for $25,000. It was estimated that it would cost about $14,000 to arrange and put it in order, and that when properly fitted up, the rents, independent of the Masonic apartments, would amount to $800 above the interest on the cost, reserving the third and fourth stories for Masonic purposes. The committee strongly urged the purchase, and the Grand Lodge voted to subscribe for twenty shares at $80 per share, leaving the balance to be taken by the Lodges and individual Brethren. The shares, however, were not taken up, and the project failed.

Notwithstanding these repeated disappointments, the Brethren, true to the interests of Masonry, did not despair of eventually effecting the object so dear to their hearts. Their next movement in relation to the purchase or erection of a suitable Hall, was in December, 1825, when a committee was appointed to inquire into "the expediency and practicability of procuring a permanent place for the meetings of this Grand Lodge." The selection of Brethren to compose this Committee was excellent, and its labors resulted in the erection of the splendid edifice in which we are now assembled,—an edifice that is an ornament to your proud city, itself worthy of such a Temple.

The corner-stone was laid on the 30th of October, 1830, amidst the rejoicing of its friends and the satire and ridicule of its enemies. It was in the height of the antimasonic excitement, when storm after storm beat upon our Institution—when whited sepulchres poured out their stores of dead matter, and all manner of indignity upon us, condemning virtues they did not possess, till by many it was considered a disgrace to be known as a Mason. The theologian, whose sentiments Masonry had never gainsayed—the aspiring political demagogue, whose itching mind and golden dreams of exaltation and power, it had never flattered—the base traducer of principles he had been taught to revere, and had eloquently commended, yet, from the impurity of his heart, he had rejected, because of their reproof,—these bent all their powers to mar the glory of the Institution, and bring it into disrepute among the people generally, and politicians in particular. In their hot displeasure, they dug the grave, raised the pale slab, and wrote the epitaph of Masonry. There they stood, waiting for its struggles and its death-throes, and there, at that unseemly grave, they now stand, petrified monuments of the folly of antimasonry. Scalding tears of remorse and disappointment are seen trickling down the lengthened furrows of their ghastly visage, while the pillars of Masonry, rising higher and higher, and shining with increasing lustre, lend their shadow, like the cloak of charity, to hide them from the scorn of the passer by. It was in the midst of an opposition compounded of hypocrisy and deceit, of ignorance and fear, of hope of official power and rule, that the Brethren of Massachusetts dared, with unshamed brow, to maintain their integrity—to give to the world another evidence of their attachment to our time-honored Institution!

The ceremony of laying the corner-stone of this Temple was public. The Brethren, to the number of 2267, assembled at Faneuil Hall, and marched in procession to the place selected for its erection. It was the most splendid procession of Masons ever formed in this country, and equal to any, of any class or name, in point of respectability, intelligence, and moral worth. The long tried and faithful fathers were there,—the hoary head, crowning itself with another wreath of glory, while, with tottering step, it graced that long line of the true; and there was the merchant, the lawyer, the farmer, the mechanic, the mariner, the scholar, the doctor and the divine. There, was the venerable and Rev. Dr. Ripley,[*] (a revolutionary veteran,) Harris,[*] Eaton, Dean, Barrett, Wells, Sabine,[*] Streeter, and Taylor,—all ministers at the sacred altars of religion, and all zealous in their devotion to the divine principles and purposes of Freemasonry. The enemies of Masonry were stationed at the corners of the streets to deride and insult with the hiss of scorn. But the exalted character of the men who formed that procession, together with a just public sentiment, restrained and overawed the revilers, and they retreated before the indignant gaze of outraged propriety. In the pride of manly virtue, with a determination to maintain and defend the good and the true, the Brethren marched on, triumphing over the prejudices of the weak, turning the ignominious shafts that were hurled at them into triumphal arches, or letting them fall at their feet, as the spear of the nerveless Priam against the buckler of Pyrrhus. The corner-stone was laid, the building was erected, and on the 30th day of May, 1832, it was solemnly dedicated. The Rev. Bernard Whitman, a learned and talented Brother, (since deceased,) delivered the dedicatory address.

The Masonic Fraternity have since enjoyed the favor of meeting in this building, occupying the apartments in the fourth story. These were spacious, and deemed sufficient during the depression of Masonry. But as

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[*] Now worth, probably, fifty or sixty thousand dollars.

[*] Since deceased.

"Truth crush'd to earth will rise again"—

so has Masonry risen to the meridian, and reassumed its proper place in public confidence and esteem. It has triumphed over the machinations of the vile and illiberal, removed the cloud of prejudices from the public mind, and lighted up even ignorance with some faint conceptions of the value of honesty, benevolence and truth. The progress of the Fraternity has been steady and satisfactory; the *light* has not been dimmed—our numbers have increased, till the apartments heretofore occupied by the Lodges in this city, are no longer sufficiently ample for their accommodation. The wisdom of those who drew the design of the Temple, is now apparent. They looked forward, confident of the increase of the Brotherhood. They provided for the accommodation of the Fraternity in its lofty and increased estate. These splendid rooms, originally intended for Masonic purposes, have now been fitted up in surpassing richness and excellent taste, for their reception. A commendable liberality has been manifested by the different branches of the Fraternity, and now, in coming down to occupy a lower apartment, we do it that we may be exalted in point of privilege and comfort, in numbers and respectability.

The M. W. Grand Lodge and its subordinates, may here, in these inner courts, under their own vine and fig tree, cultivate their sublime rites, impart and enforce their benign principles, and enjoy the fruit of their labors. And here, the Grand and subordinate Chapters may meet, to mark well the decisions of wise councils, and celebrate their return from the captivity of Babylonian antimasonry. And here, too, the Banner of the Cross may wave in triumph. Beneath its folds the weary pilgrim may listen to instruction, that shall guide him safely, and ensure him success. Here, also, by the assistance of that *lesser light,** we may all search that *Greater Light*, ever open on the altar of our Lodge, learn from it to purify our hearts from sin, and that

"*Magna est Veritas et prevalebit.*"

Long may the Supreme Grand Master permit this Temple to stand, and these apartments to remain, a shrine for Masonic principles,—a monument of the zeal and perseverance of the Craft, and of the union and friendship that now happily exist among the Brethren. These rooms, gorgeously arrayed for our convenience, will tend, I trust, to cement us more and more in the bonds of fraternal affection, and incite us to sustain the fair fame of Masonry in this Commonwealth.

You, my Brethren of Boston, have spared no needful cost to make *our* Temple convenient and beautiful. The hand of the curious artificer has been at work,—taste has been displayed and treasure expended in adorning these apartments. Brethren have vied with each other in their exertions. Three Chairs, of costly material and curious workmanship, donated by a generous Brother, for the use of the officers, shall blend the name of Chickering with that of the Temple, and enshrine it in the hearts of his Brethren. And that elegant Clock, the gift of our estimable Brother, C. Gayton Pickman, shall note the time for labor and refreshment; and if, from our love of work, or social enjoyment, we are inclined to tarry till a late hour, it shall call us to retire to the bosom of our families, and the performance of our domestic duties. It is a *time*-ly present, and will preserve in our memory the name and virtues of the generous donor, when he shall have passed from time to eternity.

As no expenditure of money, no art, or array of numbers can make us truly great, except we ourselves are true, let us, every one in his place, endeavor by a daily progress in virtue and benevolence, to aid in building up the great moral temple, that shall stand when this, built with hands, beautiful and faultless as it is, shall have tumbled into ruins. Let us devote our energies to the carrying forward to completion, the spiritual fabric, with full confidence that the principles of Truth, Goodness and Love will endure when the beautiful works of art, the temples and old pyramids, shall have decayed and fallen.

If our Institution commends itself by the splendor of its structure, its members should commend themselves by their temperance, fortitude and charity. If the rays of the sun at its rising, dart through these lofty windows and meet and mingle here in softened hues, so let Faith, and Hope, and Charity, freed from evil passions and unholy principles, meet here, and blend in promoting the gentle influences of peace and love. Let us remember the saying of the poet—

"To build a temple, more we need than toil,
And piles of stone that crush their parent soil;
The hearts of men must form its deep foundation—
Its towers must rise on trusting aspiration."

All around us sufficiently manifests that the hearts of the founders of this structure were engaged in the work:—they loved Freemasonry—they labored for humanity. Many of them are now with us: they have reared the edifice and adorned it with magnificence. Let us, by our good works, entwine its pillars with wreaths of fadeless glory.

While engaged in consecrating these apartments, the mind, absorbed in the contemplation of the high moral purposes we have in view, forgets the external magnificence of the edifice, the dazzling splendor of the interior, and, guided by the power of Faith, encouraged by the excitement of Hope, strengthened and sustained by the influence of heaven-born Charity, feels confident that nought can check our progress. What if stubborn prejudice, spiteful opposition, foolish caprice, or the scorn and ridicule of bigotry, do, for a time, impede us in our career of philanthropy? The convolving clouds of darkness shall break and disperse; the lightnings of vengeance shall cease to shoot their death-fires—the thunder-tones of human wrath and indignation that have rolled over the land, carrying dismay in their reverberating peals, shall be succeeded by the still, small voice of love and good will,—and from these consecrated walls shall go out the mighty spirit of Truth and Charity, which shall achieve a peaceful triumph over every obstacle—convince the understanding, and secure universal respect and esteem for Freemasonry.

Our principles, my Brethren, are before the world. We have presented them all bare and beautiful to men for their inspection, their approval and adoption. Let us carry them out in our lives—relieve the distressed, give light to those in darkness, comfort the widow, support and educate the orphan, and promote the glorious annunciation which pealed from the blue sky, while cherubim and seraphim hymned in glad chorus, "On earth, peace and good will among men." We have co-workers all over the civilized world; but especially to the Brethren on this continent, may we look for our wisdom to be their wisdom, and our example to be imitated. They, in their struggles for advancement in the mysteries and virtues of our Institution, will turn their eyes to this city, where Masonry was early planted, and ever faithfully guarded—and to this Temple, where it is preserved in its purity, and in honest hearts.

As yon tall shaft, which holds the emblem of affections cherished for the lamented Warren, raises its head sublimely towards the heavens, so here may our Institution rise majestically to the blue arch above, to be seen and admired of all men. From this city, the "Grand East" of our Order—whence the Masonic Press is sending forth in their purity and truthfulness, the genuine principles of Freemasonry—diffusing throughout the Masonic world, a better knowledge of its laws, its history, and its literature,—securing a *Moore* correct discipline and practice, and laying up, in a well-conducted and popular *Magazine,** stores of knowledge for future use and improvement,—may the Light go forth, in one continued blaze, until the vast plains, the hills and vales, and the old mountain peaks, shall be illumined by Truth and warmed by Charity.

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*Reference is here made to the beautiful Chandelier, generously presented by the Grand Encampment of Massachusetts and Rhode Island.

*In reference to this Magazine.

Standing, as I do, among aged and experienced Brethren, who have borne up the Ark in storm and in sunlight, I feel that any advice I could give, would be a work of supererogation; yet permit me to admonish you to guard well the avenues to your temple. In the height of our prosperity and usefulness, the vestibules of our halls will be thronged with those anxious to bow at our altars. It is important, therefore, that we scrutinize well the characters of the applicants. Admit none but the intelligent and worthy. Be not rash in rejecting, but be cautious in receiving. Do not increase your numbers, at the expense of the respectability of your Lodges. Sacrifice nothing that belongs to Masonry, for the sake of writing *legion* in your archives. Looking, yourselves, to the ancient land-marks, see that Brethren are well instructed, that they may trace the ancient lines, and know the value of one degree, before you advance them to the light of another.

The ancient philosophers admitted their pupils through various probationary degrees. The Levites had the several degrees of initiation, consecration and ministration. The oriental schools used a set form of discipline. The scholar was first termed disciple, next junior, then bachur; and after he had proved himself a proficient in the studies, and was thought worthy, he was permitted to graduate. This form of discipline is still practiced in all learned societies, and should more particularly be in ours. Let the Brother become proficient in the inferior degree, and then be admitted to the superior; and while the chain of knowledge will be visible to his mind's eye, the Lodge will be composed of expert Masons, whose work will stand the test of the *Square*.

But while we would guard our Lodges from improper admission, and enlighten the Brethren, we must preserve purity of character within. It is said of Scipio Africanus, that he had a son who had nothing of the father but the name,—an indolent, vicious, cowardly person—and yet the son of one of the greatest captains in the world. The son wore a ring upon his finger, wherein was his father's picture. His life and character were so opposite to that of his father, and so unworthy, that, by an act of the Roman Senate, he was commanded to forbear wearing the ring. They judged it unfit that *he* should have the honor of wearing the picture of the father, who in no respect resembled his father's excellence. So, Brethren, if among our members are found those who have nothing of Masonry but the name, whose lives are adverse to its inculcations, and who will not cherish or practise its principles, let the pruning knife be applied, before they bring deep and lasting disgrace upon the Institution. Let the edict of the Lodge go forth, he is not *for* us, and shall not longer be *of* us. The world hears our professions,—let the world see a corresponding life and character, and the triumphs of Masonry will be complete.

Most Worshipful and Brethren:

I congratulate you on your success and influence. I congratulate the whole Fraternity. You have done much to perpetuate the principles, and hand down the blessed influences of Masonry. From your exalted position and privileges, you command the respect and admiration of the Masonic world. Maintain that exalted station,—exert that healthful, moralizing influence,—spread far and wide the principles and blessings of the Order,—perform all its holy offices,—and when sculptured tombs and monumental busts shall be no more—when the solid temples of earth shall be levelled with the ground, and the lofty monuments of art shall have crumbled into ruins, may the Moral Temple, which you are rearing through Faith, and Hope, and Charity, continue to rise, until its majestic form shall pierce the clouds of heaven,—the glory of the Supreme Majesty o'ershadow it, and the spiritual Cape-stone be brought with the triumphal shout of grace and joy.

THE GOTHIC MYSTERIES.

BY REV. GEO. OLIVER, D. D.

No. IV.

The whole system of creation and providence, as far as it was understood by this people, was now unfolded to the aspirant's view; he was taught mysterious doctrines wrapped up in hieroglyphical symbols; the art of magic, and the important secret of preparing amulets and incantations. And, as a final charge, he was solemnly enjoined to make himself perfect in athletic exercises;* and was assured that the sole method of being translated to the hall of Odin, was to die in battle, covered with wounds, valiantly fighting against the enemies of his country.†

The most prominent symbols in these celebrations were, the Cross and Ring, already mentioned, the Ash Tree, the Point within a Circle, the Rainbow, and a Cube, the emblem of Odin.

We now come to the system of Magic inculcated by the Scandinavians. The Scalds and Diviners established a great reputation, and consequent influence over the people, by the boasted power of composing charms or amulets which possessed the quality of conferring favor and protection on friends, and of hurling destruction on their enemies. This superstition was derived from Sigge or Odin, who acquired the reputation of being a skillful magician, and was styled, by way of eminence, *the Father of Magic*, from his introduction of the mysteries with all their terrific machinery, amongst this ignorant and superstitious people. This potent individual boasted a very high degree of mystical knowledge, which he imparted to but few, even of his most intimate companions; for it was a maxim with him, that "whatever is known only to one's self, is always of the greatest value." He proclaimed himself capable of rendering the arms of his enemies powerless; to burst, by the repetition of a single rhyme, the strongest chains of captivity; to inspire his foes with the utmost veneration for his person; to strike his adversary dead with a curse; to pass through the world with the rapidity of thought; to assume at pleasure, the forms of wild and ferocious beasts; to calm tempests, disconcert magicians, and even to raise the dead.‡

These pretensions, sanctioned by the timidity which superstition never fails to produce in an untaught mind, would naturally invest this politic prince with an authority which his successors would be desirous to retain. Hence they pronounced that the supernatural powers which Odin was believed to possess,§ were vested in the Three Orders of men, the Drottes, the Scalds, and the Diviners, to whose custody the mysteries had been entrusted. In succeeding ages, these boasted powers were publicly converted to the purpose of emolument, and charms, amulets, and philtres were openly exposed to sale. And as they were reputed to be effectual antidotes against the effects of poison, to cure diseases, to inspire affection, and to enable the possessor to work miracles, every individual was anxious to be furnished with a charm which promised to counteract the secret machination of his enemies, in a country where private disputes usually terminated in bloodshed; and hence the composers of such invaluable jewels rose in the public estimation, and became finally invested with uncontrollable authority. These amulets consisted chiefly of Runic characters, or letters inscribed on a tablet made of the wood or bark of the birch tree, in magical form; either in a circle described from east to west by the south; in a triangle; in a direct line from the top to the bottom; or by a retrograde movement from the bottom to the top; from left to right, or from right to left, according to the circumstances of each particular case; every form being adapted to its own particular service. They were frequently carved on walking sticks,* sword scabbards, implements of husbandry, and other articles of common use. Those which were intended to bring woe and destruction on their enemies, were termed *noxious;* those which were used to avert calamity, to prevent shipwreck, to obtain the affections of a beloved female, to counteract the treachery of an enemy, &c., were called *favorable;* and those which were invested with the property of curing diseases, were termed *medicinal*. The most trifling error in the composition† of these wonder-working amulets was said to be fatal to the artist himself, or to endanger the life of his dearest friend; and hence none dared to attempt the formation of a charm but he, who by initiation, had become perfectly instructed in the various ceremonies which were indispensably attached to every particular service.

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*These were, "to fight valiantly; to sit firmly on horseback; to innure himself to swimming and skating; to dart the lance and to become skillful at the oar." (Ode of Harold the Valiant, in Mal. North Ant., vol. ii. p. 237.)

†When Odin perceived that his end drew nigh, "he would not wait till the consequences of a lingering disease should put a period to that life which he had so often bravely hazarded in the field; but assembling the friends and companions of his fortune, he gave himself *nine wounds in the form of a circle*, with the point of a lance and many other cuts in his skin with his sword. As he was dying, he declared he was going back into Scythia, to take his seat among the other gods, at an eternal banquet, where he would receive with great honor all who should expose themselves intrepidly in battle, and die bravely with their swords in their hands. As soon as he had breathed his last, they carried his body to Sigtuna, (the ancient capital of Sweden,) where, conformably to a custom introduced by himself into the North, his body was burnt with much pomp and magnificence." (Mal. North. Ant.)

‡These are the enchantments which the Scriptures pronounce as ever attendant on the practice of a false worship. Thus the sorcerers of Egypt, when contending against Moses, are said to use enchantments, (Exod. vii. 11,) which are prohibited to the Israelites. (Levit. xix. 26.) And the punishment of them is announced by Isaiah: "Behold they shall be as stubble, the fire shall burn them, and they shall not deliver themselves from the power of the flames." (Isai. xlvii. 14.

§"Hence oracles, auguries, divinations, and a thousand practices of that kind, quickly sprung up in crowds from this erroneous principle. Accordingly, in all our ancient fables and chronicles, we see the northern nations extremely attached to this vain science. They had oracles, like the people of Italy and Greece, and these oracles were not less revered nor

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less famous than theirs. Their diviners were honored with the name of prophets, and revered as if they had been such. Some of them were said to have familiar spirits who never left them, and whom they consulted under the form of little idols. Others dragged the ghosts of the departed from their tombs, and forced the dead to tell them what would happen." (Mal. North. Ant.)

*Verstegan tells us that the people "used to engraue upon certayne squared sticks about a foot in length, or shorter or longer as they pleased, the courses of the moones of the whole yeare, whereby they could alwayes certainly tel when the new moones, ful moones, and changes should happen, as also their festival dayes; and such a carved stick they called an *Al-mon-aght*, that is to say, *Al-moon-heed*, to wit, the regard or observation of all the moones; and here hence is deryved the name of Almanack." (Rest. Dec. Int. p. 58.)

†The superstition of the "Hand of Glory," is still firmly believed in some parts of Germany. Its composition was as follows: "Take the hand of a person hanged and exposed on the highway; wrap it up in a piece of a shroud or winding sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remained in it; then put it into an earthen vessel with Zimat, saltpetre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noontide sun in the dogdays, till it is thoroughly dry, and if the sun is not sufficient, put it into an oven heated with fern and vervain. Then compose a kind of candle with the fat of a hanged man, virgin wax and sesame of Lapland. The Hand of Glory is used as a candlestick to hold this candle when lighted. Its properties are, that wheresoever any one goes with this dreadful instrument, the persons to whom it is presented will be deprived of all power of motion. Hence it was used by housebreakers to enter houses at night without fear of opposition. But there was a counter charm which would deprive the Hand of Glory of its effect. The threshold of the door of the house and other places where the thieves might enter, was to be anointed with an unguent composed of the gall of a black cat, the fat of a white hen, and the blood of a screech-owl, which mixture must necessarily be prepared in the dog-days." (Grose. Provincial Glossary and Popular Superstitions.)

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 82.

Franz du Erste, Francis I., Emperor of Germany, was born in 1708, died in 1765, was initiated into Freemasonry at the Hague in 1731 by a deputation from the Grand Lodge in London, and was shortly afterwards raised a Master, in London. He was a true disciple of the Order until his death. The government was really in the hands of his wife, the great empress Maria Thereasa, who would not allow any Lodges to be held in her dominions, not knowing that her husband was a Freemason. It was through this that it happened, that in a Lodge which was secretly held in Vienna, that the Emperor met the police officers in full Masonic costume, when they came to close or break up the Lodge at the command of the Empress.

Freundschaft. Friendship.—If any one inquires, "Does the Brotherly love of Freemasons give them a claim to the rights and privileges of friendship towards each other?" The answer is, Yes! To the indissoluble friendship which, in the true spirit of humanity, is united a love, which remains pure and true until death. But the rights and privileges of private friendship, the fellowship of Freemasonry cannot give. Personal friendship, as such, depends upon habits, manners, disposition, condition or rank in life, &c. &c., which may be termed individual personalities, and lives in personal love. The Brotherly union of Freemasonry, on the contrary, is founded upon the universal principles whereby man is distinguished as a man, and a healthy worthy member of society and upon universal philanthropy. Personal friendship is thus easier divided and weakened by time and distance; but the universal friendship of Freemasonry is less dependant upon time and place. Yet personal friendship does not require more from a friend than the pure philanthropic friendship of Freemasonry. He who enters into the Order of Freemasonry must not, upon that account, give up his friendship with others, but must hold it as sacred as he did before; he is even more bound in duty to be the true friend of his friend.

Frederich II. Frederic II., called also *the Great Frederick, king of Prussia,* born 24th January, 1712, died 17th August, 1786. This great man must be highly honored by every Freemason of every country, and not merely by the Prussian Brethren only, ought to be blessed by them even in the grave. Of all the German Sovereigns he was the first who openly protected our Order, and acknowledged himself to belong to it. Without him it is highly probable that the Order would, in many countries long have suffered under various oppressions, and that it would not even now have been in its present blooming state. Frederick the Great was initiated into the Order a few years before he ascended the throne, while upon a journey in Brunswick, with his father, in the night between the 14th and 15th August, 1738, by a deputation from the Hamburg Lodge, at which the celebrated Von Bielefeld was present. This initiation must have been truly secret, for they were obliged to keep it unknown to the king, his father. As soon as he ascended the throne, he took a Lodge, which was working secretly at Berlin, named it a Grand Lodge, filled the chair himself, and went through several initiations, as well in Berlin as in Reinsberg. He held the first Lodge in Berlin on the 19th June, 1740. The news of this event spread itself rapidly amongst all Freemasons, so that not only here, but in many foreign places, a number of new Lodges were formed. In the year 1774, he granted the Lodge a formal protection. He also allowed his successor to be initiated into the Order, and though towards the end of his reign, when the cares of government and of war harrassed this great man so much, that he did not attend the Lodge as he formerly did, he still continued firmly attached to the Order until the day of his death, of which he gave many most incontestable proofs. In the garden of the Grand Lodge, a monument has been erected to his memory.

Frederich Wilhelm II., King of Prussia, born 25th September, 1744, and died

16th November, 1797. This monarch showed a most extraordinary attachment to the Order, and frequently visited the Lodge. Yet some members abused the goodness of his heart, which must pain every good Mason. He, nevertheless, remained graciously inclined to the Order until the day of his death. Under his reign, the privilege was granted to the Lodges personally to appeal to the tribunals of the kingdom.

Gebet. Prayer.—The Freemason is assured, that at his labor he requires the grace and strength of God, for which reason he frequently prays for it. When the Order is increased by a new member, a proper form of prayer for the occasion is not superfluous. One of the most ancient is the following:—"O Lord God! thou great and grand Architect of the universe, and first Maker and Creator of mankind, to be thy temple. Be with us, O Lord! as thou hast promised that, when two or three are gathered together in thy name, there wilt thou be in the midst of them. Be with us, O Lord; and bless all our undertakings, and grant that this, our friend, may become an upright and true Brother Mason. Let grace and peace be with us forever, and the knowledge of our Lord Jesus Christ be deeply implanted in our hearts. Grant, also, O Lord! that we indeed fulfill thy holy, unadulterated word, and that our hands may be ever strengthened to support, first, a worthy Brother Mason, and then every one of our fellow-men who may be in danger or tribulation, without injuring ourselves or our families. Strengthen us, further, O Lord God, in all good works; make us fit for the exercise of virtue, according to thy great and dear promises, in order that thereby thy holy name, Jehovah, may be honored, glorified, and praised forever, and that thy blessings may be extended unto us, and to the whole world. O, Lord God! hear our prayer: add to our faith virtue, to virtue science and knowledge, and conduct us from this knowledge to temperance, from temperance to prudence, from prudence to patience, from patience to thy fear, and from thy fear unto brotherly love, and from brotherly love to the love of our neighbor. And grant unto us, O Lord God! that our Freemasonry in all its works and bearings may continually enjoy thy blessing, and that thy peace may ever be with us. O Lord God! grant unto us, also, that we may be able to live in peace and union with every one, through Jesus Christ, who with Thee liveth and reigneth from eternity to eternity. Amen, amen, amen." When Brother Masons are assembled at the banquet table, so is it also his duty to crave a blessing, and how joyfully he hears the words—

"O Quell des reinsten Lichts! O Herr der Herrlichkeit!
Gross. unbegreiflich gross, sind deiner hande werke!
Zum wurdigem Gebranch der Zeit,
Gabst der im Tempelbam uns Weisheit, Schonheit. Staerke;
Du giebst uns Lebenskraft, Vernugen, Speis und Frank;
Dir say dafur Lob, Ehre, Preis und Dank."

"O, Source of the purest light! O Lord of Glory!
Great, incomprehensibly great, are thy handy works;
Thou gavest to us at the building of the Temple, Wisdom, Strength and
    Beauty;
Thou gavest to us vitality, pleasure, meat and drink,
To Thee, therefore, be glory, honor, praise, and thanks.

After the meal he again lifts his voice:

Gott! sey gelobt, der hast auch lent an uns gedacht;
Gelobt fur dieses Tages segen;
O schutz uns vaterlich, nach deiner huld und macht,
Im gluck, im leid, auf allen unsern wegen,
Und segne diese nacht.

God be praised! thou hast thought on us this day also,
Be praised for this day's blessings:
Oh! protect us fatherly, according to thy grace and power,
In happiness and in sorrow, in all our ways,
And bless this night.

Gehorsam. Obedient.—To be obedient is one of the great duties of a Freemason, not only to the laws of the Craft, but to the laws of the kingdom or state in which he may reside, to the laws of God, to the laws of morality and benevolence. He is also bound to be obedient to the commands of his superiors when in the Lodge; but every ruler ought to be cautious, and only give such orders as may be cheerfully obeyed by a free man and Mason, and not require a slavish obedience, for in the Lodge there are neither lords nor slaves, but truth and justice must there reign in unanimity.

Gesell, oder der zweite Grad im Orden. Fellow-Craft, or the Second Degree in the Order.—This can only be obtained by those who, by passing through an examination, show that they are in possession of the necessary Masonic information.

MASONIC INTELLIGENCE.

SCOTLAND.

Edinburg, Aug. 15, 1846.—Saturday being the anniversary of the birth of Scotland's unrivalled novelist, Sir Walter Scott, according to previous arrangement, a grand procession, followed by a public dinner, took place on the occasion of the formal dedication of the beautiful monument erected to his memory in Princes-street. A few days previously, the colossal marble statue of the great minstrel had been removed from Mr Steel's studio, and placed under the ground arch in the lower part of the monument, and the ceremony of dedication was to consist in removing the covering in which it was enveloped, and exposing the statue for the first time, to public view.

The ceremony, it had been resolved, should be performed with every outward demonstration of respect, and accordingly the most anxious preparations had been making for some time before by the civic authorities, and the Masonic bodies of Edinburgh and the neighborhood. The effect of these was, however, marred to a great extent, by the nature of the weather, which was most unpropitious for the successful issue of any thing in the shape of external pageantry. From daylight till the moment of the procession starting, rain fell with little intermission—frequently in torrents. Notwithstanding this depressing influence, numerous parties were conveyed to town by the Edinburgh and Glasgow, and North British Railways, in addition to other modes of conveyance.

At an early hour in the forenoon the shops were closed; the streets became crowded by gay and animated groups, to witness the assembling of the different civic and Masonic bodies, as they moved in procession to the High School, the place of rendezvous. Order on the streets was admirably preserved by a large body of the third dragoons, who lined the course of the procession.

About two o'clock, the rain, which had previously fallen in torrents, fortunately abated, and the procession moved from the High School to the Princes-street gardens, with bands playing, banners flying, and all the beautiful insignia belonging to the various Lodges displayed. The attendance of the Masonic bodies was exceedingly numerous and respectable, about six hundred Brethren being present.

The Grand Lodge, headed by Lord Glenlyon, reached the monument at five minutes past three; and his Lordship, with the Lord Provost of Edinburgh, and other prominent members of the procession, having taken their places on the platform, a signal was given, when the covering was torn away, and the statue of the mighty minstrel, in a sitting attitude, with his dog Maida at his feet, exposed to view. This was accompanied by a round of the most lusty cheering, followed by salvos of artillery, the music of the bands of the third dragoons and the first royals. As soon as quiet was restored, prayer was offered up by the Rev. Dr. Stewart, of Douglas, Chaplain to the Grand Lodge.

Lord Glenlyon then went through the ceremony usual on such occasions; and at its conclusion, came forward and said: "My Lord Provost, Magistrates, and Gentlemen of the original and auxiliary Committees,—I have to congratulate you this day on the completion of this splendid monument, which will stand to future generations as a memorial of that illustrious poet and novelist, the late Sir Walter Scott. (Applause.) I am sure that all of you must have experienced the greatest delight in participating in the proceedings of this day. It was, I think, in 1840, that my predecessor laid the foundation-stone of this beautiful structure; and we must all feel deeply grateful to the Great Architect of the Universe, that in the course of its erection not a single accident occurred—a circumstance, I believe, almost unprecedented in the rearing of such a stately edifice. I will not detain you longer. No words of mine can express the feelings of pride and pleasure with which I have presided at this most interesting national ceremonial; feelings which, I have no doubt, are fully shared in by the many thousands I now see around me. I beg, therefore, as my final duty, to hand over this monument, duly finished, to the care of the committees, and to the Lord Provost and magistrates of Edinburgh, as a testimony to the memory of the great novelist and minstrel, in whom Scotland has been so highly honored." (Great applause.)

The Lord Provost, addressing Lord Glenlyon, said—"I congratulate you, the Right Worshipful Grand Master, and I congratulate the countrymen of Sir Walter Scott, on now seeing placed on its pedestal, in this magnificent monument, a statue worthy of its shrine. This tribute of a nation's gratitude to one of the most honored of her sons, adds a new feature of beauty and of grace to his native city—but the halo of his genius sheds a far brighter lustre over the name of Edinburgh and of Scotland. As one burning torch not only illuminates the sphere of its own brightness, but kindles the latent fire in others, so who can tell how many dormant spirits have been roused to arduous and successful exertion by the honorable example of Scott. Even here we see how the glowing genius of the poet has stirred the soul of the architect, and awakened the talents of the sculptor, whose skillful chisel has moulded the rude block into the all but breathing form and features of Scotland's darling son. (Cheers.) While we lament the untimely fate of the gifted architect, we rejoice in the growing vigor of our own citizen sculptor, who, by this exquisite work of art, has given earnest of future productions that will rival the works of the most celebrated artists of this or other countries. The sister arts of architecture and sculpture here vie with each other in presenting their richest offerings to the genius of poetry, history and romance, and they are themselves signally honored in combining to honor him who has contributed so largely to the instruction and enjoyment of the human race. This monument and statue, admirable for beauty and durability, I trust will long adorn our city: but, though they crumble into dust, the author of Waverly has reared for himself monuments of more surpassing beauty, more lasting endurance, and more extensive celebrity. (Cheers.) The forked lightning may dash these turrets to the ground; the tooth of time will deface these marble features; but over the monuments of his mental creation, the elements have no power: these will continue to be honored at home, and under distant and more genial skies. (Cheers.) Continents as yet unexplored will be taught by the wisdom of Scott, and enlivened by his wit; and rivers unknown to song, will resound with the lays of his minstrelsy; but nowhere will his memory be cherished with fonder attachment and more enduring delight, than in the cities and the hamlets of his own beloved Scotland." (Cheers.)

The Rev. Mr Boyle, of Portobello, Grand chaplain, then made a short address, in which he alluded to the lustre which the genius of Scott had thrown around Scotland; and concluded by pronouncing the benediction on the day's proceedings.

The foundation of this splendid structure, which is justly regarded as one of the most striking architectural ornaments of the modern Athens, was laid on the 15th August, 1840, precisely six years ago, and the cost of its construction is

15,650*l*., inclusive of the statue, but not of the numerous figures which adorn the monument. It covers an area of nearly sixty feet square. We borrow from the "Edinburgh Tourist," recently published by Mr W. H. Lizars, the following descriptive narrative of this beautiful tribute to the memory of the great novelist: "It is an elegant and picturesque Gothic structure, in the shape of an open cross or spire, one hundred and ninety feet in height, and having a stair up to a gallery surrounding the spire, within a few feet of the top, commanding a splendid view of all the adjacent country, and a complete bird's-eye inspection of the whole town. When the block from which the figure of Sir Walter Scott is sculptured, arrived in Leith, great difficulty was experienced in finding apparatus sufficiently powerful to lift it out of the vessel; and no slight danger, in addition to enormous labor, was incurred in effecting its landing. After being set upon a four-wheeled truck, it was got to Edinburgh without accident, in a sort of triumphal procession; the transit being effected from Junction Bridge, Leith, to Mr Steel's studio in Randolph-place, by the strenuous and admirably directed exertions of not fewer than twenty powerful horses, in fortythree minutes, although it had taken four days to bring it from the ship's hold through the yard at which it was landed, to the road—a distance not exceeding two hundred yards. Its weight was variously estimated at from thirty to thirtythree tons. It may not be uninteresting to state, that while the ponderous mass was in the act of being shipped at Leghorn, the shears by which it had been raised to be swung on board, from the car conveying it from the mountains, suddenly gave way, and the future statue was precipitated right through the bottom of the vessel into the sea; and it was nearly subjected to a similar accident while being lifted on shore at Leith. While on the subject of the sculpture, it is proper to mention that the figures occupying the four niches immediately over the principal arch, were designed and executed by three Edinburgh artists, whose admiration of Scott, and approbation of the general design, induced them spontaneously to undertake their execution, at a rate which can hardly be considered other than gratuitous. The figure on the north, representing 'Prince Charles Edward,' and that of 'Meg Merrilees' looking eastwards, being the work of Mr Alexander H. Ritchie; the 'Last Minstrel,' filling the western niche, was contributed by Mr James Ritchie; and the 'Lady of the Lake,' on the south, by Mr Patrick Slater. The Gothic structure was designed by Mr George Mickle Kemp, a gentleman whose history is not a little singular. Brought up as an obscure country carpenter, he in early life imbibed an enthusiastic admiration for Gothic architecture, according to his own account, by an accidental visit, while a mere child, to Roslin Chapel. In the study of that branch of art, when arrived at manhood, he travelled on foot, without friends, and unassisted save by his own indefatigable industry as a mechanic, and his enthusiasm as an amateur, over the whole of Great Britain, and a very considerable portion of continental Europe. Returning to his native country, he devoted his energies to an investigation of the principles and capabilities of Gothic architecture; and on a competition of designs for a monument to Sir Walter Scott being advertised, he entered the lists, and, after much opposition, some of which was of the most ungenerous description, he was at length declared the victor, and his design ordered to be proceeded with. When the structure was about half built, the unfortunate architect lost his life by an accident. In the course of a dark night, on his way home, he missed his footing, and fell into the Union canal, where he was drowned."

GERMANY.

Strasburg, *Aug*. 16, 17, and 18.—A grand Masonic meeting has just been held here. It was attended by many distinguished Brothers of the Craft from Germany, Switzerland, and Belgium. Elevated subjects of philosophy and morality were discussed, and important resolutions adopted. The meeting closed with a grand banquet, at which a liberal collection was made for the poor. The next general meeting is to be held at Stuttgard.

INDIA.

Madras, June 27.—On the evening of the 24th instant, St. John's Day, the half yearly assembly of the Provincial Grand Lodge was held at the Masonic Temple, and in addition to the Prov. Grand Officers, the following Lodges were present: "Perfect Unanimity," "Social Friendship," and "Universal Charity." After the usual business had been gone through, R. W. Bro. Morris acquainted the Brethren that in consequence of his immediate departure for England, he was under the necessity of relinquishing his post of Deputy Prov. Grand Master. He further stated, that he had already written to Lord Elphinstone, the Prov. Grand Master for this Presidency, now in the upper provinces of Bengal, begging him to nominate a successor to him, and that until the receipt of his reply, W. Bro. Key, the P. G. Sen. Warden, would, agreeably to the Book of Constitutions, assume the government of the several Lodges. W. Bro. Key, in a very appropriate speech, referred to the services of R. W. Bro. Morris, as D. P. G. M., and requested that the thanks of the P. G. Lodge might be tendered to him, and the substance of what fell from him to be recorded on the minutes.

Lodge Universal Charity then presented the D. P. G. M. with a farewell address and a small testimonial, in token of his connexion with their Lodge. And the Worshipful Master of Lodge Social Friendship, on behalf of himself and Brethren, expressed acknowledgments for particular services lately rendered to his Lodge. We are also informed that at the last meeting of Lodge Perfect Unanimity, the Brethren tendered for the acceptance of R. W. Br. Morris, a piece of plate of the value of 100 guineas, which would be presented to him on his arrival in England, by a Brother of their Lodge.

UNITED STATES.

TENNESSEE.

The Grand Lodge of Tennessee held its annual communication at Nashville, on the 5th of October. The session was an interesting one, and a large amount of local business was transacted. The opening address of the Grand Master, (Edmund Dillahunty, Esq.,) is an elegant, and able production, from which we shall hereafter make some valuable extracts. At present, we must confine ourselves to such portions of the business proceedings as we can find room for.

The committee on foreign correspondence, conclude an interesting report as follows:

"Among the subjects which are brought prominently to the view of the Grand Lodge, in this report, is that of the establishment of a General Grand Lodge of the United States. Many arguments may be adduced in favor of and against the plan; but your committee are of opinion that the time has not yet arrived when a General Grand Lodge can be established with the prospect of advantage to the Fraternity throughout the United States. The subject has not been sufficiently discussed in the subordinate Lodges. In the present state of the Fraternity, your committee would prefer an occasional assemblage of delegates from the different Grand Lodges in Grand Convention, to deliberate upon the state, condition and prospects of the Order, and which may make such recommendations as they may deem proper to the respective Grand Lodges. From such occasional conventions, your committee are of opinion that much benefit will result from an interchange of views and opinions. Under this view, your committee forbear submitting any distinct resolution, leaving it to the Grand Lodge to act as its wisdom may direct.

It will be seen, also, from this report, that the Fraternity in several States have been strongly moved on the subject of making some provision for the education of destitute orphans of Masons, and for the relief and protection of the widows of Masons. Your committee feel assured that the Masonic Fraternity of Tennessee will not be behind their Brethren of the sister States in these great works of charity and benevolence, and that measures will be speedily adopted to attain one or both objects."

NON-AFFILIATED BRETHREN.

Your committee to whom was referred the following resolution, viz: "*Resolved*, That the subordinate Lodges in this State have the right to receive petitions from individuals in neighboring States, and act on the same, provided they give notice to the Lodge nearest the petitioner, in the State in which he may reside, and obtain the assent of such Lodge thereto"—have had the same under consideration, and beg leave to report:

That they are of opinion that as a general rule, Masonic boundaries should be determined by State and county lines. But this rule should not be adhered to absolutely and without respect to social and local position. Where social and local convenience are decidedly in favor of joining a Lodge in a different State or county from that in which the applicant may reside, and the nearest Lodge in the State in which he may reside, shall not object, your committee are of opinion that it would not conflict with the spirit and principles of Masonry to admit such applicant; always having a paramount regard for the union, harmony and general prosperity of the Fraternity. Therefore, your committee recommend, in lieu of the above, the adoption of the following resolution:

Resolved, That the subordinate Lodges in this State, may receive petitions from individuals in a neighboring State, and act on the same: *provided*, that they give due notice to the Lodge nearest the petitioner, in the State in which he may reside, and ascertain that no objection is urged to the proceeding or to his character as a gentleman: and, *provided*, further, that if no answer be received from such neighboring Lodge, that after the lapse of a reasonable time, at least three months from the date of the first letter of inquiry, the subordinate Lodge may proceed to act upon the application as in their discretion and good judgment may seem proper. All of which is respectfully submitted.

E. P. McGinty,
Jas. A. Rogers,
R. Henderson,
H. M. Burton,
W. W. Phillips.

The report was adopted.

The following in relation to non-affiliated Brethren, is just and proper, and will effect much more than a forced tax. Brethren contributing in this way, we suppose, will, of course, be exempted from the effect of the preceding resolution:

Bro. McGinty offered the following preamble and resolution:

Whereas, There are residing within the jurisdiction, respectively, of many of the subordinate Lodges working under the jurisdiction of this Grand Lodge, many worthy Brother Master Masons who, from distance, advanced age, infirm health, or various other reasons, may not esteem it convenient and desirable to hold a regular membership in any Lodge or Chapter, but would at the same time take pleasure in bearing a part of the just and necessary burden of Masonic Charities; and, *whereas*, the prompt and energetic action of the Fraternity in Tennessee is imperatively demanded in behalf of the cause of education—therefore,

Resolved, That such Brothers, not known to be members of any Lodge or Chapter, shall be requested to contribute annually the amount of the regular dues of the Lodge nearest which they may respectively reside; the moneys thus contributed to be collected by the Secretary of such subordinate Lodge, as other Lodge dues, and held, the one-half under the control of the subordinate Lodge, and the other half under the control of the Grand Lodge inviolate for other than educational purposes. *Provided*, that where two or more Lodges are working in the same county, the smallest amount charged by either Lodge may be contributed.

The preamble and resolution were adopted.

The following was presented and read, and on motion adopted:

Whereas, The following resolution, introduced by Bro. E. Howard at the last Grand Annual Communication, was laid on the table and referred to this Grand Annual Communication; and *whereas*, it embodies an essential principle of true Masonic charity; therefore,

Resolved, That it is the sense of this Grand Lodge, that no Brother has a right to the charities or privileges of the Order, who withdraws from the Fraternity and does not in any way contribute to its support, when he has the ability so to do.

QUALIFICATION OF DEP. G. MASTER.

The following resolution was offered by Bro. Burton:

Resolved, That in order to ensure greater uniformity, no Deputy Grand Master shall enter on the discharge of his official duties save in open Grand Lodge, until he shall have fully conferred with the Grand Master in reference to all the work and lectures of the three first symbolic degrees of Masonry.

The resolution was adopted.

ITINERANT LECTURERS.

The following resolution was presented, read, and adopted:

Resolved, That the Lodges working under the jurisdiction of this Grand Lodge be, and are hereby instructed, not to receive a lecture on any of the degrees of Masonry from itinerant lecturers, except such lecturer present proper authority from the Grand Officers of this Grand Lodge.

EXPULSIONS.

Raleigh, Miss., Nov. 12, 1846.

R. W. BROTHER MOORE—At a stated meeting of Vanatta Lodge, No. 68, held on the 7th inst., the following resolutions were unanimously adopted:

Resolved, That *George W. Rogers* and *Thomas J. Coleman*, be, and they are hereby forever* expelled from all the benefits and privileges of Masonry, for gross immoral, unmasonic, and ungentlemanly conduct.

Resolved, That the expulsions be published in all papers and periodicals friendly to the cause of Masonry.

A true copy from the minutes.

ISAAC V. HODGES, *W. M.*

Palmyra, Me., Jan. 1, 1847.

At a regular communication of Meridian Splendor Lodge, held at Newport, Maine, Dec. 31, A. L. 5846, the following resolution was offered and unanimously adopted:

Resolved, That *Joseph Lord*, formerly of Newport, a member of this Lodge, be, and is hereby expelled from all the rights and privileges of Masonry, on account of unmasonic conduct, and that the Secretary communicate said resolution to the editor of Moore's Masonic Monthly Magazine, with a request that he publish the same therein.

A true copy from the minutes.

BEN. F. FURBER,
Sec'ry Meridian Splendor Lodge.

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*No room for repentance ?

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Simon W. Robinson, G. Master.
R. W. Winslow Lewis, Jr., D. G. M.
" Edward A. Raymond, S. G. W.
" John R. Bradford, J. G. W.
" John J. Loring, G. Treas.
" Charles W. Moore, R. G. Sec.
" Benjamin Huntoon, C. G. Sec.
W. Joel Talbot, S. G. D.
" William Eaton, J. G. D.
" John Flint, G. Marshal.
" Rev. Joseph O. Skinner, } G. Chaplains.
" " Geo M. Randall, }
" Ruel Baker, }
" Francis L. Raymond, } G. Stewards.
" William Palfrey, }
" G. Washington Warren, }
" Hugh H. Tuttle, G. Sword Bearer.
" John Jarvis, } G. Pursuivants.
" Asa Woodbury, }
" Charles B. Rogers, } G. Lecturers.
" Daniel Balch, }
" Francis L. Raymond, G. Organist.
Br. Josiah Baldwin, Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W. Addison Searle, Chelsea, 1st Dist.
" Samuel Bowden, Marblehead, 2d.
" Nathan Ordway, Fitchburg, 3d.
" Jona. Greenwood, Framingham, 4th.
" Samuel Chandler, Canton, 5th.
" Horace Cheuery, Worcester, 6th.
" L. B. Keith, New Bedford, 7th.

G. CHAPTER OF MASSACHUSETTS.

M. E. Charles W. Moore, G. H. Priest.
E. Ruel Baker, D. G. H. P.
" Gilbert Nurse, G. King.
" Joel Talbot, G. Scribe.
" John Hews, G. Treas.
" Thos. Waterman, G. Sec.
" Rev. Albert Case, } G. Chaplains.
" " Geo M. Randall, }
" Hugh H. Tuttle, G. Marshal.
" Simon W. Robinson, } G. Lecturers.
" Robert Keith, }
" Winslow Lewis, jr., } G. Stewards.
" Daniel Balch, }
Comp. Josiah Baldwin, G. Tyler.

G. ENCAMP. OF MASS. AND R. I.

M. E. John B. Hammatt, Boston, G. Master.
E. Ruel Baker, Boston, D. G. Master.
" John R. Bradford, Boston, G. Generalis.
" Jas. Hutchinson, Providence, G. C. Gen.
" Albert Case, Worcester, G. Prelate.
" Simon W. Robinson, Boston, G. S. W.
" Hugh H. Tuttle, Boston, G. J. W.
" William Eaton, Boston, G. Treas.
" Gilbert Nurse, Boston, G. Rec.
" Jas. Easterbrook, Worcester, G. Sw. B.
" Samuel Pearce, Boston, G. St. B.
" Alex. H. Putney, Portland, G. Warder.

GRAND LODGE OF ILLINOIS.

M. W. Nelson D. Morse, G. Master.
R. W. William Lavely, D. G. M.
" John R. Crandall, S. G. W.
" Adam Brewer, J. G. W.
" James L. Anderson, G. Treas.
" Levi Lusk, G. Sec'y.

GRAND LODGE OF TENNESSEE.

M. W. William L. Martin, G. Master.
R. W. William R. Hodge, D. G. M.
" A. D. Cutler, G. S. W.
" John Ryland, G. J. W.
" Wm. H. Horn, G. Treas.
" John S. Dashiel, G. Sec.

BOSTON ENCAMPMENT.

Sir John R. Bradford, G. Master.
" Samuel Pearce, Generalissimo.
" Hugh H. Tuttle, Capt. Gen.
" Charles W. Moore, Prelate.
" Peter C. Jones, S. Warden.
" Gilbert Nurse, J. Warden.
" Ruel Baker, Treas.
" Calvin Whiting, Recorder.
" F. C. Raymond, Sword Bearer.
" Charles Williams, St. Bearer.
" Hamilton Willis, Warder.
" Albert H. Kelsey, 1st Guard.
" Albert Griswold, 2d Guard.
" Smith W. Nichols, 3d Guard.
" William C. Martin, Sentinel.

CONVENTION OF H. PRIESTS, BOSTON.

John R. Bradford, President.
Rev. Benj. Huntoon, V. President.
Simon W. Robinson, Treas.
Gilbert Nurse, Secretary.
Hugh H. Tuttle, Master Ceremonies.
Ruel Baker, Conductor.
Samuel Millard, Herald.

ST. MARK'S LODGE, NEWBURYPORT.

Nathan Chase, W. Master.
Loyde A. Wait, S. W.
Isaac Johnson, J. W.
Joseph M. George, Treas.
Ebenezer Noyes, Sec.
William H. George, S. D.
Abraham Tappan, J. D.
Rev. J. A. E. Long, Chaplain.
William Goodwin, Marshal.
William Mason, } Stewards.
Joseph Russell, }
Isaac Swan, Tyler.

SOLOMON'S LODGE, LAFAYETTE, ALA.

Matthew Phillips, W. Master.
James H. Low, S. W.
J. W. Bachelder, J. W.
John Appleby, Treas.
Patrick H. Britton, Sec.

MASONIC CHIT CHAT.

☞Two or three of the public installations noticed on a preceding page, took place so late in the month, that we have not been able to speak of them so fully as we should have been glad to do. Several of them were of more than ordinary interest. This was particularly so of Columbian Lodge. The audience was large and select,—the ceremonies of installation were admirably performed, and the address, though rather too abstruse for a popular assemblage, was an able and valuable production. All the various Orders of Masonry, from the 1st to the 33d degree, were represented, and the members, wearing their rich and splendid regalia, made a fine appearance.

We have omitted to mention, in the proper place, that the new hall of Washington Lodge, Roxbury, was publicly dedicated on the 26th, and that the officers of Star-of-Bethlehem Lodge, Chelsea, were publicly installed on the 27th. Of these, and perhaps some others, we shall take occasion to speak in our next.

☞We are pleased to learn that our accomplished Brother, Hon. John A. Bryan, late Charge d' Affaires at Peru, has in press a work descriptive of the West Indies and South America. From the talents of the author, and from the specimen which has fallen under our notice, we anticipate that the work will be one of the most interesting which has for many years isssued from the American Press.

☞We learn that the Grand Lodge of Vermont, held its annual communication at Burlington, on the 14th ult. Our correspondent, whose letter was received too late for the present number, says—" Although but few Lodges were represented, still we had many Masons from different parts of our State, who feel a deep interest in the Fraternity, and are determined to resuscitate their Lodges." M. W. Br. N. B. Haswell having declined a re-election, R. W. Br. P. C. Tucker, Esq., of Vergennes, was elected Grand Master for the current year.

☞We expected at this time, to lay before our readers some account of the "field-day" and " banquet" held at London, in the early part of December, by the Supreme Council 33d, for England and Wales; but the steamer from Liverpool did not arrive in season to enable us to do so. This and some other foreign matters, shall receive attention next month.

☞Our correspondent at Kingston, Canada West, under date Jan. 18, writes—" The installation of the officers of St. John's Lodge, No. 5, Prov. Reg., 491 Eng. Reg., took place on the 28th ult., after which, our W. M. delivered an excellent Masonic address to the Lodge, in presence of the Duke of Leinster Lodge, (G. L. of Ireland,) who work most harmoniously under the same roof with ourselves. Both the St. John's and the Leinster Lodge are in a highly flourishing state."

☞Our Brother who writes from Cincinnati and sends an order for books, is informed that we are out of Br. Oliver's Landmarks, but are in daily expectation of the receipt of a new supply. We have not the "Signs and Symbols." As soon as these works are received, we will execute his order as he directs.

☞We acknowledge the receipt of copies of the proceedings of the G. Lodge, G. Chapter, G. Encampment, and G. Council of Connecticut, for the year ending in May last; but they were received too late for notice in this number.

☞Rev. Br. Case was a little too late for *February*, though in ample season for *March!*—at which time his very acceptable favor—and such are all his favors—shall be attended to.

☞We shall probably give Br. Sheppard's address before Columbian Lodge, in our next. The subject is, the *Discipline of the Secret*, and it will be particularly interesting to the scholar and antiquary, whether Mason or not.

☞Br. J L. Dunklin, Secretary of Eureka Lodge, Greenville, Ala., is an authorized agent for this Magazine.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. VI.] BOSTON, MARCH 1, 1847. [No. 5.

MASONIC DEGREES.

Knoxville, Tenn., Dec. 17, 1846.

R. W. Sir and Brother:—It is the desire of many Brethren in this vicinity, and would, I doubt not, be a source of gratification to Masons generally, to see in your valuable Magazine, a complete list of all Masonic Degrees, both regular and honorary, with the names of the Masonic bodies or dignitaries who possess the authority to confer them.

By giving us this public information, you will confer a favor on a large number of Brethren, as well as on

Your friend and Brother, B. R. S.

Our correspondent is not, we apprehend, fully aware of the nature and extent of his request. It covers more ground in its length and breadth, than we can well spare time at present to improve. Besides, we are not quite sure that the result of the inquiry would be an adequate compensation for the labor required. If we were satisfied of this, or that the interests of the Institution in any part of the country, were to be benefited or promoted by the investigation, we would not hesitate to comply with his request. But it would require more time than, in view of our multiplied duties and engagements, we feel at liberty, just now, to bestow on a matter of mere curiosity. Hereafter, when our hands shall be more at liberty, and our health more firmly established, we may turn our attention to this and several other subjects of curious investigation, which we have long had in contemplation.

A "complete list" of all the degrees which are now, or have been within the last century, cultivated in Europe and America, as "regular and honorary" Masonic degrees,—though most of them are spurious, and many of them detestable,—would contain not much less than *fifteen hundred!* American Masonry is not, indeed, yet very deeply implicated in the reproach of either manufacturing or cultivating such degrees; but the skirts of its garments are not entirely free from the stain. And though we may not now be able to eradicate the evil which an injudicious policy and ill-regulated ambition have fastened upon us, we may prevent its increase, by a firm resistance to further innovation upon the various systems or Masonic governments which are at present, and have been for nearly half a century, almost universally recognized by the Fraternity in this country. These embrace, in one form or another, and in more or less purity, the whole of *ancient* Masonry, and enough of *modern*, to answer all necessary or useful purposes; and our true policy is, to stop here, and reject everything else in the shape of Masonic degrees.

Our observations tell us that there is, in some parts of the country, an increasing ambition to multiply and cultivate a class of degrees which are not only worthless in themselves, but being spurious and under no governmental restrictions, are well calculated, from the loose and irregular manner in which they are disposed of,—we will not say conferred,—to depreciate the value and lessen the dignity of those which are really genuine and regular. This has been the effect which they have had upon Masonry on the continent of Europe, where hundreds of them are now to be purchased at sixpence apiece; and, as like causes produce like effects, we have no right to expect exemption from like consequences, if we encourage their introduction and cultivation among us, or the manufacture of domestic articles of the same description. To this source—to the cultivation of unauthorized degrees—is mainly to be attributed most of the radical differences which are found to exist in the ritual of ancient and legitimate Masonry; for on the continent of Europe alone, these degrees have been made the basis of at least fifty different Masonic rites,—each working after its own fashion, and according to its own views, and making the purer Masonry conform thereto. Fortunately, many of these rites have become extinct, and a portion of the degrees which they cultivated, are now found only in the hands of hawkers, or what the French term "*Marchands du Maconnerie.*" But the evil they did lives after them, in the encouragement and assistance their example and labors afford to other members of the Order, equally ambitious and unprincipled. The "Chapitre Metropolitain de France," in its day and generation, cultivated ninety-two degrees! The Hermetic and Mizraim rites consist of ninety degrees each! The former is still practised, as are many of the degrees of the latter. Other rites, now extinct or merged in some new rite, cultivated, some a hundred, one a hundred and twenty, and one, we think, embraced within its capacious bosom, not less than one hundred and sixty degrees! There are at this time nearly a hundred Scotch (Ecossais) degrees to be had in France, at almost any price!

From the foregoing remarks, our correspondent will perceive that a compliance with his request, in its full extent, would be attended with no inconsiderable labor; and when completed, the list would amount to little more than a collection of unpronounceable French and German names. We might, perhaps, attach some interest to it by accompanying it with certain historical data; but this must be left to a more convenient season. If our correspondent has in view any particular degrees, in relation to which he desires information, we shall be happy to oblige him. Or, perhaps, we may meet his wishes by the following list, embracing all the regular degrees conferred in this country:—

DEGREES CONFERRED UNDER THE AUTHORITY OF GRAND LODGES.

1. Entered Apprentice.
2. Fellow-Craft.
3. Master Mason.
4. Past Master.

UNDER GRAND R. A. CHAPTERS.

1. Mark Master.
2. Past Master.
3. Most Excellent Master.
4. Royal Arch.
5. Order of High Priesthood.

[The last is conferred under the immediate authority of Grand Chapters, only in States where there is no regular Council of High Priests organized. The Royal and Select Master's degrees are also authorized by the General Grand Chapter to be conferred in Chapters in certain cases; but we doubt whether the G. G. Chapter ought to meddle with those degrees at all.]

UNDER GRAND COUNCILS OF ROYAL AND SELECT MASTERS.

1. Royal Master.
2. Select Master.
3. Super-Excellent Master.

[The last is not conferred in every Council. It is, however, recognized by the Grand Council, and is conferred in the subordinate Councils of this State, and we believe generally throughout New England. Why it is not conferred in all Councils, we are not informed.]

UNDER GRAND ENCAMPMENTS.

1. Knight of the Red Cross.
2. Knight Templar.
3. Knight of Malta.

[The degrees of Knight of the Holy Sepulchre, and Christian Mark, are conferred in the New York Encampments; but they are neither recognized nor authorized by the Gen. Grand Encampment.]

INEFFABLE MASONRY—UNDER SUPREME COUNCIL 33d.

DEGREES CONFERRED IN GRAND LODGE OF PERFECTION.*

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elected Knights of Nine.
10. Ill. Elected of Fifteen.
11. Sublime Knight Elected.
12. Gr. Master Architect.
13. Knights of the Ninth Arch.
14. Perfection.

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*These degrees start from the Master's, and count accordingly.

In Gr. Council of Princes of Jerusalem.

15. Knight of the East.
16. Prince of Jerusalem.

In Sov. Gr. Chapter Rose Croix.

17. Knight of the East and West.
18. Sov. Prince of Rose Croix of H-r-d-m.

In Sov. Gr. Consistory.

19. Grand Pontiff.
20. G. Master of all Symbolic Lodges.
21. Patriarch Noachite.
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Prince of Mercy.
26. Knight of the Brazen Serpent.
27. Commander of the Temple.
28. Knight of the Sun.
29. Knight of St. Andrew.
30. K—H.†
31. Gr. Inq. Commander.†
32. Sublime Prince of the Royal Secret.†

In Supreme Grand Council, 33d.

33. Sov. Grand Inspector General.—*Dernier Degree.*

The foregoing are all the degrees that are recognized as regular, by any of the Masonic governments or organizations in the United States. In addition, there are, however, a great number of what are called "honorary degrees." These regulate themselves, and are generally conferred by one Brother upon another, for small compensation, or as a pastime. Most of them are of French or German origin, though a few, and among them some of the best, may claim an American paternity. They are a species of common property, to which every Brother, or Companion, as the case may be, of good standing, has an equal claim; and when in possession of them, may impart them to his next Brother, on his own terms—subject only to the regulations contained within the degrees so disposed of. There is no monopoly or exclusive privilege allowable: the Brother that freely receives, may as freely impart,—or that *buys*, may *sell* again!

We desire not to be misunderstood in saying that every Brother has an equal claim to these degrees. The remark is true as it stands, but may be liable to misinterpretation. We do not admit the right of a Brother, or other person, to claim a superior, or any other degree in Masonry. The admission to Masonic degrees is a *privilege*, to be obtained on certain conditions,—not a *claim*, to be granted as of right. What we mean to say is, that the "honorary degrees" in question, not being subject to the regulations of any Masonic government, are the absolute property of the possessor, and may be disposed of without the consent of a third party,—one Brother having no better claim to them than another.

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†Conferred in Consistory, by Dispensation from Sup. Council 33d.

STAR OF BETHLEHEM LODGE, CHELSEA.

The officers of the above Lodge were publicly installed by the Grand Master, assisted by his Wardens, on the 27th January, in the presence of a large and very respectable audience of ladies and gentlemen,—among whom were Brethren of all the different Orders of Masonry, with their appropriate regalia,—presenting a rich and varied display. The introductory prayer by the Rev. Br. McLeish, Chaplain of the Lodge, was appropriate and fervent. This was followed by the beautiful Chant from Br. Power's "Masonic Melodies," beginning—

"Rejoice, all ye that are assembled in the Lord."

And we were pleased to see that the committee of arrangements were regardful enough of the author's rights, to give him credit for it. All committees are not equally careful in this respect.

After the ceremonies of installation, the following Ode, written for the occasion by W. Br. Horace G. Barrus, was sung by an excellent choir:

Oh, how delightful is the work,
To bring the poor relief;
To comfort them 'mid scenes of wo,
And mitigate their grief!

To dry the mourning widow's tear,
And soothe her troubled heart;
To cause a ray of cheering hope
Across the soul to dart.

To make the cheerless orphans feel,
While all around is drear,
That there is sympathy for them,
And succor ever near.

These are the duties that we teach;
In which we take delight;
And to this work we consecrate
Ourselves anew this night.

Receive the offering, O God,
Which on thine altar lies;
With gratitude we place it there:
Accept the sacrifice.

This was followed by an interesting address by W. Br. Geo. G. Smith. The closing prayer was by Rev. Br. Francis, one of the Chaplains of the Lodge.

The following Ode, written for the occasion by Br. Wm. E. P. Haskell, was then sung:

Author of light and life! Supreme
Grand Architect above!
Wilt thou our Star of Bethlehem deem
An object of thy love.

Though altars where our fathers bowed,
With them have passed away,
Yet still we trust thy hallowed cloud
Will guide us on our way.

Let Wisdom, Strength and Beauty, too—
The *Sacred Three*—unite,
To raise a temple firm and true,
And lovely in thy sight.

A glorious temple of the soul,
Framed by the Master's art,
Whose noble, beauteous, compact whole,
May show each perfect part.

A temple where the widow's prayer
May find a listening ear—
The orphan seek a father's care,
And meek distress appear.

Then grant us, Lord, unwavering Faith,
Well-grounded Hope in Thee;
And on our hearts impress, till death,
Long suffering Charity.

A benediction by the venerable and Rev. Br. Dr. Asa Eaton, closed the ceremonies. The arrangements were all well made, and admirably executed. The following are the officers for the current year:—

William Knapp, W. M.; David W. Smith, S. W.; John Low, J. W.; John Bridge, Treas.; Horace G. Barrus, Sec'ry; David U. Pratt, S. D.; Stephen D. Massey, J. D.; John H. Pierce, S. S.; Gilman Sargent, J. S.; Rev. J. M'Leish, Rev. Eben Francis, Chaplains; Wm. D. Peters, I. Sent.; Wm. E. P. Haskell, Marshal.

FOREIGN MATTERS.

THE Grand Lodge of Scotland held its annual communication at Edinburgh, on St. Andrew's Day. His Grace, the Duke of ATHOL, was elected Grand Master, in place of Lord Fitzclarence, who takes the place of P. G. M.

The corner-stone of the great bridge over the Ayr, at Ballochmyle, for the Glasgow and Ayr railway, was laid with Masonic ceremonies, on the 5th Sept.

The Supreme Council for England and Wales, and the dependencies of the British Crown, has formed an alliance of friendship with the Supreme Council of the Grand Orient at Paris, and exchanged representatives.

The Lodges have recently been revived in the grand dukedom of Baden, by permission of the government. They have been in abeyance since 1812.

The Lodge of Hope, at Berne, Switzerland, has made arrangements for the regular delivery of scientific lectures at its meetings.

The Lodge of Harmony, at Chemnitz, Hungary, in March last, clothed and presented with Bibles, &c., ten orphan children, who had quitted school.

The Three Hills Lodge, at Freyberg, Switzerland, has, in addition to charity for orphans and widows, established a Sunday School for children.

The Brethren of Bengal, (India,) have recently presented to Dr. Burnes, their Provincial Grand Master, a magnificent testimonial of their respect and fraternal affection. Dr. Burnes is, we believe, allied to the family of the poet.

DEDICATION OF WASHINGTON LODGE HALL.

THE new hall recently fitted up by Washington Lodge, at Roxbury, was publicly dedicated by the Grand Lodge on the 26th of January last. The hall is spacious, and well adapted to the purposes for which it is designed. There were probably about two hundred persons present as invited guests—one-half of whom, at least, were ladies. The orator selected for the occasion not being present, an extemporaneous address was delivered by Rev. Br. PAUL DEAN. It is needless to say that he acquitted himself ably and to the acceptance of his audience, for this he always does. The music was under the direction of Br. Oliver, and was executed with a due regard to good taste and science. The ceremonies of dedication were performed by the Grand Master, in his usual solemn and impressive manner.

INSTALLATION AT PAWTUCKET, R. I.

WE were not, it seems, entirely correct in saying that the installation of the officers of Union Lodge and Pawtucket Chapter was public. The ladies were present at the supper only, and not, as we supposed, at the installing ceremonies. Our correspondent writes as follows:—"The installation took place on Thursday evening, Dec. 10th, and was *not* public, as announced by you. But after the ceremonies were over, our ladies, together with a few invited guests, partook of a substantial supper prepared in the Hall below. There were just one hundred plates set, and every place was filled. Good order and sobriety prevailed. Our Rev. Bro. GEO. TAFT, made a few impressive remarks, referring to the circumstance of our having this day attended the funeral of our deceased Brother, Isaac W. Colyer, and gave a sentiment to his memory; after which the company retired in silence."

The following are the officers of Pawtucket R. A. Chapter for the current year:

M. E. Hiram Wilmarth, H. P.; E. Albert Bliss, K.; E. H. N. Ingraham, S.; Comps. Nathan P. Towne, C. H.; Sabin Allen, P. S.; Edgar W. Potter, R. A. C.; Samuel Merry, James Barrows, John Bayley, M. of Veils; Wm. A. Ingraham, Treas.; Jos. T. Greene, Sec.; Jas. V. Jenks, S. and T.

The following are the officers of Union Lodge, Pawtucket:

Sabin Allen, W. M.; Nathan P. Towne, S. W.; Nelson B. Jenks, J. W.; Daniel D. Sweet, Treas.; John T. McCabe, Sec.; Edgar W. Potter, S. D.; Ervin Read, J. D.; Jas. V. Jenks, S. and T.

APPOINTMENT OF PROVINCIAL G. OFFICERS

To the Editor of the Freemasons' Magazine:

SIR AND BROTHER:—I beg leave to ask, through your valuable publication, the following question, for your opinion thereon, for the benefit and information of the Masonic Fraternity:—When a Provincial Grand Lodge has six Lodges under its jurisdiction, what would be the regular and most Masonic mode in appointing officers to that Prov. G. Lodge, to benefit Masonry in that District? Do you think it would be a benefit to the Craft in that District, to appoint all the Grand officers from two Lodges only, particularly where three Lodges meet in the same place where the Prov. Grand Lodge is held, one of the others being within eighteen miles, and the other two within fifty miles? The answer will much oblige AN OLD MASON.

The power of appointing all the officers, except the Treasurer, of a Provincial, or, as in this case, a District Grand Lodge, is vested in the G. Master, and he is at liberty to appoint them from what Lodges he pleases. He may take them all from one Lodge, or he may take them in due proportion, from all the Lodges within his jurisdiction. This is the rule. And this is all of the inquiry proposed by our correspondent, that we feel at liberty to meddle with.—ED.

COMPLIMENTARY.

THE following, with the compliments of the season, came to us from Ireland, as a New Year's Present. We are always happy to know that our labors meet with the approbation of our Brethren, whether at home or abroad :

"THE TRIUNE LODGE,—*Tria Juncta in Uno*—333.

LIMERICK, 1st JAN., 1847.

"MY VERY DEAR BROTHER :—I have it in command from the Triune Lodge, No. 333, on the Registry of Ireland, to announce to you that you have been unanimously admitted an HONORARY MEMBER of that very respectable Lodge, in testimony of their fraternal regard and grateful sense of the vast benefit rendered to the Order universal, by your energetic and highly talented literary labors.

"I have the honor to be,
"Your true and faithful Brother,
"M. FURNELL, 33d,
"*Sec'y of the Triune Lodge, No.* 333.

"To R. W. CHARLES W. MOORE, Esq.
[SEAL.]
"Registered on the Records of the
Prov. Grand Lodge of North
Munster.
M. FURNELL, 33d,
[G. L. SEAL.] *Prov.·. G.·. Master.*"

The following articles from the By-laws, indicate the character of the Lodge:

"2. That the members be limited to 33, and that the concurrence of *each member* must be obtained, if possible, previous to the proposal of candidates.

"3. That the Initiation Fee be Ten Guineas, and the Affiliation Fee, Four Guineas.

"4. That the dues be £5, payable on *each* St. John's day, unless to the subscribing members of other Lodges, who are to pay but half that amount.

"5. That the Officers be elected on the regular Lodge days in May and November, and that upon installation, the W. Master do pay £10 to the Lodge Fund.

"10. That a member of the Order dining without an invitation, must pay £3 for a dinner check previous to his admission."

GRAND LODGE OF VERMONT.

BR. MOORE—In my rambles, I recently visited Burlington, Vermont. I arrived there late in the evening of the 13th inst., just after the annual communication of the Grand Lodge had closed. I was aware of the meeting, and intended to have been present, but the stages were loaded with railroad directors, stockholders, and contractors, and when I did arrive, the G. Lodge had adjourned.

I was met by our friend and Brother, P. G. M. Nathan B. Haswell, whose devotion to our Institution we all know, and by him introduced to several intelligent Brothers, among whom were the Hon. Br. Young, and Philip C. Tucker, Esq., of Vergennes. The latter is the present Grand Master of that Grand Lodge.

From these Brethren, I learned that at the Annual Meeting last year, there were about forty members in attendance, and all, with one or two exceptions, were grey-haired men. That was the meeting for renewing the active duties of the Grand Lodge, and calling the subordinates to labor. This year, there was a larger attendance. Eight Lodges were represented, and measures were taken to revive several more, and to call in the charters of others. I understand that some of the Lodges have done considerable work during the last year,—and that the prospect for the future is very good.

I was delighted with the information these veteran Brothers gave me, respecting the condition and prospects of our Institution in that State. Brs. Haswell and Tucker were among the foremost of the Craft when the Lodges suspended work, or were called off, by the violence of the antimasonic tornado. They have constantly observed the raging of the opposing elements, and preserved the principles of Masonry. They have now replaced the "Great Light" on the altar, summoned the Brethren to labor, and enkindled anew their zeal in the rebuilding of the altars and the Lodges under that jurisdiction. They, as well as the other Grand officers, have had some experience which I could not relate, if I would, and they will conduct the Fraternity in wisdom and safety. There will be no lack of prudence or faithfulness on the part of these Brethren. We commend them for their stedfastness in the trying time they have passed through,—we commend them to the Fraternity,—and we congratulate them, and the State of Vermont, on the revival of Freemasonry there. The sister Grand Lodges will rejoice to know that the Grand Lodge is again engaged in support of principles that are lasting as the Green Mountains, and breathe a milder and warmer spirit.

The Grand Officers are as follows:—Philip C. Tucker, M. W. G. M.; John Brainard, D. G. M.; Samuel J. Butler, G. S. W.; Joshua Doane, G. J. W.; Daniel Lyon, Treas.; John B. Hollenbeck, of Burlington, G. Sec'ry.

The Grand Lodge of Vermont, invites a correspondence, and an interchange of communications with the several Grand Lodges in the Union.

Fraternally yours,
Worcester, Jan. 18, 1846. ALBERT CASE.

MASONIC TRIBUTE OF RESPECT

TO THE REMAINS AND THE MEMORY OF THE LATE CAPT. ISAAC HOLMES, OF MACON, GEO.

AT a joint meeting of the members of Oglethorp Lodge, No. 47, and Columbian Lodge, No. 8, of Free and Accepted Masons, held at Columbus, Geo., on the 15th of Jan., at the Lodge Room, for the purpose of paying suitable respect to the remains of our deceased worthy Brother, Capt. ISAAC HOLMES, on their way through Columbus, from Mexico, to his late residence, it was, on motion of Bro. L. F. W. Andrews,

Resolved, That a committee of two Brethren from each Lodge, be appointed to draft a preamble and resolutions, expressive of our regard for the character of our deceased Brother, and of our condolence with his afflicted family, on account of this melancholy dispensation of Divine Providence.

Whereupon, Bros. L. F. W. Andrews and Lewis C. Allen, of Columbian Lodge, and E. C. Hubbell and Wiley Williams, of Oglethorp Lodge, were appointed said committee—to which, on motion of Br. Hubbell, W. Masters P. T. Schley and S. A. Billing, were added.

On motion of S. R. Bonner, a delegation consisting of Bro. Andrews, from Columbian Lodge, and Bro. Dibble, from Oglethorp Lodge, was appointed to accompany the remains of Br. Holmes to Macon.

The committee appointed to draft resolutions, reported the following, which were unanimously adopted:

Preamble.

The mournful fiat—"Dust thou art, and unto dust shalt thou return"—has again been proclaimed by the Grand Master of the Universe. Another of the sons of men has been cut off from the land of the living. One more link in the chain of the mystic tie has been broken, and the mourners go about the streets. A brave and gallant spirit has departed; and in that melancholy truth, the ties of Brotherhood, of affection, and honorable association, have been at once sundered in twain. Isaac Holmes, the accomplished gentleman, the zealous Mason, and noble man, has gone to his long rest. He died far away from the scenes of *home*, and all the social endearments which that word brings with it, with his armor on, and in the service of his country. While we, his Brethren, therefore, would bow with humble resignation to the allotments of the Deity, it is deemed meet that we give formal expression to our feelings and sad regrets, on account of the loss we have thus experienced. Therefore,

Resolved, That the Brethren have ever recognized in the deceased, a worthy and excellent Brother, distinguished while in life for all those virtues which go to make up the character of a good Mason, a useful citizen, a courteous gentleman, and a generous-hearted man.

Resolved, That in token of our respect to his memory, the Brethren of the Lodges in this city, do wear on the left arm, the usual badge of mourning for the space of thirty days.

Resolved, That our liveliest sympathies are called forth in view of the irreparable loss which the bereaved consort, children and relatives of the deceased, have sustained, and that our heartfelt sympathies are extended to them in this their hour of gloom and sadness.

Resolved, That a copy of these resolutions be conveyed to Mrs. Holmes, by the delegation appointed to attend the remains of our Brother to Macon, and that the papers of the city and State, and the Masonic journals of the Union, be requested to publish the same

P. T. Schley, W. M.
L. F. W. Andrews,
Lewis C. Allen,
Com. of Columbian Lodge No. 8.
S. A. Billing, W. M.
E. C. Hubbell, S. W.
Wiley Williams,
Com. of Oglethorp Lodge, No. 47.

AFRICAN LODGE, IN BOSTON.

Our readers will recollect that about a year ago we had occasion, in reply to inquiries at that time addressed to us, to refer to the existence of the African Lodge in this city. Among the letters then received, asking for information on the subject, was one from the late Grand Secretary of the Grand Lodge of New York,—our anwser to which will be found incorporated in the following report, adopted by that Grand Body, at its annual session in June last:—

To the M. W. Grand Lodge of the State of New York:

The undersigned, to whom was committed the memorial of a number of persons holding a Lodge in this city, called Boyer Lodge, No. 1, presented to this Grand Lodge in June last, has to report,—That, according to instructions, he has inquired into the facts set forth in said memorial, and finds that the memorialists have been entirely ignorant of Masonic history, and of their own particular history, or otherwise that they very deliberately attempted to impose upon this Grand Lodge as historical facts, what they knew to be untrue.

Said memorial sets forth, "that the Boyer Lodge, No. 1, of the City of New York, had been some nineteen or twenty years *regularly and legally constituted and installed*, as a Master Masons Lodge, with a *legal Warrant or Charter*, issued from the Rt. W. *African Grand Lodge* of Ancient Free and Accepted Masons of the City of Boston, in the State of Massachusetts, whose Charter empowering them to Charter Lodges in the United States of America, is from the M. W. Gr. Lodge of Free and Accepted Masons of Scotland, and is now half a century old, England
being dated the 29th September, A. D. 1784, and of Masonry, 5784, Robert Rolf, D. G. M., and Wm White, G. Secretary, with the seal of the M. W. G. Lodge of Free and Accepted Masons of London, signed by Lord Howard, Earl of Effingham, then acting as Grand Master, under his Royal Highness, Henry Frederick, Duke of Cumberland." This single sentence presents a mass of gross absurdities and of false facts; mingling in the Fraternity of the African Lodge in Boston, the two Grand Lodges then in England, and the G. Lodge of Scotland.

To correct this statement, in part, the memorialists have recently presented another paper, in which they say: "We beg leave to state, that the Boyer Lodge, in petitioning your honorable Body in May last, that they fell into an error, if they stated that the African Grand Lodge of Boston, who Chartered us, received their Charter from the Grand Lodge of Scotland, we only intended to state that we was informed that they petitioned that body for a Charter, and in due time received one, bearing the Grand Seal of London, &c. &c. We have recently received a letter from our correspondent and Brother, Robert T. Crucefix, stating that the Warrant was granted to the African Grand Lodge of Boston, by the Grand Lodge of England, in the year 1784, and was numbered 459, and that the Grand Lodge of Scotland had nothing to do with it." They then insert an extract of a letter from Dr. Crucefix, in which it will be noticed he does not call it "*the African Grand Lodge*," as above set forth, but says that "the African Lodge of Boston received its warrant from the Grand Lodge of England, in the year 1784, and was numbered 459, on the Registry; the Warrant was signed by Rowland Holt, D. G. Master, and countersigned by Wm. White, G. Sec'ry, the father of our present G. Sec'ry. This I find all regularly entered in the books of our Grand Lodge; consequently, any connection with the Grand Lodge of Scotland is out of the question."

The undersigned having requested the Rt. W. Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts, to endeavor to see the Charter of the so called African Grand Lodge of Boston, and if possible, obtain a copy thereof. begs leave to incorporate the following extract from Br. Moore's letter, dated July 26, 1845:—

"I called, agreeably to your request, on Mr Hilton, who, I believe, is the Master of the African Lodge in this city,—stated to him the object of my visit, and asked permission to see the Charter of his Lodge. He informed me that there was a difficulty between his and Boyer Lodge, of long standing,—that they had nothing to do with that Lodge, nor would they have, until the difference referred to was settled. He further stated, that they were entirely independent of all *white* Lodges, asked no favors of them, *and would have nothing to do with them;* nor would they admit a *white* Mason, if he should present himself as a visitor. In the course of the conversation, he distinctly said, that he had been '*told by them people,*' (meaning Boyer Lodge,) to have no communication with any body on the subject of their recognition by the Grand Lodge of New York. *He also positively and repeatedly refused to allow me to see the Charter of his Lodge, or to give me any information in relation to its history or present existence.* It is proper for me to add, that my conversation with him was kind and gentle. I explicitly stated to him that I did not call *officially*, but as a friend, and at your request, with a view to ascertain whether Boyer Lodge was a regularly constituted Lodge, such as the Grand Lodge of New York could recognize.

"This Lodge (African,) has, unquestionably, a Charter of some kind. Twenty years ago I saw it; and my impression is, that it is an ordinary Lodge Charter; but whether genuine or not, I am unable to say. I have understood that it was surreptitiously obtained, (through the agency of a Sea Captain,) from one of the two Grand Lodges *then* in England; but I can find no such record in the proceedings of either of those bodies. I have a list of the Lodges chartered by the G. Lodge of Scotland, up to 1804. It contains the name of St. Andrew's Lodge, in Boston, chartered in 1756, but it does not bear the name of *African* Lodge, nor does it furnish any evidence, nor have I ever met with any, (to my recollection,) that the Grand Lodge of Scotland ever granted a Charter for more than *one* Lodge in Boston, viz: St. Andrews. The only Provincial *Grand* Lodge ever formed in Massachusetts, under authority derived from the Grand Lodge of *Scotland*, was that over which Gen. Warren presided, in 1769,—and the only one by authority from England, was St. John's Grand Lodge, in 1733. If there be others, claiming such powers, they are spurious.

"The African Lodge has never been recognized by the Grand Lodge of this Commonwealth. Applications have several times been made by its members for admission to our Lodges, but they have generally, if not always, been refused. Mr Hilton stated to me, that he had once, through the influence of a friend, gained admission into one of our out-of-town Lodges. If so, the Brother who introduced him, laid himself open to censure, and would have been dealt with, had the circumstance come to the knowledge of the Grand Lodge. That the course of our Grand Lodge, in reference to African Lodge, is not the result of prejudice, it is only necessary for me to say, that within the last month, a colored Brother from England, has visited, and been kindly received, in one of our city Lodges.

"Such is the state of the case, so far as I am able to communicate it. The *argument* does not belong to me; but you will permit me to inquire, whether your Grand Lodge is prepared to recognize any real or pretended Lodge, existing within another jurisdiction, before it has been recognized by the Grand Lodge of that jurisdiction? Again,—does your Grand Lodge allow other Grand Lodges to establish Lodges within its jurisdiction? And is it ready to recognize Lodges so established?"

These three questions have been, by repeated decision of this Grand Lodge, answered in the negative; and according to the *treaty stipulations* entered into by this, and other Grand Lodges of this continent, soon after the revolution, and the uniform resistance of every encroachment upon the sole jurisdiction of the several Grand Lodges, down to the present time; these questions *can* be answered *only in the negative.*

The undersigned would further state, that the legality of the Body called Boyer Lodge, No. 1, has been already twice reported on by Committees of this Grand Lodge; on the 3d of March, 1812, and on the 4th of March, 1829; in the latter report, the main facts were correctly stated, and able argument sustained, and the conclusion drawn, that Boyer Lodge, No. 1, can be regarded only as a clandestine Lodge; the undersigned can arrive only at the same conclusion, it being established beyond doubt, that the African Lodge at Boston, was illegally established by the Grand Lodge of England, within the jurisdiction of the Grand Lodge of Massachusetts; that its name has been long stricken from the roll of the Grand Lodge of England, that its assumed authority to grant Warrants was unmasonic and fraudulent; and further, that the statement contained in the memorial of said Boyer Lodge, that it has been "regularly and legally constituted and installed as a Master Masons' Lodge, with a legal Warrant or Charter," is totally unfounded.

All of which is respectfully submitted.

JAMES HERRING, *G. Sec'ry.*

New York, June 2d, 1846.

Since writing the letter from which the extract in the foregoing report is taken, a friend and Brother has handed us the following document, which was published in the papers of this city in 1827, but had entirely escaped our recollection. We give it as an important part of the history of the Lodge in question:—

"AFRICAN LODGE—No. 459. *Greeting:*

"BE it known to all whom it may concern—That we, the Master, Wardens, and Members of the African Lodge, No. 459, city of Boston, (Mass.) U. S. of America, hold in our possession a certain unlimited Charter, granted Sept. 29, A. D., 5784, A. D. 1784, by Thomas Howard, Earl of Effingham, Acting Grand Master, under the authority of his Royal Highness Henry Frederick, Duke of Cumberland, &c. &c. &c., Grand Master of the most ancient and honorable Society of Free and Accepted Masons. Be it further known, that the Charter alluded to bears the seal of the Most Worshipful Grand Lodge at London, England, and was presented to our much esteemed and worthy Brethren and predecessors, Prince Hall, Boston Smith, Thomas Sanderson, and several others, agreeably to a humble petition of theirs, sent in form to the above Grand Lodge. Be it remembered, that according to correct information as regards this instrument, and the manner in which it was given, it appears to have been confined exclusively to the Africans, and to certain conditions. Whether these conditions have been complied with by our ancestors, we are unable to say: but we can add, that in consequence of the decease of the above named Brothers, the institution was, for years, unable to proceed, for the want of one to conduct its affairs agreeably to what is required in every regular and well conducted Lodge of Masons. It is now, however, with great pleasure, we state, that the present age has arrived to that degree of proficiency in the art, that we can, at any time, select from among us many, whose capacity to govern, enables them to preside, with as much good order, dignity and propriety, as any other Lodge within our knowledge. This fact can be proved by gentlemen of respectability, whose knowledge of Masonry would not be questioned by any one well acquainted with the art. Since the rise of the Lodge to this degree of proficiency, we concluded it was best and proper to make it known to the Most Worshipful Grand Lodge from whence we derive our Charter, by sending written documents and monies, to fulfil the agreements of our ancestors, giving information of the low state to which it had fallen, its cause, &c., with its rise and progress; and also, soliciting further favors, whereby we might be placed on a different and better standing than we had heretofore. And notwithstanding this has been long since done, and more than sufficient time has elapsed for returns, yet we have never received a single line or reply from that Hon. Society. In consequence of this neglect, we have been at a stand what course to pursue. Our remote situation prevents us from making any verbal communication whatever. Taking all these things into consideration, we have come to the conclusion, that with what knowledge we possess of Masonry, and as people of color by ourselves, we are, and ought by rights to be, free and independent of other Lodges. We do, therefore, with this belief, publicly declare ourselves free and independent of any Lodge from this day—and that we will not be tributary, or governed by any Lodge than that of our own. We agree solemnly to abide by all proper rules and regulations which govern the like fraternities—discountenancing all imposition to injure the Order—and to use all fair and honorable means to promote its prosperity; resting in full hope that this will enable us to transmit it in its purity to our posterity, for their enjoyment.

"Done at the Lodge, this, the 18th June, A. L. 5827, A. D. 1827. In full testimony of what has been written, we here affix our names.

John T. Hilton, R. W. M.
Thomas Dalton, Sen. Warden.
Lewis York, Jun. Warden.
J. H. Purrow, Secretary."

There is a discrepancy between the above and the statement given by Dr. Crucefix, as to the name of the acting Grand Master by whom the Charter was granted; but in this Br. Crucefix may have been mistaken. The name, and number, and date agree; and there can be no doubt that both parties refer to the same Charter, nor that it was originally genuine. Nor have we any doubt that it was years ago forfeited to the Grand Lodge of England, from which it was derived, and from whose roll it was stricken about the beginning of the present century.

SUPREME COUNCIL 33d DEGREE FOR ENGLAND AND WALES.

DEUS MEUMQUE JUS.

The Supreme Council for England and Wales, and the dependencies of the British Crown, of Sov. Gr. Inspr. Gen. of the 33rd Degree of the Ancient and Accepted Rite, held a Solemn Convocation, at their Grand East, on Tuesday, the 1st day of December, 1846, at the Freemasons' Hall, London, at three o'clock precisely, which being closed, all S. P. of the R. S. of the 32nd Degree, and all G. I. C. of the 31st Degree, were admitted to their respective ceremonials.

A Grand College of G. E. Kts. K. H. of the 30th Degree, was holden on Thursday, the 3rd December, as above, for the reception of candidates.

All Kts. of St. Andrew of the 29th Degree, and all Kts. of the Sun of the 28th Degree, were invited to present themselves at four o'clock precisely.

A Sov. Chapter of Rose Croix of H. R. D. M. of the 18th Degree was holden at the place and on the day above-mentioned, at six o'clock precisely, when all S. P. Rose Croix were invited to attend, and all others from the 18th to the 27th Degree inclusive.

The Banquet took place at eight o'clock.

The above meetings may be termed the inaugural celebrations of the high degrees of Freemasonry ever held in the British empire; and whether we announce them as remarkable for the magnificent exposition of their glorious tenets, or as classic delineations of sign and symbol, we are correct in stating that nothing was wanting to elevate the mind or to gratify the eye. At the first meeting, the grand ceremony of the 33d Degree was fully conducted by the Grand Commander, Dr. Crucefix, on which occasion Br. William Tucker, Prov. G. M. for Dorset, &c. was received into the Order. The Doctor was most ably assisted by Brothers H. Udall, Dr. Leeson, and all the members of the Supreme Council—Dr. Oliver excepted, who was not able to attend by reason of indisposition.

After the ceremony, several members of the K. H. were inducted into the higher degrees of dignity.

At the second meeting, the 32nd, 31st, 30th, 29th, and 28th Degrees were respectively conferred on those entitled to examination and reception.

After other ceremonials, the 18th, or Sov. Chapter of Rose Croix of H. R. D. M., was held, in which degree the transactions of this most auspicious day were concluded.

The powers by which the Supreme Council has been created were placed before the meeting, and the official declaration of their full and ample authority and organization publicly made known; but as these have already appeared in our pages, it is not necessary to repeat them. We have already observed that nothing was wanting to render intellectual gratification one of unmixed enjoyment. But we ought not to pass over the extraordinary exertions of Dr. Leeson, who, from "early morn to dewy eve," threw himself into the cause with such zeal, patience, and industry, as to entitle him to the heartfelt thanks of all. Nor did Br. H. Udall second his friend with indifference; and the members of the Council were all worthy fellow-laborers. As a Grand Inquisitor Com. Br. Cox's talents were brought into prominent observation.

The choral music was effectively performed, and the choir, whose voices were heard in the distance (the Brethren being concealed from view,) delightfully harmonized with the Organ, as it pealed forth its solemn and sacred melody. Again we say that, to those assembled, the ceremonials were august in character, impressive in effect, and harmonious in spirit.

THE BANQUET.

The Brethren, from the pressure of so many important ceremonials, could not sit down to banquet until nearly eight o'clock.* The Grand Commander (Dr. Crucefix) presided. Among those present were several provincial Brethren.

After the healths of her Majesty the Queen, her illustrious Consort, and Royal Family, followed by that of the Earl of Zetland, were given, and most respectfully welcomed, Dr. C. entered into a brief history of the 33rd, and paid a grateful tribute to the great Frederick, the institutor, by whose protection and care the Order had been so generously fostered. The immortal memory of Frederick the Great, the first Grand Commander of the Order, was then drunk in solemn silence.

The Grand Commander then commented, at some length, on the moral virtues and the Masonic attainments of the Grand Commander of the Order in New York, Br. J. J. J. Gourgas, of whom, to speak in deserving terms, would be merely to say that were there many such men the world itself must be happier. Br. Gourgas was ably supported by a Council, composed of Masons powerful in intellect, warm and enthusiastic in their devotion to the Order. He gave the health of Br. Gourgas and his Supreme Council; long life to them and perpetuity to the Order. The toast was warmly and respectfully welcomed.

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*Bro. Bacon, to commemorate the day, introduced a new refection, viz—soup "Supreme Council."

Br. Udall then proposed the health of their own Grand Commander, Dr Crucefix, whose enterprizing spirit for the good of Masonry had sustained him through many trying scenes, but through all of which he had come forth with the renewed estimation of his fellow-laborers. He (Dr. C.) had attained an attitude that no other Mason in this country had ever reached; and he hoped the day was far distant when the departure of his spirit to a better world should render it necessary to select a successor. He [Dr. C.) possessed not only the confidence of his Council but of the Masonic World. The Brethren rose, and most warmly welcomed the announcement of the doctor's health.

The Grand Commander, in reply, noticed the general topics of Br. Udall's address, and concluded nearly as follows:—

"As it has been permitted that I should be elevated to the dignity of Grand Commander of the 33rd degree for England and Wales, I will not affect a humility that may be misunderstood, but I will avoid all self-importance, and endeavor to prove that I hold a distinguished office for the benefit of others, and for the advancement of the most important principles. In these views I know that I shall be supported by those eminent friends who are associated with me in the Supreme Council of Sovereign Grand Inspectors General. The Constitutions, as settled by Frederick the Great, determine that the office of Grand Commander is for life. I am, as you know, not of immature age, but the mind is not eternal, although the soul is—I have therefore to request of my dear and kind friends, that when they may perceive any evidence of decadence in the mental energies of their Grand Commander, they will use their privilege of due interference, and gently remonstrate (for kindness in such case will be much needed) with one who has endeavored to prove himself not altogether unworthy the designation of a Freemason. I say I hope that in such case there will not be wanting some one to warn me from the precipice, that by timely retirement my spirit may be permitted to find repose under the protection of Friendship and Gratitude."

Dr. Leeson, in a very animated address took a range of the invaluable services rendered to Freemasonry by the revered historian of the Order, the Rev. Dr. Oliver, but for whom he doubted if Masonry itself could have maintained its proud position,—so much were its principles misunderstood and neglected. Dr. Oliver had, by the great moral force of his public writings, as well as by his private character, rendered himself so justly pre-eminent that to say more were unnecessary. He (Dr. L.) should propose the health of Dr. Oliver, with all thanks to him for his disinterested services to the Order. He would include in the toast the other absent members of the Council.

Br. Emly, availed himself of the permission to give the next toast, and he should imitate the example of proposing the health of the Brother next in rank, viz., Br. H. Udall, of whose Masonic attainments they were all cognizant, and of whose competency to give them importance and value the Brethren present had that day such an opportunity of judging. In the previous addresses there had been such a departure from the too general terms of eulogy, and a tone of sincerity adopted, that he felt happy in simply offering the homage of the heart on the present occasion—and begged to offer the health of Br. H. Udall.

Br. H. Udall, in reply, drew attention to the important point that in cultivating the revival of the higher degrees, there could be no intention to weaken the great principle of Craft-Masonry, which was the permanent basis of the higher degrees; for that if such basis were endangered, what would the magnificent and glorious superstructure have to support itself on? But it was clear to him that mind could not be limited in its examination; and further, that tracing, as could be easily done, the original purity and the high authority of these degrees, emanating from no less a Mason than Frederick the Great, he felt assured, that now these degrees were in course of activity, their revival would bring many Brethren of intellect as well as position to their consideration.

Br. Wilson felt grateful for the honor confided to him of giving the next toast. Many of his earlier years had been passed in the intimate society of a friend then present, whose character, whether looked at as a physician, a gentleman, or a Mason, stood forth proudly as an example to others—Dr. Leeson, himself no mean judge of tests, could himself stand the test of the most stringent examination. He would confine himself to two points. The Doctor's devotion to the present Order was evidenced by the happy results of that day; he understood, and could believe it, that the arrangement of the magnificent scenes just witnessed were mainly attributable to the Doctor's able superintendence. But he must bring before the notice of the Grand Commander, and the Council, the results of Dr. Leeson's mission to Paris, where, by his urbanity and his decision, he so impressed the Supreme Council of the Grand Orient, of the undoubted authority under which he acted, that a due acknowledgment was made, and the happiest results ensued.

Dr. Leeson remarked, in reply, that his friend had used his privilege with more zeal than discretion. In performing, or rather in attempting to perform, his duty, he (Dr. L.) had only to look ahead, and to take example from others. His directions were clear and instructive, and if he had succeeded in his mission, he was amply repaid. The Grand Commander had applied to him in an earlier stage, and he certainly felt that a high compliment had been paid to him, and having agreed to enter into the holy compact, he felt bound with his allegiance to give also his unalloyed friendship. He hoped most sincerely that the bond of union would lead to permanent happiness.

Br. Wilson proposed the health of a very distinguished Mason, the Secretary General, Br. D. W. Nash, the selection of whom for such an office clearly proved the acumen of the Grand Commander. Br. Nash was too well known to require at his hands other notice than that in proposing his health, he (Br. W.) should add, that he hoped his labors would find reward in the lasting and affectionate esteem of all the members of the Order.

Br. Nash thanked the Brethren for their very kind reception of the toast dedicated to his health. He freely confessed that in accepting the office, he did not anticipate one-fourth of the trouble and anxiety that would attend it, or he certainly should have declined the honor, but the trouble, however great, and the correspondence, however voluminous, extending into every quarter of the globe, was accompanied by so much satisfaction to his mind, and was so consonant with his feelings, that he no longer considered trouble as such, but as a pleasure which the heart acknowledged.

Br. Weichbrodt next rose and proposed the health of Br. Thomas Pryer, of whose attainments in Masonry he had ample knowledge from several elegant and erudite articles that appeared in the 'Freemasons' Quarterly Review.' Independently of those proofs, he should observe that Br. Pryer was well known in the east of London, where he had established a high character for every estimable quality. Few men were more respected as a gentleman—no one more as a Mason.

Br. PRYER observed, that however unexpected the compliment, he trusted he was not altogether without some general claims to kindness; not for having merely endeavored to carry out general principles, but for striving to follow good examples. He could not sit down without adding his sincere conviction that, however beautiful the Craft degrees were, he only considered them as the casket; and that unless the lid was lifted, the contents would remain unknown; and how much would be lost to those who, admiring the temple, lacked the spirit to enter within.

The GRAND COMMANDER severally proposed the healths of Brother Wilson, Br. Spiers, and visitors from Oxford; also Brs. Weichbrodt and Evans. The Brethren severally returned thanks.

The concluding toast was, "Our vocal friends, and thanks to them for their kindness in so delightfully contributing to the happiness of the day."[*] Br. Jolly having replied on behalf of himself and friends, the meeting was dissolved.—*F. M. Q. Review.*

THE GOTHIC MYSTERIES.

BY REV. GEO. OLIVER, D. D.

No. V.

THE doctrines inculcated in these mysteries, embraced disquisitions on the nature of the gods, the creation of the world, the deluge, and the present and future condition of man. The early inhabitants of Scandinavia believed in a god, who was "the author of everything that existeth; the eternal, the ancient, the living and awful being, the searcher into concealed things, the being that never changeth." (Edda.) The name given to this most high god, was Odin,[†] who was also believed to send plagues into the world when provoked by the wickedness of its inhabitants; and his anger could only be appeased by human sacrifices, prayer, and repentance. Idols and visible representations of the Deity were originally forbidden, and he was directed to be worshipped in the lonely solitude of sequestered forests, where he was said to dwell, invisible and in perfect silence. But

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[*] On no previous occasion do we remember a greater treat. Bro. Jolly and his son and pupils, together with Bros. Smith and Genge, formed a most harmonious and talented corps at the banquet table, in perfect parallel with their choral services during the ceremonies.—F. M. Q. REVIEW.

"[†] Odin is believed to have been the name of the one true God among the first colonies who came from the East and peopled Germany and Scandinavia, and among their posterity for several ages. But at length a mighty conqueror, the leader of a new army of adventurers from the East, overran the north of Europe, erected a great empire, assumed the name of Odin, and claimed the honors which had been formerly paid to that deity. From thenceforward this deified mortal, under the name of Odin, became the chief object of the idolatrous worship of the Saxons and Danes in this island, as well as of many other nations. Having been a mighty and successful warrior, he was believed to be the god of war, who gave victory, and revived courage in the conflict. Having civilized, in some measure, the countries which he conquered, and introduced arts formerly unknown, he was also worshipped as the god of arts and artists. In a word, to this Odin, his deluded worshippers impiously ascribed all the attributes which belong only to the true God; to him they built magnificent temples, offered many sacrifices, and consecrated the fourth day of the week, which is still called by his name in England, and in all the other countries where he was formerly worshipped." (Henry's History of Eng. vol. ii.)

after the irruption of Sigge and his followers, other objects of adoration were introduced, to each of which was assigned a particular dominion; and hence every object of the creation soon became placed under the care of its presiding divinity. The trees, the houses, fire, water, sun, stars, and even thunder and lightning, wind and rain had each its protecting deity, who were thus unitedly or individually, enabled to visit the good with benefits, and to punish the wicked with destruction. These inferior deities, considered at first only as mediators, were at length invested with supreme authority; and as courage, strength, and superior valor, were the chief traits of excellence in this rude people, the First Cause soon became compounded with the god of war, and was hence esteemed a sanguinary being; terrible to his enemies; clad in vengeance as in a garment; and delighting in desolation and carnage, slaughter and blood.

The splendid temple on the river Sala, the present site of Upsal, which is said to be of great antiquity, dating its existence from the time of Ninus, was decorated with a profusion of costly ornaments, plates and chains of burnished gold,[*] and contained a representation of the Scandinavian triad—Odin, Thor, Frea. These deities were placed beside each other in a direct line. On the right stood Odin, a gigantic figure, bearing his emblematic characteristic, the Sword. In the centre stood Thor, his first born son, and the reputed mediator between God and man, of an equal stature, and bearing the symbolical crown, sceptre, and mace, showing his unlimited dominion over the earth and elements; and to depict his astronomical character, twelve stars were arranged in a circle round his head. On the left was placed Frea, represented as an hermaphrodite, and adorned with a variety of symbolical representations, pointing out her dominion over marriage, conception and parturition.[†]

The legends of the creation and the deluge were rather fanciful, but not more so than those of some other idolatrous nations. Chaos was described as a vast abyss, which being gradually filled up by the formation of successive strata of congealed vapors, the giant Ymer or Aurgelmer, was formed of icy vapors melted by a genial south wind. The copious perspiration which issued from this monster, produced a corrupt race of giants called the Hrimthussi; who at length rising in rebellion against their progenitor, he was slain by the sons of Bore;[‡] Odin,

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[*] The astonishing riches exhibited in some of these heathen temples, exceeds our comprehension. "In the great temple of Belus, built by Semiramis, we find three prodigious statues of *beaten* gold, representing Jupiter, the father of all; Juno, the queen of heaven; and Rhea, the universal mother. The statue of Jupiter appeared erect, and in a walking attitude: it was *forty feet* in height, and weighed a thousand Babylonian talents. The statue of Rhea also weighed the same number of talents, but was sculptured sitting on a throne of massy gold, with two lions standing before her, as guardians of the statue, accompanied with two huge serpents in silver, that weighed each thirty talents. The statue of Juno was in an erect posture, and weighed eight hundred talents; her right hand grasped a serpent by the head, and her left a golden sceptre, incrusted with gems. Before these three colossal figures, stood an altar of beaten gold, forty feet in length, fifteen in breadth, and of the weight of five hundred talents. On this altar stood two vast flagons, weighing each thirty talents; two censers for incense, probably kept continually burning, each weighing five hundred talents; and finally three vessels for the consecrated wine, of which the largest, that assigned to Jupiter, weighed six hundred talents, and those to Juno and Rhea three hundred talents." (Diod. Sic. l. ii. p. 98, apud Maur. Ind. Ant. vol. vii. p. 459.)

[†] Maur. Ind. Ant. vol. v. p. 781. These emblems bore a reference commensurate with the eastern phallus and linga, but did not lead to the same scandalous excesses. So chaste were this otherwise barbarous people, that their continence and absolute deference to the weaker sex, gained the applause of all polished nations. Even Tacitus could say, that amongst this people the females were safe from personal insult; and the sanctity of the matrimonial bond was so devotedly venerated, as to merit the most unqualified applause. (Tacit. Germ c. 18.) Salvian says that these barbarians were worthy of admiration on account of their continence; and that they were literally the reformers of the Roman manners! (Salv. de gub. dei. I. vii.)

[‡] Or Bo, who himself, or probably some successor of Sigge, who assumed his name, was represented as a valorous chieftain, and his name was held in such dread for many centuries

Vile, and Ve, who proceeded from the cow Andumbla,[*] a creature formed of the particles of dissolved ice. The torrents of blood issuing from her wounds, caused an inundation which overflowed the whole earth, and destroyed all the giants of the frost, (i. e. the human race,) except Bore or Bergelmer[†] and his family, who succeeded in keeping a boat afloat on the surface. The sons of Bore now formed the earth out of the body of Ymer, which they dragged from the abyss of Ginnungagap for this especial purpose. The land was formed from his flesh, the water from his blood, the mountains were composed of his bones, the rocks of his teeth, and the arch of heaven from his scull, supported at four equidistant points by as many dwarfs whose names were East, West, North and South, and teeming with clouds formed from his dispersed brains. They afterwards created a man and woman of two logs of wood, the former of ash, the latter of elm, and called them Askus and Embla.

It was believed that when the multiplied iniquities of men should overwhelm the earth with deeds of violence; when the parent should arm his hand against his children, and the child against his parent; when murder, treason and ingratitude should stain the earth with blood; when a series of unmixed wickedness and vice should supersede piety and virtue;[‡] then the present system shall fall into, annihilation, and all the gods as well as men shall perish in the general ruin while the mysterious ship Naglefara floats amidst torrents of mixed fire and water, and defies the desolating tempest under the direction of its mighty pilot. After which a new world shall arise like a phœnix from the ashes of its parent, splendid as the meridian sun, adorned with stately palaces, all glittering with gold and precious stones, where the brave and virtuous shall enjoy everlasting happiness and delight; while in the inhospitable regions of the North, a place of punishment shall also be formed, abounding with serpents and other noisome reptiles, where the pusillanimous and wicked shall be forever entombed amidst pestiferous vapors; some plunged in rivers of liquid poison, distilled from the mouths of serpents; others perpetually bitten and devoured by ravenous wolves; and all condemned to suffer various torments, unpitied and hopeless, amidst the accumulated horrors of everlasting filth and nastiness.

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after his death, as to be used by soldiers on the approach of an enemy, as a war cry, to inspire their opponents with a panic fear. The Irish continued the practice of this custom till the reign of our Henry VII., when it was prohibited by authority. It is still used by the English rustic as an epithet of terror. Bore was the same mythological personage as the hellenic Boreus, the north wind; and meant, undoubtedly, the patriarch Noah, as his three sons, Odin, Vile, and Ve, may be identified with Shem, Ham, and Japheth.

[*] This Cow was the Ark, from which the triple offspring of the patriarch proceeded.

[†] Thus was a tradition of the deluge, as well as of the antediluvian patriarchs, preserved in Scandinavia. From Aurgelmer, (Adam) say they, proceeded Thrudgelmer, (Lamech) from whom Bergelmer, (Noah) sprang, *while the earth was deluged by the ocean.* This is preserved in the Edda of Saemund.

[‡] The morality inculcated in these Mysteries has been preserved by Saemund, surnamed the Learned, in a poem called the Havamaal, or the Sublime Discourse of Odin. From this code I subjoin a few extracts, to show the nature of their moral instruction: "Many are thought to be knit in the ties of sincere kindness; but when it comes to the proof, how much are they deceived. Slander is the common vice of the age: Even the host backbites his guest."—"Whilst we live, let us live well; for be a man never so rich, when he lights his fire, Death may perhaps enter his door before it be burnt out."—"There is no malady or sickness more severe, than not to be content with one's lot"—"The heart alone knows what passes within the heart; and that which betrays the soul, is the soul itself."—"Seek not to seduce another's wife with the alluring charms of Runic incantations."—"Where is there to be found a virtuous man without some failing? or one so wicked as to have no good quality?"—"The fire drives away diseases; the oak expels the stranguary; straws dissolve enchantments: hence, probably, is derived the custom of laying two straws crosswise in the path where a witch is expected to come. Text Runic characters destroy the effect of imprecations; the earth swallows up inundations; and death extinguishes hatred and quarrels." (Mal. North Ant. vol. ii. p. 206, &c.)

CORRESPONDENCE.

Washington, Penn., Feb. 4, 1847.

Sir and Bro.—Enclosed I send you two dollars, for my present year's subscription to your excellent and valuable Magazine,—a Magazine *entirely* and *purely Masonic*, and which should be found in the hands of every Mason, as a *text book.* It is by such well conducted periodicals, that we can gain that correct and necessary information, which we are all striving to obtain—and I do assure you, although it is with regret, that there is no State in this widely extended Union, that needs the dissemination of the teachings of Masonry more than the Keystone State. Separated as she is, from all *immediate* connexion with her sister States, in the great cause of Masonry, she stands "solitary and alone," and will neither mingle in a United States Grand Masonic Convention, nor suffer her subordinate Lodges to do it. This is the more to be regretted, inasmuch as fraternal love and affection should prevail among Masons throughout this habitable globe, being Brethren of the same great family and speaking but one language.

To prove to you that my remarks cannot even be construed in any sense whatever to be ungenerous, let me call your attention to the fact that the *Select* and *Royal Master* are conferred as merely *honorary* degrees in a Chapter—and therefore, scarce a Pennsylvania Royal Arch Mason is ever in possession of these degrees, which are so necessary to a correct understanding of Royal Arch Masonry. Will you be kind enough to point out a remedy for this evil? Where can charters be obtained for these degrees?—their price?—the number of Companions required, and their qualifications? And also—would any Masonic body have the right and power to establish within the bounds of a Grand Lodge and Grand Chapter, a subordinate branch to a foreign jurisdiction?[*] These are questions to us of great importance, and upon which I should like to see your opinion.

The Lodge and Chapter of this place have been visited, within the last week, by Comp. Sam'l Reed, G. Lecturer of the State of Ohio. During his sojourn of one week among us, by his urbanity of manners, gentlemanly deportment, and his knowledge of Masonry, he has endeared himself to all the Masons of our county. It would be superfluous for me to pass an encomium upon him, as the Lodge and Chapter did him that justice which he deserved, by highly complimentary resolutions. Let them speak for themselves:

"*Resolved,* That the united thanks of the Brethren of the Lodge, and Companions of the Chapter, be, and they are hereby tendered to Bro. Samuel Reed, for the important and useful instructions given us in the principles, precepts, and work of our Order, whereby its *Wisdom*, *Strength* and *Beauty* were so handsomely illustrated, in imparting that knowledge so essentially necessary to make men good citizens and bright Masons.

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[*] We have not the Constitutions of the Grand Chapter nor of the Grand Lodge of Pennsylvania before us; and cannot, therefore, say what jurisdiction, if any, either of those bodies claims over the degrees in question. If either of them claim any, (by its Constitutions,) that claim must be respected. If no constitutional claim of jurisdiction has been set up and practised upon by either of them, then a Charter may be obtained of any Grand Council in the country. The charge in this State for a Charter is $20,—granted on the petition of not less than *seven* R. and S. Masters.—Ed. Mag.

"*Resolved*, That we entertain for our Masonic Brethren residing in Ohio, who have been so ably represented by Comp. Reed, the warmest and kindest feelings of respect and esteem, and cordially extend to them the right hand of Masonic affection and brotherly love, hoping that the union thus commenced, may grow more perfect, until it is consummated in heaven—in that celestial Lodge where 'Holiness to the Lord' will be engraven upon all our thoughts, words and actions."

Presuming that you would like to know something of our Lodge, I will inform you that the officers of Washington Lodge, 164, are as follows:—Alfred Creigh, W. M.; William Smith, S. W.; William Wolf, J. W.; J. R. Griffith, Treas.; Wm. W. Sharp, Sec.; Samuel Potter, Tyler. Father Potter was installed into this office Dec. 21, 1821, and has continued in the active and faithful discharge of the duties of his office ever since, as also tyling for the Chapter. His age is 76; and he is just as devoted and energetic in the cause as he was fifty years ago, when he was made a Mason. He is a Knight Templar. During the last year, ending Dec. 27, our Lodge initiated, passed and raised 22 "good men and true."

Washington Chapter, 150, meets regularly once a month. Its officers are—John Best, H. P.; Alfred Creigh, King; Wm. Smith, Scribe; John R. Griffith, Treas.; Alfred Galt, Sec. Since March 10th, we have exalted to the sublime degree of R. A. Masonry twentyfive Brethren. Thus you will perceive that our march is onward; and I am pleased to add that by correct exemplary conduct of Masons, our Institution is gaining a strong hold upon the affections of the whole people of our community.

Fraternally and truly yours, △.

Hertford, N. C., Jan. 10, 1847.

Bro. C. W. Moore—I have presumed to trouble you with an account of our Masonic doings in this remote country, thinking that anything relating to our Order, would be of some interest to the numerous readers of your monthly.

I propose to speak of the celebration of our annual meeting and installation of officers; but before venturing to do so, it will be proper that you should know who and what we are, and whether we have any claims to notice. Well—we are known by the name and style of Perquiman's Lodge, No. 106. Our Lodge was originally known as Albemarle Lodge; but circumstances of an adverse nature caused a decline of proper interest in the work, and consequently the Lodge ceased for awhile; but the spirit of Masonry did not die with the Lodge. She arose nobly from her decay, and now wafted on by prospering and favoring winds, she proudly steers her course, despite all opposition and menaces. We number at this time, between forty and fifty members; and nowhere does Masonry more beautifully illustrate her precepts, and the Craft work with more harmony and ease, than within the seclusion of our little temple. Our Lodge-room is tastefully and comfortably fitted up—unusually so, for a country Lodge; and we can boast of as much Masonic lore as any Lodge in the district. To begin then:—Our annual communication took place on 5th Dec. last, when the officers for the coming year were elected. The ceremonies of installation were deferred until the 31st. The morning of the 31st came; and never did a more auspicious morn dawn upon our quiet village. The sun shot forth his bright rays with an unusual warmth for the season, and the clear blue sky seemed smiling propitious. Every heart seemed to catch the inspiration of the hour, and the thronging streets gave life and animation to our otherwise monotonous village life. At the appointed hour, (10, A. M.,) the Craft assembled at their Lodge room, and after forming in order, took up the line of march for the Methodist E. Church, where was to be enacted the scenes of the day. The little band, clad in the neat and tasteful regalia peculiar to the Order, and bearing apt and instructive emblems, marched with slow and solemn steps to the scene of action. How solemn and impressive the sight! No sounds of martial music floating on the still air, awakened the attention of the listless, nor aroused the deep feelings of the heart with its thrilling strains; but the solemn music of their tread and the hushed breathings of full hearts, spoke in truthful tones, the devotion and love of the mysterious Brotherhood.

Arrived at the church, our entrance was greeted by the singing of an ode, prepared for the occasion by a member of the Order, and sung by a choir of ladies and gentlemen, who kindly loaned their aid. And how sweetly impressive was such music! No loud toned organ, with its deep and solemn breathings, stirred up the tide of emotions in the soul, and chained the senses with the magic of its sounds; but it fell upon the ear in tones of sweetness and gladness, and the familiar voices of dear ones aroused the slumbering life of the heart, and awakened tender and cherished reminiscences of home, recalling scenes of domestic love and joy. After the conclusion of the ode, a petition to the Throne of Grace was offered by the chaplain. An address was then delivered by Bro. Dr. V. C. Skinner, neat and beautifully appropriate to the occasion. I cannot attempt to speak at large of Bro. Skinner's address: you should have heard it to appreciate it. Suffice it to say, that it afforded the highest satisfaction.

The ceremonies of installation commenced by a short address from the W. M. presiding, explanatory of the design and nature of the assemblage. The Marshal of the day then presented the officers elect, who were installed in due and ancient form. It was beautifully done; and every heart bore witness to its impressive and solemn nature. The ladies, particularly, were delighted; and many a fair one sighed to think, that of that friendly band, no one could call her sister, wife, or mother. Every thing passed off well, and to the entire satisfaction of a numerous audience.

Masonry had a pleasing triumph on that day, and many a tongue, hitherto the instrument of its detraction and condemnation, now spoke its praise, and was loudest in its exaltation. We anticipate a prosperous and happy future; we are proud of our standing as a Lodge; and, relying upon the justness of our cause, and the beneficial results from the cultivation of Masonic principles, and the expansive nature of its sacred precepts, we have started onward with a vigor and confidence, that must ensure a successful and happy issue.

I subjoin the names of the officers who were elected for the ensuing year: Joseph M. Cox, W. M.; Exum Stokes, S. W.; Milton Hudgins, J. W.; Joseph G. Granberry, Treas.; Dr. James A. Harrell, Sec'ry; Wm. Nixon, S. D.; Dr. N. C. Skinner, J. D.; Josiah H. White, Malichi Berry, Stewards; Mark D. Hathaway, Tyler.

Yours, in friendship, J. A. H.

Washington, D. C., 12th Feb., 1847.

My Dear Sir— * * * Masonry is reviving. A renewed spirit is infused into the Order. Its long night of slumber is past; and I do not know but its day of tribulations and sufferings, its chastisements and trials, may have given new force and vigor to the spread of its virtues and its principles. Here in Washington, a fresh animation is enkindled, and the accessions to the Order have awakened that spirit of laudable emulation which promises much to the Fraternity in coming time. A new Chapter, called the Washington Chapter No. 16, has just commenced work here, and the weary traveller along the rugged way, is seeking more light in the Masonic path. The assemblages of the Craft are constant here, and they are honored and cheered by various members of both branches of Congress, and by numerous visiting strangers from afar, who mingle freely in their work and in their deliberations.

Let us take courage, my friend, by these auspicious indications of success. Every where, the noble spirit that in other days so animated the Order,—that once burnt so brightly and so prosperously upon the Masonic Altar, is receiving new light and life around us,—and it only remains for Masonry to exhibit her real character to the world—to be faithful and true to herself, to command the approving smile, and the warm approbation of every lover of religion and morality in our land. Fraternally and faithfully, yours, J. A. Bryan.

Dubuque, Iowa, Jan. 6, A. L. 5847.

Esteemed Brother:—I have the honor to enclose you two dollars, for the annual subscription for your valuable Masonic Magazine, which ought to have been remitted to you by the first day of last November; but owing to the loss which our Fraternity have sustained by the death of our worthy Brothers, Samuel D. Dixon, late Treasurer, and James Crawford, late Secretary of our Lodge, the business of the Craft has necessarily been a little deranged for a while. But, thanks to the Great Architect of the Universe, the business goes on now prosperously. Our Lodge is doing well, and our numbers are increasing, and of the right sort of men. At the late winter solstice, we had an election, and Bro. C. H. Booth was elected W. M.; A. Levi, S. W.; Charles Gilliam, J. W.; T. Mason, Treas.; W. W. Corvill, Sec'ry; John Gunn, S. D.; A. Morgan, J. D.; J. Johnson, Chaplain; Wm. Hooper, Tyler. N. Nadian, Guarantor of Friendship to the Lodge *La Clementi Amitie,* Paris, France, and A. Levi, Librarian.

I am requested to ask you to publish the within obituaries,* as both Brothers were members of the Dubuque Royal Arch Chapter No. 3, and the former was the Treasurer of our Chapter, and the latter M. E. King, and acted as High Priest since the absence of our Companion, Gen. James Wilson, of N. H., who was appointed our High Priest at the formation of our Chapter.

Yours, fraternally, A. Levi,
Librarian of Dubuque Lodge, No. 3.

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*The obituary notices referred to, will be found in their proper place.

Monticello, Geo., Jan. 22d, 1847.

Bro. Moore:—Jasper Lodge, No. 50, has been acting under a dispensation for some four or five months, until the last of October,—then a temporary election took place, and then again in December, at the day of annual elections. The officers are as follows:

Robert Tolefree, Esq., Master; J. J. W. Cargile, S. W.; Grief Lynch, J. W.; Wm. N. Kirkpatrick, S. D.; John Madden, J. D.; Chas. D. Rainey, Treas.; Geo. P. Bartlett, Sec.; Ephraim Lynch, Vines Fish, Stewards.

The Lodge was opened on St. John's Day, (or rather the day subsequent,) by Dr. Harrison, Master of Eatenton Lodge, assisted by the Masters of the Ebenezer and Newbern Lodges. Afterwards, an address was delivered by our Brother, Junius Wingfield, Esq., and a large and attentive audience was pleased with the style, the matter, and the moral bearing of the address, and those who came to censure, were left dumb. We may send you a copy of the address, containing the *utile* and *dulce.*

Our success is unprecedented. We have had a meeting nearly every week within a month after commencing under our Dispensation, and then called meetings to finish the business of previous meetings, and on no night except one, (and then the weather forbade,) have we been without the most urgent business of initiation, &c. Our Chapter, 18 miles from this place, is flourishing. Masonry has now an impetus unknown before in Georgia.

Yours, truly, R. T.

Turnbull, Ala., 7th Jan., 1847.

Bro. Moore—Dear Sir—I have purposely delayed writing you until after our annual election. We have received our Charter under the name of Turnbull Lodge, No. 75, and our officers are—Wm. M. Longruire, W. M.; T. H. Brown, S. W.; J. M. Stoddard, J. W.; M. B. East, Treas.; J. A. Robb, Sec.; G. W. Riley, S. D.; P. M. Dennis, J. D.; E L. Moore, Tyler. Our prospects are fair for a respectable Lodge at this place. When we petitioned the Grand Lodge for a dispensation, eight months since, we had 13 members,—we now have 23 M. M. members, 3 Fellow Crafts, 6 E. A., and two petitions; and I believe they are men who will conform to the ancient landmarks of the Order. On the whole, I think our prospects are bright in this portion of Alabama.

Respectfully and fraternally, yours, J. M. S.

Bloomington, Iowa, Jan. 21, 1847.

Br. Moore—* * * Masonry is in a sound condition among us. We have *ten* chartered Lodges, and *five* working under dispensation. Our Grand Lodge is out of debt, has a good beginning of a Grand Lodge Library, and one hundred dollars at interest, as the nucleus of an educational fund; and the Brethren are well disposed, and are seeking after more light and knowledge of our ancient Institution. Yours, fraternally, T. S. P.

Boonville, Mo., 29th Dec. 1846.

Br. Moore—* * * We had an installation of the officers of our Chapter on Saturday last, and those of the Blue Lodge on Monday. Masonry is gaining ground in this section of the world, and the Institution is much more respected than formerly. The Lodges are becoming much more rigid in discipline: some members are thrown over the wall for unmasonic conduct, and I regret to state that there have been three such cases in our Blue Lodge, (Cooper Lodge, No. 36,) within the last few months. The officers of Boonville R. A. Chapter, No. 5, are: M. E. Ruben S. Leveridge, H. P.; E. Andrew Gibson, K.; C. D. W. Johnson, S.; Comps. Richard G. Stockton, C. H.; Rev. A. D. Corbin, P. S. and Chaplain; Harvey Fite, R. A. C.; B. C. Clark, Treas.; Jos. Megguire, Sec.; Isaac Gearhart, M. 3d Veil; Wm. Spires, M. 2d Veil; J. W. Murphy, M. 1st Veil; Geo. Stricker, Guard. All of whom will be prompt in the discharge of their respective duties. Fraternally and very respectfully,

C. D. W. J.

MASONIC INTELLIGENCE.

WEST-INDIES.

St. John the Evangelist's day, falling on Sunday, the Brethren of the Fraternity did not assemble together until Monday, when, at 11 o'clock, they formed a procession under the direction of the Provincial Grand Master of the Lodge of England, and proceeded to the parish of Christ Church, where a suitable discourse was delivered by the Brother and Rector, the Rev. Dr. Wm. Strachan, after which a collection was made, amounting to between eight and nine pounds sterling, in aid of the Charity fund. There was not quite so full an attendance of the Brethren as we anticipated witnessing. In the evening, a number of the Craft reassembled to partake of a good dinner, provided for the occasion.

From two or three present, we were informed that His Excellency Governor Mathew, addressed them in language pleasing to the Brethren, who were all much gratified. The Hon. George C. Anderson, the Prov. Grand Master, also addressed them, with whose speech they were equally pleased.—*New Providence Gazette.*

NOVA SCOTIA.

Halifax.—Monday, Dec. 28th, the anniversary of St. John the Evangelist, was celebrated by the Grand Lodge of Nova Scotia, and the Fraternity generally, by joining in a public Festival in the Masonic Hall. Much interest was excited among members of the Craft, by the knowledge that His Excellency Sir John Harvey, had consented to be present as a guest, during the evening—especially as it would be the first time, since His Excellency's arrival among us, that he had condescended to be present at any public entertainment.

Most of the Lodges in the city were fully represented by their respective members. The Lodges sat under their appropriate banners, which were suspended round the room at proper distances, affording a grateful spectacle to all Freemasons, and a very pleasant decorative display even to the uninitiated. The R. W. Grand Master was arrayed in his new official costume, including a massive and magnificent gold chain, which gave a very imposing effect to the head of the table. At a few minutes to 7 o'clock, the Lodges were arranged by the V. W. Grand Director of Ceremonies, Br. John Willis, and on dinner being announced, took their places without the slightest confusion. At this moment, the striking up of the Queen's Anthem from the orchestra, announced that His Excellency the Lieutenant Governor had entered the hall, and, escorted by the R. W. Grand Master, the Hon. Alexander Keith, and accompanied by his military Staff, all of whom were guests, His Excellency took his seat on the right of the chair, amid the enthusiastic clapping of hands all round the tables. A short Masonic air, into which the National Anthem had fused, contended for a moment with the spontaneous applause; but both ceased, almost instantly, and after a blessing had been asked by the V. W. Rev. J. T. Twining, D. D., Grand Chaplain, the company sat down with a very evident resolution to play destruction with the viands.

The Chair, as we have already stated, was occupied by the Hon. and R. W. Alexander Keith, who did the honors of the table with his usual spirit, dignity, and excellent good humor. R. W. Dep. Grand Master, James Foreman, Esq., occupied the Vice Chair, and the various principal officers of the Grand Lodge, the other chief posts at the tables. The company numbered in all about 150, and regaled themselves with one of the most sumptuous repasts we have ever seen spread in the Hall. The gallant officers of the 89th Regiment, (forming the Social Friendship Lodge,) were present in full force—as also the Lodge of Integrity, in the 14th Regiment; and with their brilliant uniforms, gave a most interesting appearance to the room. We might add, that their cordial good fellowship at the Board, entitled them to the best wishes of all who are fond of convivial society. After discussing the merits of a very luxurious dessert, the R. W. G. M. proposed the first toast:

1. *The Memory of the Holy St. John*—which was drank in solemn silence, the band playing a dirge.

The second toast was received with enthusiastic cheers—

2. *Her Most Gracious Majesty the Queen*—the daughter of a Freemason. She lives in the heart of the Craft.

After another round of applause, which proved how heartily the health of the Sovereign of the Empire was responded to, the orchestra played the National Anthem and a Masonic air.

3. *Prince Albert*—our illustrious Brother, whose virtues adorn the Order. And the Royal Family.

The above toast was followed by Masonic honors and Prince Albert's March.

Then came the toast of the evening. The Right Worshipful, in proposing it, said that he had no doubt it would be drank with the highest pleasure by the numerous company around him, especially as this had been the first public banquet which the distinguished guest on his right hand had honored with his presence. It was now forty years since the Fraternity had enjoyed a similar honor, and although His Excellency was not a Mason, he bespoke for him Masonic honors, and three times three cheers besides. The toast must also be drank in a bumper:

4. *Our Distinguished Guest, His Excellency Lieutenant General Sir John Harvey*—We feel the honor he has this day conferred upon us. [March, and British Grenadiers.]

On the cheers with which this toast was greeted, subsiding, His Excellency the Lieut. Governor rose, and was heard with profound attention. His Excellency explained that, ever since he had enjoyed the honor of holding a commission as Her Majesty's Representative, he had observed a rule to place on paper what he had to say:—First, because he deemed it more respectful to those he addressed, and secondly, because it prevented misapprehension, and even well intended mistakes. It was unnecessary for him to say more, except from the paper which he held in his hand:—

"*Mr President and Gentlemen,*—Although not a member of your Association, I have always regarded the Institution of Freemasonry with feelings of peculiar interest and admiration—based upon the principles of an enlarged charity, composed of all classes, parties and creeds, rigidly interdicting and repudiating the discussion, or introduction of topics of which the tendency is to divide man from man, and to disturb and dissolve the social ties of friendship and Brotherly Love; I have at all times viewed those institutions as points of re-union, in which all political feuds may for a season be laid aside, and feelings of cordiality restored. It is on this account that I have accepted with so much pleasure your invitation to meet you this evening, and it is for this reason, and because I find myself in a mixed society, that I have experienced sentiments of such lively satisfaction at the kindness of the reception with which I have been honored by you; a kindness, Gentlemen, which is not limited, in my appreciation of it, to the present moment, but is regarded by me as extending itself to the future, and implying assurances not equivocal, that although you may not, unfortunately, be able to concur with each other in all your views and opinions on public matters, you, nevertheless, all feel disposed to extend to me individually, those sentiments of confidence and good will which it has been the unceasing object of my life, public and private, to seek to acquire and to cultivate, in every community with which I have been connected;—a line of conduct which I have felt to be prescribed to me, as well by a sense of public duty as the Representative of a gentle, a beneficent, a gracious, a just, an impartial, and a parental Sovereign, as by every feeling which belongs to the character of a gentleman, a Christian, and a soldier. From these ruling principles of my life, permit me to assure you, Gentlemen, that I have not come to Nova Scotia to depart."

His Excellency's address was greeted with repeated bursts of applause; after which the following toasts were given, interspersed with songs and accompanied by the airs annexed to them:

5. *The Most Worshipful, the Earl of Zelland, Grand Master, and the Grand Lodge of England.* [Masonic March.]

6. *His Excellency the Earl of Elgin, Governor General of British North America.*—Distinguished by his former successful administration, we hail his approach to our shores. [Brig of Perth and Lass o' Gowrie.]

7. *The Most Worshipful, His Grace the Duke of Athol, Grand Master, and the Grand Lodge of Scotland.* [Caledonian March.]

8. *Heaven-born Charity*—the bond of our union: may it combine mankind in one brotherhood of Friendship and Love. [Burns's Farewell.]

9. *The Most Worshipful, His Grace the Duke of Leinster, and the Grand Lodge of Ireland.* [Sprig of Shillelah.]

10. *The Hon. Lady Harvey, and the Fair Daughters of Acadia*—we have their sympathies in the distress which it is our object to relieve. [Green Grow the Rushes.]

11. *The Memory of His Royal Highness the Duke of Kent*—The early patron of Masonry in Nova Scotia. [Dirge.]

12. *Our Guests*—may we soon reckon them among our Brethren. [Welcome here again.]

13. *The Three Greater and the Three Lesser Lights in Masonry.* [Masonic air.]

14. *Faith, Hope, and Charity*—the three principal steps in Masonry. [Brotherly Love continue.]

15. *Our Absent Brethren.* [Auld Lang Syne.]

The health of "Lady Harvey, and the Fair Daughters of Acadia," was replied to by His Excellency, who said that if he had to return thanks for himself *by rote*, he could well do so for Lady Harvey *by heart*; (cheers and laughter;) and if the experience of forty years gave him the right to judge, he could confidently assure the company that Lady Harvey warmly sympathised with them in every effort to relieve distress, and, moreover, would be glad to unite in his earnest endeavors to promote the social happiness of the community. [Great cheering.]

Soon after this, His Excellency rose to retire. The company also rose, when His Excellency said—"Gentlemen, in taking your Right Worshipful Grand Master by the hand, at parting, I wish to be understood as doing so to every individual at the Board." Three rapturous cheers responded to His Excellency's cordial expression, and the band struck up the National Anthem as he retired.

The R. W. Grand Master remained about an hour longer, lending his countenance to the rational conviviality of the company—many of whom extended their "feast of reason and the flow of" *song*, with the choice spirits of the night, to a couple of hours after.

We forgot to mention that during the evening, among other volunteers, the health of the R. W. Grand Master was proposed by the Vice President, in a short complimentary speech, in which he alluded to the distinguished services of the Grand Master in the cause of Masonry, to his remarkable benevolence, both as a Mason and a man. This was drank with all the honors, and in responding, the Grand Master congratulated the Fraternity on its increasing prosperity, and said that he would be always happy to lend his humble aid to the furtherance of Masonic interests and the encouragement of those virtues on which the principles of Freemasonry were based. He concluded by proposing the health of the Rt. W. D. G. M., James Foreman, Esq., which was appropriately responded to; after which, the other officers of the Grand Lodge were duly toasted, and several other volunteer toasts were drank and responded to.

We also omitted to mention that the Speaker of the Assembly was present as a guest of the Grand Master, and that the Hon. Michael Tobin returned thanks for "the Guests."

Altogether, this festival had many characteristics which will make it remembered with pleasure by all who attended. It is the first time for many years that the annual banquet of the Craft in Halifax, was honored by the Representative of Majesty—Sir John Wentworth having been the last individual holding that high situation, who presided over the Masonic Body in Nova Scotia.—*Royal Gaz.*

UNITED STATES.

MISSOURI.

We have before us a copy of the proceedings of the Grand Lodge of Missouri, had at its annual Communication in October last. There seems to have been a very good attendance, and a very excellent spirit among the Brethren present. We take great pleasure in copying the following extract from the Grand Master's opening address:—

"By a resolution of the last Grand Annual Communication, it was made my duty, should I believe a Convention would be held, and unable to attend it myself, to appoint a delegate. At a time, believed to be sufficiently early, the Grand Secretary instituted a correspondence with the several Grand Lodges who had approved the measure, and although he did not receive answers from all of them, he was of the opinion the Convention would be held, and I gave him the appointment. His report will be made.

"In connection with this subject I take pleasure in calling the attention of the Grand Lodge to the discussion now going on, in relation to the creation of a General Grand Lodge. That the existence of some department, clothed with authority to give forth the true work and lectures, is necessary to the well-being and prosperity of the Craft, I sincerely believe; nor have I so little confidence in my Brethren, as to apprehend any of the evils feared by some, in the action of a General Grand Lodge. I was willing to trust to a Convention, but as that body could not enforce, or issue, an edict, and as the Grand Lodges differed about the propriety of its action, it has failed to do any good; and while I will not here occupy your time, in giving my reasons in favor of the establishment of a General Grand Lodge, I earnestly recommend to the Grand Lodge, to take action on the subject, and, if opportunity offers, I am willing to be heard in its favor.

"My Brethren, in a few days it will become your duty to elect your officers for the ensuing twelve months. By your partiality I shall then have been retained in this honorable station as long as our By-Laws will permit. In the discharge of my official duty, I have endeavored to walk within the bounds of our ancient land-marks, regardless of minor consequences; in my intercourse with some of the Lodges, I may have seemed to be too ready to censure a departure from ancient usage, but when I assure those Lodges, that, while I would not, in all cases, be bound by the letter, in no case am I willing to see the spirit of our venerated laws trampled under foot; and, if I have differed in opinion with them in relation to what constituted ancient law, I have done no more, in expressing my views, than they, or any member, would have done, (if true to his trust) similarly situated. As your presiding officer, I have tried to be impartial; and I take pride in saying, that I know of no instance in which I have given dissatisfaction.

"I have now been in the service of our noble Craft near twentyseven years, and would gladly so far retire as not at all times to feel under obligations to participate in the work of Lodges; but seeing so many standing aloof, who might, if they regarded their obligations, do much good, and how few there are to perform the work aright, I am reminded that, if I continue to serve until it shall please our Supreme Grand Master to call me to the spirit land, I cannot be more than true to my trust, and therefore hold myself bound to go where duty calls. For the fraternal courtesy which I have received here, and elsewhere, my gratitude is due.

"My Brethren, you have a heavy responsibility hanging over your deliberations; but that you will do your duty, and preserve, unsullied, the high reputation you have so gallantly won, I will not doubt. Go honestly to work; if the plans I have suggested meet not your approval, devise and execute better ones—let your motto be, onward to glory and renown, and you will receive the gratitude of the widow, and the thanks of all good men. Do this, and take with you to your respective Lodges the fraternal love of your devoted Brother,

J. W. S. MITCHELL."

Further extracts from the proceedings will be given in our next.

Obituary.

DEATH OF BRO. NORVELL, P. G. M. OF TENN.

Nashville, 21st Jan., 1847.

BRO. MOORE:—We have been again called on to mourn the loss of an excellent and beloved Brother, in the death of Major JOSEPH NORVELL, Past Grand Master of the Grand Lodge of Tennessee. He departed this life on the 7th inst., after a very few hours illness.

In the death of our beloved Brother and Companion, Masonry in this State has lost a *Pillar of Strength,* and our city deprived of an exemplary citizen and a faithful public officer. Bro. NORVELL had held the office of Treasurer of the Corporation for many years, during which time his integrity has never been assailed. He was in every sense of the word, a MASON, *Free and Accepted,* and he has left a void in our midst which time cannot fill. He had served in every capacity in the Lodge, Chapter, and Council, and was at the time of his death, King of the Chapter, Grand Master of the Council, Recorder of the Encampment, and a member of Cumberland Lodge, No. 8. He was interred with Masonic honors; and such was the estimation in which he was held, that his funeral was attended by upwards of eighty Masons, the Mechanics' Association, and the Society of Printers, (of which he was by profession,) although the snow was falling very heavily all the time, and at least six inches deep on the ground. He has gone to "that bourne from whence no traveller returns," and my prayer is, that when the "Grand Overseer" shall summon us to appear before him, we, with our departed Brother, may be found acceptable, and our work worthy of being received. Peace to his remains.

Very respectfully and fraternally, yours,

JOHN S. DASHIELL.

Died, at Dubuque, Iowa Territory, on the 19th of October, SAMUEL DORRANCE DIXON, in the 52d year of his age. Mr DIXON was a native of Boston, Mass., and was long engaged in mercantile business in the city of New Orleans. He has resided in Dubuque eight years, and was at the time of his death, Treasurer of Dubuque Lodge, No. 3. By his suavity of manners, and moral rectitude, Bro. DIXON had gained the universal esteem of his fellow-citizens. The deceased being a worthy Brother, his remains were interred with Masonic honors by the Fraternity.

Also, died in the same place, on the 2d Nov., Bro. JAMES CRAWFORD, Secretary of Dubuque Lodge, No. 3. Bro. CRAWFORD was a native of Vermont, and has been a citizen of Iowa, and an eminent member of the legal profession, since our first Territorial organization. In the death of Bro. CRAWFORD, the Bar has lost one of its brightest ornaments, the community one of its most esteemed members, and the Masonic Fraternity one of its most worthy Brothers. His remains were interred with the imposing forms of Masonry, and followed to the grave by a large concourse of friends and fellow-citizens.

At the annual communication of the Grand Lodge of Missouri, in October last, the following preamble and resolutions were unanimously adopted:

Whereas, This Grand Lodge has learned, with deep regret, that the highly esteemed Brother, SAMUEL D. RICE, lately one of the G. Chaplains of this G. Lodge, has, since the last annual Communication, departed this life, and his spirit gone to its reward on high,—Therefore,

Resolved, That our Brother was distinguished for moral worth, fine talents, and social excellence. That we warmly cherish his memory as a citizen, a Mason, and a faithful minister of the Gospel; and that we deeply sympathize with his bereaved family and friends.

Resolved, That the officers and members of this Grand Lodge, as a testimony of their regard for the memory of their deceased Brother, will wear Masonic mourning for the usual period.

Resolved, That the Grand Secretary make out and transmit to the family of the deceased, a copy of these resolutions, under the seal of this Grand Lodge.

In Charlestown, on Sunday, the 7th ult., after a long and painful illness, CHARLOTTE MOORE, youngest daughter of the late Ebenezer Tolman, jr., of Dorchester, and wife of the editor of this Magazine, aged 40 years and 7 months. She was a member of the Episcopal Church, and in all the relations of life maintained the integrity of her Christian profession.

MASONIC CHIT CHAT.

☞Our correspondent at Bloomington, Iowa, will perceive by the present number of the Magazine, that there is a Grand Lodge in Vermont. The Grand Secretary is Br. John B. Hollenbeck, of Burlington. We cannot answer for Delaware. There formerly was a Grand Lodge in that State. The Gr. Lodge of New Jersey has not recently published its proceedings, but has annually sent the names of its officers to the other Grand Lodges.

☞An esteemed Brother and friend, and an excellent agent for the Magazine withal, writes as follows. "My book shows that I have forwarded twentyfour subscribers for the present volume"—and he might have added, "fortyeight dollars to pay for them," for such is the fact. We mention the circumstance for the encouragement of others, and as an example which may safely be followed!

☞We are continually importuned for exchanges with papers and other periodicals in different parts of the country, which are of no use to us whatever; but which, when we consent to an exchange, almost invariably do us the injustice of extracting from our pages, without thinking it worth while to make the usual acknowledgement. We have not copied, to our recollection, *five* pages, within the last *five* years, from all the publications which in that time have sprung into existence and made their exit. We are not, therefore, anxious to increase our exchange list. It is already too large.

☞A correspondent writing from Halifax, N. S., under date Jan. 15, says that the Order in that place seems to have recently taken a new start, and is now more than usually flourishing. The Lodges generally have work.

Omission.—The name of R. W. Br. Francis Richardson, Grand Secretary of the Prov. Grand Lodge for Canada West, was accidentally omitted among the officers of that body, as published in our Jan. number.

☞Br. G. Waite will hereafter act as agent for the Magazine at Holly Springs, Miss., in place of Br. J. F. Brandt, removed to Aberdeen, at which place he will continue his agency.

Expulsion.—We are requested to give notice that *Wm. J. Farrar* was expelled from Masonry, by Athens Lodge, at Athens, Ala., on the 1st February last, for immoral and unmasonic conduct.

☞We are under the necessity of deferring a large amount of domestic intelligence and other matters, until next month.

☞Our Brother at Lake Landing, may pay his subscription to Br. Ramsay, or to the Post Master, and send us his receipt, as he may prefer.

☞A press of other matter has obliged us to omit the Lexicon the present month. It will be resumed in our next.

☞The Grand Lodge and Grand Chapter of Massachusetts, hold quarterly meetings this month. See advertisements.

☞The second volume of Ancient Landmarks has not yet come to hand. We expect it by next steamer from England.

☞We conclude the articles on the Gothic Mysteries in the present number.

☞Our agents will confer a special favor by attending to the collections for the present volume.

☞Brethren wishing their volumes bound, can have them done by leaving them at this office.

☞Sir Walter Scott was initiated into Masonry in 1801.

The question of our correspondent at Auburn, Ala., shall receive attention next month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VI.] BOSTON, APRIL 1, 1847. [No. 6.

ROYAL AND SELECT MASTERS' DEGREES.

A correspondent at Boonville, Missouri, makes the following inquiry:

> "Is it in accordance with usage for a regularly constituted Chapter of Royal Arch Masons to open a Council and confer the R. and S. Masters' degrees?"

It is not easy to say what is the established usage in relation to these degrees, for all sorts of usages have obtained in different parts of the country. It is not very difficult, however, to show that they are under very loose management; and that, if they are worth cultivating, something ought to be done,—some more efficient measures ought to be adopted,—to place them on a firmer foundation, and in a more eligible position than they now occupy.

These degrees were, we believe, originally brought into this country, via. the West Indies, from France; and were cultivated and conferred, for many years, as the "detached degrees" of a Lodge of Perfection. If we be correct in this belief, (and if not, we shall be happy to be set right,) they probably came out with Henry A. Francken, who established the first Lodge of Perfection in this country, at Albany, in 1766. Moses Michael Hayes introduced them into Rhode Island about the same time, and subsequently into Massachusetts. Samuel Stringer took them to Maryland; and in 1783, Isaac De Costa established a Grand Lodge of Perfection at Charleston, S. C. This was the basis of the present Supreme Council 33d degree for the Southern Jurisdiction; and from this source originated most of the early charters for Lodges of Perfection in America. In these charters, we first find authority for conferring the Royal and Select degrees. They were not, however, then, nor are they now, regarded as the regular degrees of the Lodge, but as "detached" or honorary degrees, which the Lodge were at liberty to confer, either in their own body, or in a Council organized under their own warrant for the purpose, as they should judge expedient. Authority to confer them was subsequently granted to Masonic travelling lecturers. In their hands, they soon became articles of traffic, which any Royal Arch Mason could procure by paying for them,—and that frequently at his own price.

Subsequently, an effort was made to bring them under the control of the Chapters. This proving but partially successful, the establishment of Councils of R. and S. Masters, distinct from, and independent of, the Lodges of Perfection, soon followed. Disagreements between the Chapters and Councils and Lodges of Perfection and individuals, (all claiming authority to confer them,) succeeded; and they have never yet been fully reconciled. An attempt to do this was made in 1829, by the General Grand Chapter. That body, *which had previously authorized the conferring of the degrees in Chapters under its jurisdiction*, recommended "to the different Councils in the United States, to adopt measures to place the authority of conferring these degrees, under the authority of the State Grand Chapters;" and at the same time passed the following resolution:

> "*Resolved*, That authority be and is hereby granted to the several Grand Chapters under the jurisdiction of the General Grand Chapter, to make such arrangements as shall be found necessary for conferring the degrees of Royal and Select Masters in Royal Arch Chapters under its jurisdiction. *Provided, always*, that no Grand Chapter within the limits of which is a Grand Council, shall authorize the Royal Arch Chapters under its jurisdiction to confer such degrees without the consent of such Grand Council."

This recommendation was renewed, and the resolution again adopted, at the meeting of the General Grand Chapter in 1844. How far the Councils have acceded to the one, or the Grand Chapters followed the other, we are not informed. We presume, however, that very little, if anything, has been done in the premises. The Councils will not be likely to concede their authority over the degrees to the Chapters. Nor do we perceive that any particular advantage is to result from such an arrangement. In our opinion, the Chapters have already more degrees than properly come under their authority. It is certain that there is very little agreement between those they have; and it is equally certain, that if in the original classification, (in this country,) the present three preliminary degrees had been left where they were, and the Royal and Select degrees substituted for them, the arrangement would have been more perfect and complete.

From what has been said, our correspondent will perceive that it is entirely competent for a Chapter in Missouri, or any other State, if under the jurisdiction of the General Grand Chapter,—there being no Grand Council within the State,—to resolve itself into a Council, and, excluding all but Royal and Select Masters, proceed to confer those degrees. Our own opinion is, however, that the whole management and control of the degrees would be better and safer in the Councils, and that, under the existing circumstances, the Chapters ought not to interfere with them. They can be creditably supported as an independent branch of the Order, if permitted to hold the same relation to the Fraternity that the Royal Arch and its appendant degrees now occupy. They should be placed under the exclusive control of Grand Councils, which should also exercise the same jurisdiction over them, in States where there are no Grand Councils, that is now exercised by Grand Lodges over the symbolic degrees; and the conferring of the degrees by individuals, or in any place other than a legally constituted Council, having a Charter from some Grand Council, should be made an offence punishable by expulsion and exposure.

MASONS ALMONERS FOR OTHERS.

Auburn, Ala., Feb. 9th, 1847.

R. W. Bro. Moore,—Being desirous of correct information upon a certain subject which has produced some diversity of opinion, I have thought proper to propound a question to you, which, I hope, if compatible, you will answer at your earliest convenience.

Suppose a Master Mason should be in a state of mental derangement, in a strange place, without money, and his Brother Masons take him in charge:—have they the right to reject moneyed contributions, made by those not Masons, for his benefit? Fraternally, yours,

James F. White.

We suppose that it is perfectly competent and proper for Masons to decline to be the almoners of another, if they see good reason for so doing. If, however, as in the case stated by our correspondent, they assume to refuse assistance from others, they incur the responsibility of seeing that the sufferer is promptly and liberally supplied with the necessaries and comforts which his situation demands. The object is to relieve or provide for the wants of the afflicted. If a Lodge assume to do this from its own funds,—and does it properly,—it has an undoubted right to refuse the interference of another. We can easily conceive of circumstances under which such interference would be offensive, if not absolutely insolent. It is not, however, so easy to understand why "moneyed contributions" from any quarter, should be refused, if offered in a proper spirit. If any such case as that supposed by our correspondent has occurred, we presume the rejection of the proffered assistance was for good and sufficient reasons, which, if made known, would justify the parties in the course they have pursued.

LITERARY QUALIFICATIONS OF CANDIDATES.

A correspondent in Alabama writes as follows:

> "We wish your opinion in regard to a petitioner that cannot write his own name, but is in every other respect a good candidate for the Order. Should that disqualify him? Our Lodge have decided not, but left it subject to your opinion."

It is certainly greatly to be desired that all candidates for Masonry, should at least be able to write their own names. Nevertheless, the admission of an individual incapable of doing this, would not, in our opinion, be in violation of any fundamental law of the Institution. The only regulation which has any direct bearing upon the question, is that which requires the application to be made in writing, and signed by the petitioner. But the civil law regards the "mark" of an individual as equivalent to his signature; and the same rule has, so far as we are informed, with a single exception, obtained in Masonry. The exception is in the regulations of the Grand Lodge of England, under whose jurisdiction, "an individual who cannot write is ineligible to be admitted into the Order." At least, this is the construction given in a *note* to the article requiring the candidate to "subscribe his name at full length," to his application or petition. It is, however, to be regarded as a local rule; for there is no such prohibition in the general regulations. Even the requiring the candidate to sign his own petition, is a modern regulation. Two hundred years ago, the ability to write was a rare accomplishment among the middling classes; and if we go back one or two hundred years farther, we shall find that it was not a very common attainment even in the higher ranks of society. It was not anciently required as a qualification for admission into the Fraternity, or there would have been but few Masons.

It is certainly desirable that all candidates for Masonry should be well educated men; but we know of no authority, except that already cited, for the exclusion of the uneducated. The ancient standard is, that the candidate shall be "free-born, of mature and discreet age, of good report, of sufficient natural endowments, and the senses of a man," &c. No requisition is made as to his literary attainments; and we cannot, as at present advised, contribute to the erection of any such standard.

It has not been permitted to us to know but two Masons who could neither read nor write. One of these we met in a Lodge in Philadelphia, and found him to be an uncommonly well-informed Brother. The other was a foreigner. We presume there are many Brethren of this description in States where the means of education are limited or neglected. We do not, however, esteem them as among the most valuable or desirable members of the Institution, though they may undoubtedly be as worthy men and Masons as their better educated Brethren.

JEWISH FREEMASONS IN PRUSSIA.

We are gratified in having it in our power to state, that the long agitated and unpleasant difficulty in the Fraternity, growing out of the exclusion of the Jewish Brethren, by the Grand Lodge at Berlin, is probably in a way of being amicably and satisfactorily adjusted. The Prince of Prussia, as Grand Master of Freemasons in that kingdom, has addressed a circular to all the Lodges under his jurisdiction, declaring that he adopts, without reservation, "the principle laid down by the Masonry of England," that there is nothing in Freemasonry opposed to the admission of Jews.

We make this statement on the authority of the Frankfort (Prussia) Gazette, and presume that it is correct. We have never understood, however, that the Prince denied the principle here laid down; but that he has felt himself constrained by the regulations of his own Grand Lodge, to enforce a different and more exclusive practice. These regulations prohibit the admission of all Masons, except "Christians and duly legitimated Brethren of recognized Lodges." To them the subordinate Lodges are bound to conform, and, of course, to exclude, as visitors, Brethren of the Jewish faith. The only possible way, therefore, to get over the difficulty, is by an amendment of the Constitution of the Grand Lodge; and to effect this, is, we infer, the object of the circular issued by the Grand Master. If so, the matter was probably brought forward at the last meeting of the Grand Lodge at Berlin, and the result will be soon made known. In the meantime, we give the following extract from a letter addressed by the Earl of Zetland, M. W. Grand Master of the Grand Lodge of England, to his Royal Highness the Prince of Prussia, Grand Master of the Grand Lodge, Royal York of Friendship, at Berlin:

> "The Grand Lodge of England, by the earliest history and tradition, has always declared and observed the universality of Freemasonry, making no distinction or exclusion on the score of religious faith,—a matter in which she never inquires, beyond the point in which all men agree. It is for this reason that she does not sanction or recognize meetings which in some places are holden—assemblies of particular religionists. With these the Grand Lodge of England does not interfere; but she strictly guards, by her laws and her practice, against the introduction into her Lodges of any emblems or decorations which are indicative of particular creeds, deeming them liable to be taken as offensive demonstrations at variance with the true spirit of Freemasonry. This universality the Grand Masters of England have always upheld, and, as far as has been within their power, have sought the co-operation of other Grand Lodges; without, however, pretending to any right of direct interference. But when members of English Lodges, lawfully admitted, and bearing diplomas from the Grand Lodge of England, duly authenticated under her seal, are not recognized, and, on the contrary, are rejected merely on account of their particular faith, it becomes an imperative duty of the Grand Master to vindicate the rights, the honor, and the integrity of the Body over which he has been called to preside, whose branches extend into every quarter of the habitable globe.
>
> In the discharge of that duty, then, the Grand Master of England protests

against the refusal which has been made to acknowledge the legitimate children of a lawfully constituted English Lodge; and at the same time is constrained to recall from his post the Right Worshipful Brother, the Chevalier Esser, as the Representative of England, in the Grand Lodge, Royal York of Friendship, at Berlin."

GRAND LODGES OF MISSISSIPPI AND LOUISIANA.

We are indebted to the politeness of a respected correspondent, for the following interesting and important information, in advance of the published proceedings of the Grand Lodge of Mississippi. We had intended, sometime since, to give our own views on the unfortunate state of affairs growing out of the peculiar position occupied by the Grand Lodge of Louisiana, and which, by the action of the Grand Lodge of Mississippi, is now brought to a crisis; but our time and attention have been so constantly absorbed in domestic and personal affairs, that the promise to do so, given in October last, had escaped our recollection, until reminded of it by our correspondent. In our next we hope to be able to redeem the promise:—

Natchez, Miss., Feb. 24, 1847.

Dear Sir and Brother,—Believing that you will feel some interest in the matter, I take the liberty of enclosing a copy of the preamble and resolutions adopted by the Grand Lodge of this State, at its recent Communication, on the long vexed and very delicate subject of Louisiana Freemasonry.

By casting your eye over the subjoined list of the present Grand Officers of our State, you will see that the members of the committee whose report is annexed, (and the election did not take place until *after* their appointment as said committee,) may be *presumed* to have been worthy of confidence, and competent to the delicate task entrusted to them.

Our Grand Communication lasted four days. Much important business was transacted, but nothing that I can now recollect, of sufficient interest to be mentioned on this occasion, save the matter referred to above, and that authority was given to the Grand Master to appoint a delegate from this G. Lodge to the Convention which is to be held next September, in Baltimore, to consider the expediency of forming a General Grand Lodge.

There were 56 Lodges represented, and the most convincing proof exhibited of the greatly increased prosperity of the Order in this State. Twelve dispensations have been issued, in the recess from '46 to '47, for new Lodges. I should have said before, that, immediately on the adoption of the accompanying preamble and resolves, applications were presented from a competent number of Brethren for dispensations for two new Lodges,—the one to be opened in New Orleans, and to be called "Geo. Washington;" the other in Lafayette (adjoining New Orleans,) and to be called "Lafayette;" which applications were forthwith granted, and there is no doubt that those Lodges are now in the full tide of successful operation. There will be a great many more applied for, from every section of the State of Louisiana, so soon as the intelligence of our action is properly diffused there.

The officers of the Grand Lodge for the ensuing year, are—

Benj. S. Tappan, M. W. G. M.*; R. W. Sam'l B. Malone, D. G. M.; Ira S. Mitchell, G. S. W.; Wm. Cooper, G. J. W.; Chas. A. Lacoste, G. Treas.; Wm. P. Mellen, G. Sec'ry; J. J. Birdsong, G. S. D.; Jas. A. Chapman, G. J. D.; D.L. Russell, G. Chaplain; Chas. Scott, G. Orator; Jno. A. Hunstable, G. S. and T.

GRAND LODGE OF LOUISIANA.

Whereas, in the opinion of this Grand Lodge, each distinctive rite produces different powers which govern it and are independent of all others; and whereas, no Grand Lodge of Scotch, French, or Cumulative Rite, can legally assume jurisdiction over any Ancient York Lodge,—Therefore,

Resolved, That the Grand Lodge of Louisiana, being composed of a cumulation of Rites, cannot be recognized by this Grand Lodge as a Grand Lodge of Ancient York Masons.

Resolved, That this Grand Lodge will grant charters to any legal number of Ancient York Masons residing within the State of Louisiana, they making due application for the same.

(Signed)
B. S. Tappan,
W. Cooper,
Sam'l B. Malone,
Ira S. Mitchell, } *Committee.*
A. Hutchinson,
Chas. A. Lacoste,
Chas. J. Searles,

ANCIENT CHARGE DELIVERED AT THE LAYING OF CORNER STONES.

"Men, women and children, here assembled today, to behold this ceremony: Know all of you that we be lawful Masons, true to the laws of our country, and established of old, with peace and honor, in most countries, to do good to our Brethren, to build great buildings, and to fear God who is the Great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed and which no man has discovered; but these secrets are lawful and honorable to know by Masons, who alone have the keeping of them to the end of time. Unless our Craft were good, and our calling honorable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order, ready to promote our laws and further our interests. Today we are here assembled, in the presence of you all, to build a house for Masonry, which we pray God may prosper, if it seemeth good to him; that it may become a building for good men and good deeds, and promote harmony and brotherly love, till the world itself shall end. So mote it be."

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*We perceive that Br. Tappan is also Gr. H. P. of the G. Chapter of the State, and W. Master of Vicksburg Lodge, No. 26,—certain evidence that he is an active and efficient officer, and holds an enviable place in the affections of his Brethren.—Editor.

MASONIC SCHOOLS FOR THE EDUCATION OF ORPHAN CHILDREN.

At the late annual communication of the Grand Lodge of Ohio, a committee was appointed to "inquire into the propriety and expediency of establishing a School, under the patronage and supervision of the Grand Lodge, for educating the orphan children of deceased Masons." This committee, in pursuance of their appointment, have addressed a Circular to the subordinate Lodges in Ohio, in which they propose and solicit answers to the following interrogatories:—"1. What is your opinion of the Grand Lodge founding such an institution? 2. What kind of an institution would you recommend? 3. How should it be endowed? 4. Where should it be located? 5. Are there any who will make donations for this *Masonic* enterprise?" One of these Circulars was addressed to Columbus Lodge, No. 30, and referred to a committee,—the result of whose deliberations is contained in the following excellent

Report:

The Committee to whom was referred the Circular from a select committee appointed at the late session of the Grand Lodge of Ohio, making inquiries in reference to the "propriety and expediency of establishing a School under the patronage and supervision of the Grand Lodge, for educating the Orphan Children of deceased Masons," have had the same under consideration, and herewith submit their Report:

As to the single question of adopting suitable means to have the "orphan children of deceased Masons" educated, so far at least, as to have them qualified to discharge their duties in life creditably to themselves and the public, your committee presume there is but one opinion, and but one response among the Brethren throughout the State.

But in reference to the manner and means of accomplishing the object, there will, no doubt, be variant opinions among the Fraternity. In this, as in all other matters of expediency, the candid examination of the plan proposed, and of others that may be suggested, will doubtless lead to useful results, and in the end to a greater, if not an entire unanimity of judgment among all; and especially if all enter upon the investigation and steadily pursue it with the view of being the means, or of making the Grand Lodge the parental agent, of doing the greatest possible amount of good to the greatest number.

The frame and purport of the resolutions appointing the select committee, and the tenor of their several questions made in accordance with the purposes of their appointment, clearly look to the founding and endowment of one School or Institute, for the education of all the children of the State, who are or may be orphans of deceased Masons, or of such number of them as the means of the Institute and funds would provide for.

Your committee, from the best reflections they have been enabled to give the subject, are opposed to the plan suggested and proposed. As reasons for their objection, your committee will name the following:

1. One School must necessarily have but one location, and could not be expected to have a sufficient endowment to defray the whole expenses of educating all the orphan children in the State, of deceased Masons.

2. This, like any other plan, that necessarily, in practice, confines or restricts the benefits of the institution to a few, does not do enough, and will result in a failure, in whole or in part, of the objects of its creation.

3. For the few or many that may thus be educated at this single or State institute, (with the exception of residents in its immediate neighborhood,) the plan proposed is a very expensive one, if not the most so, of any other.

In fact, the plan of *one* for the *whole*, with the incidents connected with it, embodies the foregoing, and the principal objections of your committee to it. The means to build suitable buildings to endow the Institute, and moreover to maintain and support those from a distance, embracing all who were not residents of its own locality, would be immense.

To erect suitable buildings for even a limited number of children, say 50, their teachers, matrons, or guardians, &c., would require an outlay of money, of say - - - - - - -		$25,000
Endowment, or annual income from a fund to pay teachers and matrons, janitor, assistants, and servants, &c., at low estimate,	$4,000	
Add for books, increase of a library, school apparatus, &c., the small sum of - - - - - - - -	200	
And to produce this, you require a fund at 6 per cent. of - -		70,000
But, as the poor and indigent children would of right be preferred, to those having a competence, an annual fund should be provided to meet the wants, nay necessities, of this class of pupils. Indeed, it is fair to infer that the whole first fifty, if not the second fifty, would be of this class. These would have to be provided with boarding, clothing, books, stationery, medical attendance, and pretty much all the common necessaries, if not a portion of what are called the luxuries of life, especially in the way of some extra dresses. For it would be a reflection and a stigma upon the Grand Lodge itself, if the young ladies and gentlemen under its especial charge and guardianship, were not dressed so as to appear as the fashionable and magic word implies—*decent*.		
Then the various incidents of travelling to and from the Institute, a little pocket money for each, &c., and $125 each would be barely sufficient, with the most rigid economy; and here you have the annual sum on 50 pupils of $6250, requiring a fund at 6 per cent. of a fraction over,		104,166
Making a total of		$299,166

Or, nearly $300,000. It may be, that some of these estimates are too high. But, all past experience proves, that public institutions, whether military, civil, or eleemosynary, in practice, or rather progress, exceed rather than fall short of their estimated cost and expenses.

What further amount would be necessary, for buildings for teachers, and the support and education of *all* the orphan children of deceased Masons, your committee do not undertake to say.

But, the plan in itself, and in the nature of things, is subject to objections that must continue to exist among our Brethren, in all time to come. The Brethren, composing the subordinate Lodges, are not in general of the wealthy class. In their own neighborhoods, each Lodge has, as a general rule, claims upon its charities and its funds to the extent of their means; and if the proposed institute was founded at all, endowed and supported, it would have to be at the expense of all; and all would have equal rights one with the other. The necessary funds would have to be raised by donations of the voluntary kind. All might, and all doubtless would be pleased, gratified with the name, and publicity of their work. But, look to the actual and practical working of the scheme. Selections would have to be made, to the exclusion of some equally worthy. Discontent with the scheme, if not condemnation of it, would follow. The children of *poor* and *indigent* living Masons, who had not and could not provide the means to suitably educate their own children, would present, in many instances, as strong a claim to their being educated and supported at the public seminary, as that of some of the orphans. The expense, also, of sending those that may be selected from a great distance, would practically demonstrate, that it would have been much better to have educated the orphan or indigent youth at home. These expenses, alone and distinct from all others, would, in many cases, pay the tuition fees, and partly clothe the orphan, at home.

Again, for the young, as a general rule, it is much better that they remain at home, under the supervision and in the association of their kindred and friends; and, more especially, if the mother of the orphan is living. No instruction, no teacher, no money, can supply the place of a virtuous and intelligent mother, in the moral training of her own child. Indeed, few widowed mothers, however poor, would consent to be separated a length of time from their children in their early youth.

From these and other causes, your committee believe the Institute would not meet the object desired by its founders. Its remoteness from all parts except those in its immediate vicinity; its unwieldiness; its expensiveness; its inefficiency to do what is most wanted—the bringing of a good common education cheaply *to* every Mason's "bairn"—would cause it to languish,—live a sickly death, or die outright.

But, your committee, in opposing this particular plan, have not been insensible to the great importance of education to the youth of Masons, at the present, and in all coming time. And they venture to earnestly recommend a plan, that will cause every child of a Mason, whether orphan or not, within the bounds of our Grand Lodge, to be educated; that is, to have at least a good, practical, Common School education. To have this done, also, in their early youth, is, in the opinion of your committee, a very desirable object. With this done, if they have talents, and a desire for further knowledge, *they will be sure to get it*—whether poor or not.

In this way, the greatest good is done to the greatest number—nay, to ALL. It can be accomplished, without being felt as a burthen, with satisfaction to all, and free from all jealousies resulting from supposed favoritisms, inequalities, &c.

The plan, or measure, then, that your committee would recommend, is this:

To make it the duty, as no doubt it would be the pleasure, of every subordinate Lodge in the State, to have a list of all the Masons, and Masons' children, living within its jurisdiction, and by its own committees and officers, to cause every child of every Mason, and especially the orphans, and those of the poor and indigent, to receive the benefit of a good Common School education.

By the General Law of the State, Common Schools are provided and maintained at the public expense. One of them is in the immediate neighborhood of every family in city and village in the State. Many children, we know—very many, we fear—of the poor and destitute, do not receive the benefits of this law. Some kindly hand, some guardian spirit, is needed, in such cases, to lead them, as it were, to the *door* of education, and see that they enter. In some cases, it may be, that the wants of clothing, or the necessities of the widowed mother, keeps them back. Whatever impediment is in the way should be removed, through the instrumentality of the subordinate Lodges. In some places, perhaps in all, this measure would be attended with pecuniary expense. So be it. It can readily be provided, and be used with economy, under the immediate eye, as it were, of the Lodge. And the expense would not be large in amount, to each of the subordinate Lodges. But the good would be great, incalculable, and not to be estimated by the standard, measures, or weights of money. In this scheme, your committee believe, that charitable and philanthropic Brethren may be found in every Lodge, who would be willing to devote a portion of their time in looking up all such cases of charity—and, if in places, as in our crowded cities and towns, some of the most efficient Brethren, as is often the case, were unable to spare the time, on account of their duty to their families, then let the Lodge pay them for their time and efficiency, and thus do another act of charity. But, at all events, let the work, and the whole work, be done. Let it be done, also, throughout the length and breadth of the whole State of Ohio—and let it be thoroughly done—so that all will have the proud consciousness, that *every child of a Mason, upon the broad domains of Ohio, is sure to receive a good Common School education.*

Your committee would have but half done their duty, if, in recommending a measure of enlarged beneficence, they had been unmindful of, or not recommended, a suitable plan for obtaining the means to render that measure successful.

They are of the opinion, that there are Masons enough living within the jurisdiction of the several Lodges, and not attached, as members, to any Lodge, who, by the payment of the small sum of one dollar annually, would thereby defray, and probably more than defray, the necessary annual expenses of this charitable measure. To do this systematically and efficiently throughout the whole State, as well as to give its paternity and the honors thereof, to the Grand Lodge of Ohio, let that body require the measure recommended, to be carried out by each subordinate Lodge throughout its jurisdiction. And as the Grand Lodge have already asserted the right, let it empower and require of each subordinate Lodge to collect the sum of one dollar annually (and more, if necessary,) from each Master Mason, (not a member,) who lives within its jurisdiction, to be devoted to the general Charity Fund of such Lodge. In addition to these, it might be useful to have each subordinate Lodge send up to the Grand Lodge, with its annual return, an alphabetical list, embracing the names of all the Brethren not members, within their bounds—and, also, a list of the children of Masons, whose education and wants have been seen to and supplied, during the past year.

All which is respectfully submitted.

W. B. HUBBARD,
TIMO. GRIFFITH, } *Committee.*
D. T. WOODBURY,

(Original.)

MASONIC ODE.

BY BR. E. W. H. ELLIS.

AIR—*God save the King.*

WHEN, from chaotic sleep,
Heaved up the mighty deep,
Enrob'd in night;
Then, ere Earth's beauties woke,
His voice the stillness broke,
And thus the Almighty spoke—
"Let there be Light!"

Swift, from yon orb of day,
Fled those dark shades away,
At His dread word;
Then sang the stars on high,
And through the arching sky,
Swell'd Heaven's loud minstrelsy,
"PRAISE YE THE LORD!"

Almighty Power, Supreme!
Send down thy brightest beam
To every heart:
Illume us with thy grace,
Show us thy glorious face,
And Heaven's own righteousness
To each impart!

THAT RELIGION IN WHICH ALL MEN AGREE:
THE RELIGION OF FREEMASONRY.[*]

THE compilers of the first clause in the oldest Book of Constitutions of the oldest Freemasons' Grand Lodge, did not understand the *Christian religion only*, by the sentence "THAT RELIGION IN WHICH ALL MEN AGREE."

It frequently happens of late that the reverse of the above assertion is heard to be the meaning of those who attempt to defend the conduct of the Lodges which have expressed themselves favorable to the initiation into Freemasonry of Christian candidates only, or are disposed to admit only members of that creed as visitors, because, according to their ideas, none other than Christians can be made Freemasons, and members of different faiths, if admitted, are grossly cheated, and a Lodge not agreeing with them must cease to be a genuine Freemasons Lodge.

I have once more read with the greatest attention that which has now become a scarce book—" The Constitutions of the Freemasons, for the use of the Lodges, London, in the year of Masonry, 5723; Anno Domini 1723"—and found therein what appears to me to be satisfactory proof, that the first clause does not limit to Christians only the capability to become candidates for initiation into Freemasonry. This I will attempt to demonstrate.

The book commences with a traditionary tale of Masonry. According to it, Masons were coeval with the formation of the world. That is to be inferred, indeed, from the date (5723) on the title-page. Moses is therein styled Grand Master, " who often marshalled them into a regular and general Lodge while in the wilderness, and gave them wise charges, orders, &c. The wise King Solomon was Grand Master of the Lodge at Jerusalem, and the learned King Hiram was Grand Master of the Lodge at Tyre, and the inspired Hiram Abif was Master of Work." The last named Hiram, or Huram, is named as "the most accomplished Mason upon earth." I judge from this, that these three, and *no other Mason*, as also their united building, are represented in the genuine ancient ceremony, more particularly at the ritual of raising. "The temple contained most lovely and convenient apartments for kings and princes, *priests* and *Levites, Israelites* and *Gentiles* also; it being an house of prayer for *all nations*." When the building of the temple was finished, the Masons wandered to different countries. " But none of the nations, not altogether, could rival the *Israelites*, far less excel them in Masonry, and their temple remained the *constant pattern*."

According to this oral history, Nebuchadnezzar, King of Babylon, was a Mason, and Zerubbabel was a Master Mason of the Jews. Farther on among the Masonic worthies, figure the great Thales, Milesius, his scholar the great Pythagoras, proved the author of the 47th proposition of Euclid's first book, which, if duly observed, is the foundation of all Masonry. It is engraven on a tablet with the lines, to show the correctness of the proposition, and suspended within the smaller angle of the square, is the jewel worn to this day by Past Masters in all English Lodges. Of course, the Tyrian Euclid is also distinguished as a Mason; but it will be quite sufficient for my purpose to close this list with Ptolomeus, Philadelphus, Archimedes, Augustus Cæsar, (in whose reign was born God's Messiah, the great Architect of the Church[†]) and the great Vitruvius. Enough; the old records of Masons afford large hints of their Lodges from the beginning of the world in the polite nations, &c.

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[*] Extracted from a letter by Bro. Wm. Neisch, Past Senior Grand Warden, and Representative from the Grand Lodge of Hambro, at the Royal York of Friendship, Grand Lodge of Prussia, to the M. W. Grand Master, Bro. Link, May 26, 1844, and published in the Review, (London) Dec. 1847.

[†] The vicious accusation " that English Freemasonry DENIES THE LORD," which was made in Professor Hengstenberg's " Evangelical Church Paper," by a Brother having the highest degree in Swedish, German, Christian Templar Masonry, (which consists of twelve grades,) is completely set aside by the words of the old Book of Constitutions.

Immediately following this partly traditionary history, are " the charges both according to the inscription, are to be read at the admission of a new Brother." It cannot, therefore, be imagined for a moment, that they are intended to be contradictory; and the words of the first clause of the charges, namely—" But though in ancient times Masons were charged in *every* country to be of the religion of that country or nation, *whatever it was*"—must mean that the Masons of Palestine were expected to be worshippers of Jehovah; in Greece, worshippers of Zeus; in England, Roman Catholics. But let us quote the entire first charge, which continues—

" Yet it is now thought more expedient only to oblige them to that religion in which ALL men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of Honor and Honesty, by *whatever* Denominations or Persuasions they may be distinguished."

And in the Sixth Article, it says—

" No private piques or quarrels must be brought within the Doors of the Lodge, far less any quarrels about Religion, or Nations, or State Policy; we being only, as *Masons*, of the *Catholic* [i. e. Universal] Religion above-mentioned. We are, also, of *all nations, tongues, kindreds and languages*."

I may as well here pause to inquire how any one can assert that the ancient English Brethren meant by these articles of the charges, " only members of the Christian church," or " of the various sects of Christians." As some one may, nevertheless, be desirous of interpreting artistically, or interpolating some such meaning, he may, perhaps, be deterred by the second Book of Constitutions, published fifteen years later, from any such hopeless attempt. Fortunately for my argument, in this second edition of the Book, the wording of some of the sentences in the charges, named for the first time OLD charges, are altered from all others, and commence thus—

" A Mason is obliged by his Tenure, to observe the moral law, *as a true Noachida*."

And the peculiarity of these words in italics is cleared up in the history given in this edition; particularly remarkable that it explains, by the Noachisidic command, the intention to be, freedom of conscience in all matters of religious belief. Thus mentioning " Magians, (who worshipped the sun) and the fire made by his rays," and proceeds—

" Not for their Religious Rites, that are not the subject of this book, they are here mentioned, *for we leave every Brother to liberty of conscience*, but strictly charge him carefully to maintain *the cement of the Lodge and the three grand articles of Noah*."

Further on, we find in the first old charge—

"In ancient Times, the Christian Masons were charged to comply with Christian usages of each country where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to 'that religion in which *all men agree*,' (leaving each Brother to his own particular opinions,) that is, to be Good Men and True, Men of Honor and Honesty, by whatever Names, Religions, or Persuasions they may be distinguished, for they *all agree in the three great articles of Noah enough to preserve the Cement of the Lodge*."

If the founders of the present moral system of Freemasonry had wished or intended to say that Jews or Mahommedans were not to be admitted, they would have practised the unmasonic vice of concealing their thought by ambiguity, but in that case they would have ceased to be "*good men and true*," and have forfeited one of the three great principles inculcated at their initiation—TRUTH. Those who accuse them must prove the accusation.

If at the time of the publication of the oldest Book of Constitutions, in 1723, Jews had not been admitted to the Order, it is undoubted that they might have been, and it is very certain that they were, in the Craft very few years later, as in the year 1732, *Solomon Mendez*, served the office of Grand Steward, which will be readily found in the Archives of the Grand Lodge (see Constitutions, revised by John Noorthouck, London, 1784, p. 403.) Also in 1735, Meyer Schomberg, M. D.; 1736, Isaac Schomberg, jr., M. D; 1737, Benj. Da Costa; 1738, Moses Mendez; and in 1733, the universally read "Gentleman's Magazine," vol. iii. p. 68, at that time the periodical in England of unequalled circulation, in a satirical essay "Of the Freemasons," speaks of it as a well known fact that Jews were "accepted Brethren" of the Order.*

I believe I have demonstrated to the satisfaction of the most opposed, the correctness of the assertion with which I have headed this letter, and substantiated the truth of my views; but I will add two more proofs to show that our British Brethren, more than one hundred years ago, understood the first clause of the ancient charges as I understand them, and interpreted the objects of Freemasonry to be what an honest, upright and scrupulous adhesion to the first clause of the ancient charges inculcates.

The inauguration of the Vernon Kilwinning (a Scotch Lodge,) took place on the 15th May, 1741; on which occasion, Bro. Charles Leslie, M. A., delivered an address, entitled "A Vindication of Masonry, and its excellences demonstrated," in which the following occurs:—

> "We unite men of *all religions* and of all nations; thus the distant Chinese can embrace a Brother Briton; thus they come to know that, besides the common ties of humanity, there is a stronger still to engage them to friendly and kind actions; thus the spirit of the damning priest may be tamed, and a moral Brother, though of a *different religion*, engage his friendship; thus all those disputes which embitter life, and sour the tempers of men, are avoided, and every face is clad in smiles while they pursue the general design of the Craft, which is *the common good of all*. Is it not then evident that Masonry is an universal advantage to mankind?"

My second proof is somewhat later, but yet ninety years old, and alludes to a Lodge at Plymouth, April, 1757. Judging from a portion of the address to the members of the Lodge, we must suppose them to have all been Christians. It runs thus:—

> "Nor yet can a Christian Brother be a good Mason if he do not study the word of God. It is true we acknowledge all Masons to be our Brethren, be they *Christians, Jews, or Mahomedans*, (for Masonry is universal, and not strictly confined to any particular faith, sect, or mode of worship.) All Masons, I repeat, who can rule their passions and their propensities, and act honorably on the square, are our acknowledged Brethren; but *we* are bound to be governed by the Sacred Volume. It is our duty to take counsel from the Bible; to take every opportunity to study its contents as the rule and guide of all our actions."

Oh! that the rays of heaven would shed the divine influence of their light over the minds of the Brethren of my fatherland, that they may learn the truth and tendency of the first article of the ancient charges, and practice the doctrines and true objects of Freemasonry,—that the highest and noblest feelings are entwined with the pure workings of the Craft, and that the operations of the one are indispensable from the other. I close this, my earnest wish and prayer, with the beautiful words of an upright Christian, and Doctor of Divinity, Bro. the R. W. Wm. Walter, at the feast of St. John, (A. L. 5793,) in King Solomon's Lodge, at Charlestown, U. S. A.:—*

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*Some wicked persons, indeed, would derive this name (Mason) from the popish "mass," but this I disallow, because so many zealous Protestants, nay, even Jews, the constant enemies of transubstantiation, are accepted Brethren.

> "Such are the changes of this mortal life, so numerous are the calamities and misfortunes to which men are liable in the course of their pilgrimage, so closely are we pursued by pain and sickness, from the cradle to the grave, that we may well look around us for all the consolations which human wisdom can devise, or human power effect. As there are accidents and calamities not confined to any quarter of the globe, to any nation or class of men, our fathers, by a noble and generous exertion of spirit, determined to originate a society which should contemplate the species divested of all religious or political distinction—which should be *free* to the worthy, and *accepted* of all nations and languages—which might comprehend a Jewish Solomon and a Tyrian Hiram, a Romish prelate and a Protestant reformer, a Frederick and a Washington at the head of their armies, and an humble Quaker who holds in detestation the sword and the bayonet—all these, though differing in some respects, may agree in others, and be united in love. Love is, therefore, our principle, and happiness our aim."

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 121.

Grade oder Stuffen. Degrees.—Why are there degrees in Freemasonry? The reason why this question is asked by the men of the world is, because they are men and not schoolboys who are initiated, and because the whole of the Order could [not] be communicated to them at one time. But still there are degrees, or steps, and truly for this simple reason, as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons, especially government officers or tradesmen, can devote to it; the only time they, in fact, can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is communicated by degrees. Those degrees are communicated in the Lodge at the end of certain determined periods, or immediately after each other, according to the regulations of the Lodge, or the candidate's power of comprehension. Those who are accepted, commonly remain two years Apprentice, and one year Fellow-Craft. Wieland was initiated in his seventy-second year, and to have required such a man to wait three years before he received the Master's degree, would have been unjust. There are three St. John's degrees, and in England no more are legalized, as is also the case in many German Lodges. But there are many so-called higher degrees, which are wrought in some Lodges. In Germany they amount to seven, and in France to three-and-thirty. Many other Lodges, instead of having higher degrees, have what they call degrees of knowledge (Erkentniss-stufen.)

Grosse Logen oder Mutter Logen. Grand Lodges or Mother Lodges.—By the former title we do not understand a Lodge which has a great number of subscribing members, or which has a large Lodge room; but the Direction or Government of a Union formed of many native and foreign Lodges, and as such Directories or Governments found or warrant new Lodges, so are they also called Mother Lodges. No one can be initiated into Freemasonry in a Grand Lodge; this must be done in a St. John's Lodge. On those days in which the members of the Grand Lodge are solely employed with the management of the Order, members of private Lodges cannot claim admittance, or if admitted, are not allowed to vote. But when they celebrate a festival, every one, even an apprentice is allowed to be present. No St. John's Lodge can elect itself into a Grand Lodge, but several of the former must unite, and they can then constitute themselves a Grand Lodge. Neither can any St. John's Lodge call itself a Mother Lodge, for she has no daughter. A Grand Lodge ceases to exist as a Grand Lodge when all its daughter-Lodges leave her.

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*Freemasons' Magazine, vol. iii. p. 167.

Hamburg.—Grand Lodge of Hamburg founded from London, 6th of December, 1737. This Grand Lodge was united with London until 1773, then joined the Strict Observance, re-established itself with London, 5th of July, 1786, and so far was opened afresh 24th of August, 1786. But she was driven from her union with London through the events of the war, and the closing of the Continent to England, so that she was compelled to assume an independent existence, which was acknowledged by the Grand Lodge in London, in 1814. The Grand Lodge of Hamburg is, if not the first, at least one of the most ancient Lodges in Germany. In the year 1733, Bro. Jacob Lyon, Duke of Strathmore, then Grand Master of London, granted permission to eleven German Brethren to form a Lodge in Hamburg. The Grand Lodge, as well as her daughter-Lodges, had formerly the common English Ritual, but since 1800 they have wrought by a Ritual prepared for them by the late F. L Schrœder, and instead of the higher degrees they have historical degrees of knowledge which are communicated without initiation. This union formerly founded a considerable hospital for the sick. The Lodge Absalom struck a medal in 1742, upon which the close connection between the Arts and Sciences and Freemasonry is represented: on one side, a Mason in Masonic clothing, with a plumb-rule in his hand, is leaning against a pillar; the inscription is, *Labor Silentium Libertas;* on the other side is a pyramid, the ruins of dwelling houses, and Masonic working tools, with the inscription, *Connubia Scientiarum Honesta.* In the same year, a second medal was struck at Hamburg, in answer to the accusation that the Brethren assembled at night. On one side, the light of the Sun and Moon is shining upon the earth, while the eye of the Most High is fixed upon the labor of the Brethren: upon this side is the inscription, *Facies Supremi Eadem:* the other side has the Masonic working tools. A third medal was struck on the formation of the Lodge of St. George. One side contains a beautifully wrought stone, over which a circle is suspended, with the inscription, *Hinc forma Viresque;* the other side shows the arms of the Lodge in a flaming star. A fourth medal was struck in 1776, in commemoration of the visit of Duke Ferdinand of Brunswick and Prince Charles of Hessia; the principal side contains the initials of the two princes, with the inscription, *Virtus Conjuncta;* the other side contains the arms of the Lodge Carolina, at the Three Stars, which was founded in that year, a crowned serpent wound into a circle, with the inscription, *Presentiæ Sereniss. Princip. XVIII., May, MDCCLXXVI. Sacrumb. Hamb.* A sixth medal appeared in 1745, representing a bursted Pomegranate, in which are many kernels; above this are two cross swords, over which hangs a hat, with the inscription *ex summa:* the other side has an eight-pointed Star of the Order, in which is to be seen the Hebrew sign for Jehovah. A riband is extended over the star on which St. Andrew is represented hanging upon the cross. There is a sixth medal which was struck by the Grand Lodge in 1778, in honor of their Grand Master, Gottfried Jacob Janisch; one side contains his bust, the other the necessary inscription.

Hammer.—With this small working tool, the Master of a Lodge governs the most numerous meetings. The blow of the Master's hammer commands industry, silence, or the close of labor, and every Brother respects or honors its sound. In so far the hammer is a symbol of the power of the Master. The hammer must never be lost sight of at the meeting of the Lodge, and should the master be unavoidably compelled to leave the Lodge room, he must deliver it to his Deputy or P. Master, or some skillful Brother. The Wardens do not govern the Lodge with their hammers, they only direct attention by them to the commands of the W. M.

Handschuh. Gloves.—The operative Mason cannot use gloves at his work, but we can, and those too of the purest white, at ours, thereby intimating that every action of a Mason ought to be pure and spotless. It is also customary with us to receive a pair of lady's gloves at our initiation, with the command to present them unto her with whom we are united in holy wedlock, or to her whom we think of espousing. These gloves are also white, and they should not only show our pure respect and love for the female sex, but they should also serve as an inducement to the wife or the betrothed of a Freemason to act with circumspection in her journey through life.

DEDICATION OF THE NEW GRAND MASONIC HALL OF IRELAND.

Our Irish correspondent has furnished us with the following:

The most sublime and impressive ceremonial of dedicating a Hall to Masonic purposes, took place in the city of Dublin, on Monday, Jan. 11th, upon which occasion his Grace the Duke of Leinster, the Most Worshipful Grand Master of Ireland, presided, and went through the various duties imposed upon him by his high office, with that ease and affability which so mark his deportment in whatever position he may be placed.

The ceremony was of the most imposing description, even to the Brethren of the highest Orders in the Craft, who, one and all, admitted that they had never been present at such a Masonic meeting in this country or elsewhere. Some of the most distinguished Brethren were present, all of whom appeared in full evening dress, decorated with the costume of their respective Lodges, whether foreign or otherwise.

The hour appointed by the Grand Master for opening the hall was half-past four o'clock, at which time his Grace arrived, and was conducted by the Grand Officers to the small Lodge room, where the Brethren were assembled to receive him; and having then taken his seat on the throne, the Grand Marshal, Br. J. M. Pooley, asked his Grace if it was his will and pleasure that the Brethren should proceed to the new hall, and having been replied to in the affirmative, the Brethren proceeded to the building about to be dedicated.

The Grand Lodge Room is 50 ft. 9 in. long by 27 ft. wide, and has been raised to the height of 19 ft., for the attainment of which it was necessary to take off the whole of the very heavy roof, which has been most satisfactorily accomplished. The centre portion of the ceiling is formed into compartments, and divided by large Gothic moulded beams, the intersections of which are ornamented with bosses of open foliage and the panels with Gothic tracery. In the four centre compartments, are pendant ribbed ornaments of perforated work, for ventilation, through the centres of which the gas lights decend. The sides of the ceiling are coved; at their springing is a horizontal cornice with a Gothic tracery frieze. The hall is fitted up with ranges of stalls on each side, numbering forty in all, with Gothic canopy-heads, in rich open tracery, with crockets and finials, surmounted by the cross of the Order, supported on projecting brackets, terminated by pendants. The throne is raised on a dais of three steps, and surmounted by a canopy corresponding with those over the stalls, the front forming three sides of an octagon, with a niched recessing at back for the state chair or throne; on each side of the throne are two stalls of assimilating character to those before described, supported by Gothic pillars.

When the procession entered the Hall, the Lodges divided to the right and left, according to their rank, under the direction of the Grand Marshal and Stewards; the Grand Master then ascended the throne, attended by his Grand Officers at either side, and the Brethren having all taken their seats, there was a flourish of trumpets, after which the Deputy Grand Secretary rose, and informed the Grand Master that it was the desire of the Fraternity to have the Hall dedicated to Freemasonry, and in the name of the Order, he requested the concurrence of his Grace.

The Grand Master having assented, one of the Grand Chaplains read the following impressive dedication prayer:

"O, Almighty, ever glorious and gracions Lord God! Creator of all things, and Governor of every thing thou hast made! Mercifully look upon thy servants, now assembled in thy name, and in thy presence, and bless 'all our works, begun, continued, and ended in thee.' Graciously bestow upon us wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony and holiness in all our communications and work. Let faith be the foundation of our hope, and charity the fruit of our obedience to thy revealed will. O thou Preserver of men, graciously enable us now to dedicate this Hall to the honor and glory of thy name, and mercifully be pleased to accept this service at our hands. May all who shall be lawfully appointed to rule in it, according to our constitutions, be under thy special guidance and protection, and faithfully observe and fulfil all their obligations to thee and to the Lodge. May all who come within these walls have but one heart and one mind, to love, to honor, to fear, and to obey thee, as thy majesty and unbounded goodness claim; and to love one another as becometh Brethren. May every discordant passion be banished from our bosoms. May we here meet in thy presence as a band of Brethren who were created by the same Almighty Parent, are daily sustained by the same beneficent hand, and are travelling the same road to the gates of death. May we here have thy Holy Word always present to our mind, and may religion and virtue, love, harmony, and peaceful joy reign triumphant in our hearts. May all the proper work of our Institution, that may be done in this Lodge, be such as thy wisdom may approve, and thy goodness prosper. And finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the Craft wheresoever dispersed, and make them true and faithful to thee, to their neighbor, and to themselves. And when the time of our earthly labor is drawing near to an end, and the pillar of our bodily strength is declining to the ground, graciously enable us to pass through 'the valley of the shadow of death,' supported by 'thy rod and thy staff,' to those mansions beyond the skies, where love, and peace, and joy forever reign before thy throne. Amen."

The Brethren answered—"Glory be to God on high, on earth peace, good will towards men."

The Grand Master then said—"In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honor and glory, I dedicate this hall to *Freemasonry*."

The Grand Chaplain then strewed corn over the Lodge, and the grand honors were given; after which, a piece of music was performed, and the second procession made round the Lodge; and when the Grand Master arrived at the East, the music ceased, and he said, "In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honor and glory, I dedicate this hall to *Religion*, *Virtue* and *Science*."

The Grand Chaplain then poured wine on the Lodge, and the grand honors were given. The music was here resumed, and the third procession was made round the Lodge; again, when the Grand Master arrived at the East, the music ceased, and he said, "In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honor and glory, I dedicate this hall to *Universal Benevolence*."

Here the Grand Chaplain dipped his finger in the oil and sprinkled it over the Lodge, and the grand honors were given. He then pronounced the following invocation:

"O Lord God! there is no God like unto thee in heaven above, or in the earth beneath; who keepest covenant and mercy with thy servants, who walk before thee with all their hearts. Let all the people of the earth know that the Lord is God, and that there is none else. Let all the people of the earth know thy name and fear thee. Let all the people know that this house is built and dedicated to thy name. But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain thee; how much less this house which we have built? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer of thy servant and thy people; that thine eyes may be opened toward this house by night and day, even toward the place dedicated to thy name. And hearken thou to the supplication of thy servant, and of thy people; and hear thou in heaven, thy dwelling-place, and when thou hearest, forgive. For they be thy people and thy inheritance. For thou didst separate them from amongst all the people of the earth, to be thine inheritance."

Response by the Brethren—"The Lord is gracious, and his mercy endureth for ever."

The Grand Chaplain then pronounced the following blessing:—"Blessed be the Lord that hath given erst unto his people. The Lord our God be with us, as he was with our fathers. Let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded."

Response by the Brethren—"Glory be to God on high, on earth peace, good will towards men."

The grand honors were then given, when the Grand Master retired to his chair, and Brother the Rev. R. S. Wall, Grand Chaplain, delivered the following

ADDRESS.

"We have now, my Brethren, just performed a most interesting and impressive ceremony—the dedication of our hall. It is unnecessary to go into the proofs of the antiquity of the ceremony of dedication. The Scriptures show us in many parts, how frequent it was amongst the Jews. For example, the setting up of the Tabernacle in the wilderness; the dedication of the Temple by Solomon; and that again by Ezra, after the captivity, upon the rebuilding of the Temple. Those are sufficient to show us the frequency and antiquity of the act. This ceremony, like all our ceremonies, abounds in useful and moral instruction. Every thing in our Lodge is significant of some moral obligation or some religious duty, all our symbols and decorations are addressed more to the mind than the external senses, and are designed to improve the heart rather than amuse the fancy. In this ceremony in which we have just been engaged, those observations are particularly exemplified—corn, wine and oil, were the elements used in consecration. In the Scriptures, which are the Freemason's as well as the Christian's guide in all things, we find that the first fruits of corn, wine and oil were commanded by Moses to be offered to the Lord. These products of the earth, together with their flocks, were the most important part of the produce of the east; in fact, constitute all that is necessary for the support of man. The nations of the east have at all times held oil in the highest estimation—when, therefore, they wished to set apart any thing for religious purposes, oil was used as the mean or medium of consecration—when the tabernacle in the wilderness with its furniture was dedicated, they were anointed with oil—Aaron and his sons, and the Prophets of the Most High, were set apart for his peculiar service by being anointed with oil; with oil, also, the kings of Israel and of Judah used to be anointed at the time they were set apart for their peculiar office. The Royal Psalmist, in meditating upon the good providence of God to man, enumerates corn, wine and oil among the greatest blessings conferred upon man. 'Wine,' said he, 'that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart.' The chosen people of God were directed to bring these necessaries of life unto the priests to the chambers of the Lord's house, as an offering of the harvest and the vintage unto the Lord, with whom alone is the increase of our fields—and as you have seen, Brethren, these elements have been offered and presented as the first fruits of our gratitude, as, we trust, an acceptable offering to the Majesty on high. From the offering of these elements, we derive the important lesson of universal benevolence; we offer to the Lord the first fruits of our fields and our vineyards—i. e. a certain portion of our income; we offer them with a thankful heart for the blessings His good Providence has bestowed upon us; and as the only return which we can make for the mercies extended to ourselves, our families and our country; we offer them out of the abundance with which he has blessed us, to signify that as Masons we are ready to distribute of our substance to the support of the widow, the orphan, and our distressed Brethren. We are the almoners and stewards only of his bounty, and our sole duty is to dispense to the poor and needy that bounty and those means which he has placed in our hands. We, Brethren, are His; and all that we have is the Lord's, and we must use it for His honor and glory, and the comfort and happiness of His creatures; because from God we receive the ability to make all our offerings. Remember, Brethren, the place on which you now stand is henceforth dedicated to the purposes of Freemasonry, to Religion, to Virtue, and to Science. This is now a temple into which nothing profane must enter; nothing shall dare to intrude to interrupt the harmony that should reign within these walls. Here, within this sanctuary, all must be peace and friendship, kindness and brotherly love: here, may we consider that we assemble in the presence of the ever-living God: a God of peace and love, to whom this place is now dedicated. Here we invoke his sacred name, and implore his blessing upon our work: here, then, my Brethren, if we meet with these feelings, the Great Architect of the Universe will be present; 'for,' says He, 'where two or three are met together in my name, there am I in the midst of them.' He will be present to hear our invocations, to witness our proceedings, and to search the principles from which they originate.

How very important, then, is this consideration, that we shall assemble here as Masons in the presence of God, to work in the fear of his judgments, and as Brethren, to renew our obligations, and to live in obedience to his laws! We are pledged to the faithful performance of the most solemn duties; and God is ever present to observe the manner in which we shall fulfil them. How awful, Brethren, the situation in which we stand! How tremendous the consequence of doing wrong; of breaking our solemn vows, and calling upon God to witness scenes, and sanction acts in which we are not sincere! Brethren, let these things sink into your hearts; ponder them, and make them the subject of your frequent meditations; make the commands of God, and the moral precepts of our noble and excellent Institution, the rule of your lives, and frequently examine your conduct by these guides. Let us reflect that this place has been set apart for the most solemn purposes; that here every thing should be holy, here every heart should be virtuous and good. We must bring within these walls no feelings which can disturb the harmony of the Brotherhood, or mar the beauty of holiness. Here, no sordid or selfish principles should enter; but philanthropy, boundless as the universe, should animate and fill the heart of every Brother. Within these walls every man is a brother—and without these walls shall he be less a brother? Shall we not practice outside the Lodge, those precepts and those feelings that we cultivate within? Shall we not carry forth into the world those principles of religion and morality which ought to make Masons better men than others? That we may be better, let us worship with adoration and awe the Great Architect of the Universe, and let us love our Brother as ourselves; let us sympathise with him in all his troubles and misfortunes; let us visit the widows in their affliction, and wipe away the tear of sorrow from the eye of the orphan; let us use our utmost endeavor to walk upon the square with all mankind, meting to them the same measure we would wish to have meted to ourselves again.

These, Brethren, are the feelings with which we should enter these walls; these are the principles which should influence and direct our conduct, in that sphere of life in which it has pleased Almighty God to place us. It will be vain to say we are Freemasons if we do not live as Freemasonry requires. It will be vain to boast of our ancient and venerable Order, if it does not render us better men. It will be in vain to recommend its excellence to the world, if the world does not see its excellence reflected in our lives. Can the world believe in its utility and excellence, unless they see them carried out into action, and plainly manifested by our purity of life and conduct? It is impossible. The world must see that Masonry is intended to correct our vices and our evil propensities; to make us better husbands, better Brothers, more sincere friends. They must see that it is calculated to make us more charitable, more humane, and more generous; more sober, honest, and industrious; more religious and more virtuous citizens. If Masonry does not produce these effects upon our lives, then it is evident that we have embraced a shadow only for the substance—that we have preferred darkness rather than light. He that does not conform to his Masonic professions, directly gives the lie to those professions, and tramples under foot the most solemn obligations. Let it not then be said, Brethren, that such characters are to be found in our Masonic temple; let it not be said that there are any amongst us whom the principles of Freemasonry cannot influence—any who laugh at its religion and morality, and mock its sacred and significant rites; who amuse themselves with its jewels and symbols, and deem Freemasonry to be no more than an empty sound, signifying nothing.

Let me remind you, Brethren, that Freemasonry has its sanctions, its rewards, and its punishments, both here and hereafter. Its obligations cannot be slighted or broken with impunity. If we know our duty both to God and man, and neglect to practise it, great will be our condemnation here and hereafter. And if we profess to be religious and virtuous, honest and sober, industrious and good, in obedience to our Masonic obligations, while we really are not so, then shall we be despised amongst men; and having broken our vows made in the presence of God, we shall be obnoxious to his wrath in the great day of retribution. Therefore, my Brethren, let me earnestly beseech you to walk uprightly before God and man; under the firm persuasion that you have not labored in vain, and spent your strength for nought; for your work is with the Lord, and your recompense with your God. Finally, Brethren, be ye all of one mind—live in peace, and may the God of peace and love delight to dwell with, and to bless you, both now and forever more—Amen."

The following anthem, written by the Rev. Br. Wall, G. Chap, and composed by Dr. Smith, G. O., was then sung by the Brethren:

To Thee, Great Architect Divine,
Whose works with ceaseless glory shine,
This Temple now we've rais'd:
Within its walls thine influence shed;
Thro' all our hearts benev'lence spread—
Thy name be ever prais'd!
Chorus—Sons of Masonic Light prepare
That each a fervent heart may bear,

And, as thou didst, ere time was born,
Bid light this beauteous world adorn;
So now thy pow'r display:
Let truth and knowledge with us dwell;
The shades of ignorance dispel;
Its darkness drive away.—(Chorus).

Let all who join the mystic rites,
To which Freemasonry invites
Accepted Brethren, prove:
They truly feel the triple tie,
Which links the hearts of low and high.
"Peace, Harmony and Love."—(Chorus).

The ceremony of dedication having concluded, his Grace the Grand Master, congratulated the Brethren on the splendid Hall which had been just dedicated to the purposes of Freemasons. He said he had witnessed with pride and pleasure the exertions of the Brethren to erect a temple creditable to the Order generally; and he begged, as a further testimony of his approbation of those exertions, to present them with a new organ, such a one as would give satisfaction to the Brethren, and would be in every way suitable to their splendid hall. (Great applause.)

The Deputy Grand Master then rose and proposed a vote of thanks of the Masonic body to the Grand Treasurer, for his unceasing exertions since the project of the new hall was set on foot; and who had devoted almost his entire time to carry out the intentions of the committee (hear, hear.)

The Provincial Grand Master of North Munster seconded the motion.

The Grand Master was pleased to express his most hearty concurrence in this well-deserved tribute to the Grand Treasurer, whose untiring zeal and energy had accomplished the erection of so noble a temple for the purposes of the Order.

The vote of thanks was carried by acclamation.

The Grand Treasurer returned thanks in brief and eloquent terms, and concluded his address by proposing a cordial vote of thanks from the Order to his Grace, for his noble donation to their new hall, his constant zeal for the good of the Order, and for his unbounded liberality to it at all times. (Applause.)

Bro. Webber seconded the motion, which was carried amid the applause of the Brethren.

The Grand Master having acknowledged the compliment paid to him, some Masonic business was transacted, after which, at half-past six o'clock, the Brethren proceeded to the banquet. His Grace presided with his usual efficiency.

CORRESPONDENCE.

Jackson, Miss., Feb. 15, 1847.

Comp. C. W. Moore:—I embrace the present opportunity for the purpose of communicating to you, for publication in the next number of your Magazine, a few words in the way of Masonic information.

Prior to the last convocation of the G. G. Encampment of Knights Templars of the United States, a Dispensation was granted authorizing and empowering certain Sir Knights therein named, to form and open, at this place, an Encampment of Knights Templars and the appendant Orders, to be called *Mississippi Encampment of Knights Templars, No.* 1. At the last convocation of said G. G. Encampment, the said Dispensation, together with all other necessary documents, were returned to said Body, and application was at the same time made for a Charter; the prayer of the applicants was heard, and a perpetual Charter was accordingly granted. Soon after the Charter was received, the Encampment was assembled and elected its officers; from which time to the 1st inst., we have (as it were,) been lying almost dormant, laboring under many disadvantages, and having many difficulties to encounter; which, however, by patience and perseverance, we have at length been able mostly to overcome; at least, so much so, that it affords me pleasure in being able at this time to inform you, that we have at length succeeded in procuring the services of our aged and Rev. Comp. Sir Knight Henry Tooley, P. Gr. Com. of the late Natchez Encampment, No. 1, in this State. He came out here on the 3d inst., and on the 6th, the Encampment was assembled, the officers elect were installed, and the Encampment, (by the name of Mississippi Encampment No. 1, of Knights Templars and the appendant Orders,) was proclaimed to be legally constituted, consecrated, and the officers duly installed, in all the usual and proper forms. The names of the officers are as follows, viz: Wm. Wing, G. Com.; C. S. Tarpley, Generalissimo; Thos. Palmer, Capt. Gen.; Daniel Comfort, Prelate; John Fountain, S. W.; C. F. Weigant, J. W.; J. Hebron, Treas.; F. F. Bowen, Rec.; C. C. Speer, Warder; H. Hendren, St. B.; S. Adrain, Sw. B.; and Jos. W. Fite, Sent.

You will perceive by the above, that there has heretofore been an Encampment established in this State,—the fact of which none of us were aware, until Comp. Sir Kt. Tooley, came out among us; the first having fallen through before any of the members of the present came to the State. The Charter for the first, I am informed, was granted about the year 1816, and flourished much until about the year 1820, when the yellow fever raged to so great an extent. Among its victims, so many of the Sir Knights were laid low, that they never after were able to get a sufficient number to do business; and I am further informed by Sir Knight Tooley, that, of all the members now living, there remains but one other beside himself, who is also an aged man.

I think by the next convocation of the G. G. Encampment, we shall be able to render a good account of our stewardship, if not in *numbers*, I am certain we shall in the *character* of our members.

While I am writing, I will also give you a list of the names of the first officers who were elected and installed under the Charter of Jackson Royal Arch Chapter, No. 6, viz: Anderson Hutchinson, H. P.; Wm. Wing, King; Thos. Palmer, Scribe; J. S. Hull, Treas.; E. Whaley, Sec'ry; Chas. Scott, P. Soj.; T. J. Hawkins, R. A. Capt.; C. F. Weigant, M. of 3d Veil; S. P. Beazley, M. of 2d Veil; N. W. Camp, M. of 1st Veil; J. F. Foute, Capt. of the Host; J. W. Fite, Sent. The present officers of the Chapter are—A. Hutchinson, H. P.; Wm. Wing, K.; Thos. Palmer, Scribe; J. T. Hull, Treas; T. B. C. Thornton, Sec'ry; S. P. Bayley, P. Soj.; Rob't Clark, R. A. Capt.; L. D. Forbis, M. of 3d Veil; G. W. Hively, M. of 2d Veil; B. F. Alexander, M. of 1st Veil; N. W. Camp, Capt. Host; T. J. Hawkins, Sent.

Yours, respectfully and fraternally,

William Wing,
G. Com. of Miss. Encamp. No. 1.

Waltham, March 8, 1847.

Bro. Moore—The M. W. Grand Lodge of this Commonwealth having granted a revival of Monitor Lodge, Waltham, the Brethren met on Monday evening, Jan. 18th, and elected their officers; and on Thursday evening, Jan. 28th, the following named Brethren were duly installed by the M. W. Grand Master, Simon W. Robinson, viz: Isaac Parker, W. M.; Lowell Adams, S. W.; Abraham Whitney, J. W.; Dr. T. Kitteridge, Treas.; Willard Adams, Sec.; Harvy Chapin, S. D.; Horace Heard, J. D.

Regular meetings, Thursday evening preceding the full of the moon in each month.

Monticello, Ga., Feb. 10, 1847.

Bro. Moore,—Your favor was kindly received, and I am pleased to learn that a Grand National Lodge is proposed. The necessity of this is seen by my limited experience. I was initiated last summer, and in the fall became a R. A. Mason, and with a few weeks' experience, I was unanimously elected Master pro tem., and then Master, by the Lodge, at the regular election. I immediately saw the want of uniformity; and, acting under a dispensation, and desirous of knowledge, we sent for some Past Masters, Masters of Lodges, and others, to instruct us; and in truth it was confusion worse confounded; and now I must tell you, after having the assistance of some twelve or fifteen of the (so called) brightest Masons in this State, we have concluded no longer to call upon blind leaders to direct the blind, and are resolved to study Masonry from some surer and better source. Our Lodge has always some five or six petitions before it, and *character* is our only standard. The fear is, that our Lodges may often be deluded by numerical rather than moral force. We have one hope; and that is, we reject so many worthless men. Raise the character and standard of Masonry. Nothing can compare in the South to the rapid progress of Masonry. The discrepancy in the work, and the ignorance of some Brethren, are injuring the worth of the Institution. Let us labor for reform. The prudent and the wise only see the necessity of uniformity in the work to insure permanency and respect. The uninformed ask for no Ariadnean thread to tread the mazy round:—they boldly cut the Gordian knot, and call it untying the complicated mass. *Rudes indigestæ que moles.*

Fraternally, R. T.

Goshen, Ia., Feb. 22, 1847.

Br. C. W. Moore—* * The great West want "more light" in their Masonic labors, and we look to the East, in the confident belief that our wants will be supplied. We of the West may be said to represent strength, in whatever cause we espouse; but we still look to the East for *wisdom* to direct. We have a Lodge in this place: Br. E. W. H. Ellis is W. Master, and the greatest degree of harmony prevails amongst the Brethren, and the greatest emulation exists as to "who shall best work and best agree." We have a copy of your "Masonic Trestle-Board," which we find of great value in giving us an insight into the "work." We are in the dark as to the practice of other Lodges in relation to music. We have, however, introduced singing in our Lodge, and find it adds much to the entertainment of the Brethren and tends to lighten our labors. Yours, fraternally,

E. G. C.

Logansport, Ia., Feb. 23, 1847.

Br. Moore—* * The Order is flourishing here and throughout the State. We have been busy in our Lodge every regular night, for three months, and have sufficient work for three months to come. Our applications are from among the best citizens. Heretofore we have been languid, as the Lodge, in '37 and '38, committed many errors. The material they used for the building, came near causing the forfeiture of their charter. The chaff has been separated from the wheat, and we hope to keep it so for the future. We have

in Cass county, and within the jurisdiction of our Lodge, upwards of 70 Masons, and 31 are all who hold membership or payany Lodge dues, and yet enjoy all the privileges of Masons. We intend to enroll all that are not members of any Lodges, and are able to pay and levy a tax of one dollar per year, and keep it for a Charity fund; and if they refuse to pay, debar them from visiting. Truly and fraternally, yours,

I. B.

Benton, Ala., Feb. 17, 1847.

Comp. Moore—* * Masonry is steadily progressing in this section,—quite fast enough for the good of the Craft,—just work enough to keep us busy at our regular communications. We have also a Royal Arch Chapter, which went into operation last fall.

The following is a list of the officers of Benton Lodge, No. 59:—J. R. Sommerville, W. M.; O. P. King, S. W.; W. H. Tarrance, J. W.; L. G. Cleveland, Treas.; S. P. Ferguson, Sec'ry; J. Adams, S. D.; J. Blackman, J. D.; J. R. Gilbert, Tyler.

MASONIC INTELLIGENCE.

MISSOURI.

We continue our extracts from the proceedings of the Grand Lodge of Missouri:—

DONATION TO THE COLLEGE.

A letter from Arrow Rock, enclosing the deed of a small house and lot in said town, donated by Br. W. Price, to the Grand Lodge of Missouri, for the use and benefit of the College, and also $20, collected for rent of said house, was received, read and referred to a committee, composed of Bros. Wells, Bowen and Cressey.

FIRST LODGE IN OREGON.

Your committee have had before them the petition of Brethren residing in Oregon Territory, asking for a Charter, properly recommended by Platte City Lodge, No 56. Your committee would recommend, that the M. W. Grand Master be requested to grant them a Charter, in accordance with ancient regulations of the Fraternity.

RESTORATION OF SUSPENDED BRETHREN.

Resolved, That a Brother who is suspended for a limited time by any subordinate Lodge, is at once, at the termination of the time of his suspension, entitled to all the privileges of Masonry, without any action of any Lodge.

BALLOTING FOR CANDIDATES.

Resolved, That it is the duty of each subordinate Lodge to pass the secret ballot previous to conferring each degree in Masonry.

COMPLIMENT TO THE P. G. MASTER.

Resolved, That this Grand Lodge holds in high estimation the moral and Masonic character of our M. W. Grand Master, J. W. S. Mitchell; and that we hereby tender him the sincere thanks of this Grand Lodge, for the able, zealous, dignified, and impartial manner in which he has discharged the duties of Grand Master.

Resolved, As a further evidence of our regard, that a committee be appointed to procure a Past Master's jewel, to be presented to our worthy Brother.

REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

This report is exceedingly well drawn up, and is a perfectly fair and impartial document, *which cannot be said of all reports of this character.* The committee deserve the thanks of their own Grand Lodge for the excellent manner in which they have discharged their duty, and of *some* other Grand Lodges for the excellent example they have set. They conclude their report as follows:

Your committee have purposely refrained from going into a general discussion upon the topics which have been presented to them, upon the examination of the journals of our sister Grand Lodges, deeming their duty discharged in preparing a synopsis of their labors, with a reference to such subjects as they deemed worthy of the special attention of the Craft.

ALABAMA.

The Grand Lodge of Alabama, closed its interesting annual communication, after a session of six days, on the 12th Dec. There was a large representation of Lodges present, and a very large amount of business was transacted, though much of it is of a local character.

The idea of establishing a school has been abandoned, and the sum of $4,500 has been distributed, pro rata, among the Lodges—being the amount of surplus funds in the Grand Lodge.

Two hundred dollars were appropriated for the relief of the widow and children of a deceased Brother. We have frequently had occasion to observe with pleasure the liberality of this Grand Lodge in the bestowment of charity.

The report of the committee on foreign correspondence, is an able and interesting paper. We have room but for a few short extracts:

INITIATION OF SOJOURNERS.

The Grand Lodge of Maryland, at its last annual Communication, adopted the following resolution, to wit:

"*Resolved,* That if any individual, from selfish motives, distrust of his acceptance, or other causes originating in himself, knowingly and willfully travel into another jurisdiction, and there receive the Masonic degrees, he shall be considered and held as a clandestine Mason."

The Grand Lodge of Florida has assented to the same resolution; that of Virginia dissenting thereto. As it is a matter which your committee believe to be of vital importance to Masonry, they have thought proper to call the attention of your Most Worshipful body to it. They cannot believe that any person who is I., P. and R. in a regular Lodge, can be, under any circumstances, held as a "clandestine made Mason." Your committee believe that the resolution of the Grand Lodge of Maryland involves nothing more than an invasion of jurisdiction of one Grand Lodge by another, against which practice the committee on Correspondence, in their last annual report, presented a most able argument, which met with the approbation of the Grand Lodge.

GENERAL GRAND LODGE.

The committee conclude this branch of their report, with the following resolution:

Resolved, That it is inexpedient to establish a General Grand Lodge of the United States.

GRAND LODGE CERTIFICATES.

Resolved, That in the opinion of this Grand Lodge, the Grand Lodge certificate system adopted by some of our sister Grand Lodges, whereby the doors of their Lodges are closed against visiting Brethren, unless such certificate is produced, is inexpedient; being, in our opinion, unauthorized by the principles of Masonry, and calculated to retard and hinder that free and universal intercourse amongst the Brethren, "whithersoever scattered around the globe," which has ever been held a sacred privilege of the Fraternity, and we respectfully urge such of our sister Grand Lodges as have adopted the system, to discontinue the same.

TAX ON NON-AFFILIATED BRETHREN.

Bro. Sydney Smith read the following report:

The select committee to whom was referred the memorial from Marengo Lodge, No. 28, have had the same under consideration, and beg leave to make the following Report: The memorial asks this M. W. Grand Lodge to pass a law requiring all demitted M. Masons in good standing, to report themselves to some subordinate Lodge, and that they be required to pay an annual contribution, as a specific charity fund. Your Committee do not hesitate to believe that this Grand Lodge has the right to require contributions from demitted M. Masons, within her jurisdiction, for charitable purposes, but they are of opinion that difficulties will attend any plan that may be adopted to collect them, until demitted Masons are brought to feel the relation that they sustain to the Fraternity. To those holding opinions adverse to the memorial, your committee would state that many of our sister Grand Lodges have adopted the system, more especially the Grand Lodge of Missouri, who has ingrafted into, and made it a part of her Constitution, that it shall be the duty of each subordinate Lodge under her jurisdiction, once in every year to ascertain and make out in alphabetical order, a list of all M. Masons, resident within their Masonic jurisdiction, (who are deemed worthy as such) and who are not members of any Lodge, and she has adopted a system by which dues are to be collected from such demitted members, the manner of their appropriation, &c. The committee are of opinion that this Grand Lodge, should impose an annual contribution on all unassociated Brethren, who are found worthy and able to pay, to the amount of at least the usual dues of the Lodge in whose jurisdiction they reside, and to this end we ask the adoption of the following resolutions:—

Resolved, That such subordinate Lodges under the jurisdiction of the Grand Lodge of Alabama, register the names of all unassociated Brethren in good standing, in their respective jurisdiction, and that when so registered, those who are able, shall pay an amount equivalent to the annual dues paid by the members of the Lodge where those names are so registered, to be appropriated by the Lodge for charitable purposes.

Resolved, That when two or more Lodges are in the same town or city, the oldest Lodge shall register the names.

Resolved, That the Secretaries of subordinate Lodges report all who refuse to pay the annual tax to this Grand Lodge, and that all Masons so reported, be published in the proceeding of this Grand Lodge.

SYDNEY SMITH.

Whereupon, the following resolution, offered by Bro. J. C. Williams, was adopted:

Resolved, That the report of the select committee upon the subject of "taxing Masons within the jurisdiction of the subordinate Lodges, and who are not members of the same," be spread upon the minutes of this Grand Lodge, and be referred to the subordinate Lodges, with instructions to said subordinate Lodges, that they express an opinion on the subject, and send the same up to this Grand Lodge, at its next annual communication.

The following Resolution, offered by Brother McCormick, was adopted:

Resolved, That whenever any person, whose moral standing would entitle him to be made a Mason, shall travel out of the jurisdiction of this Grand Lodge, and be I., P. and R., it shall be held and considered an offence against jurisdiction only, and shall be so acted on; but it shall not deprive such person so I., P. and R. of any of the rights and privileges of Masonry. Provided that this Resolution be one so construed as to enjoin it upon a Subordinate Lodge to receive as a member a Mason so made in any other way than is now provided in Article 4, Section 7, of the Constitution of this Grand Lodge.

TRIAL OF THE MASTER OF A LODGE.

The committee of Past Masters, to whom was referred the resolution of inquiry as to the power of a Subordinate Lodge to try, expel, or suspend their Master, have considered the same, and given it the fullest investigation that the time allowed them would permit, and beg leave to submit the following unanimous Report:

That the Master of a Lodge, for the time being, is a member of this Grand Lodge, and therefore cannot be tried by the Subordinate Lodge; because it is a settled principle of right, as well as of law, that every person charged with an offence shall be tried by his peers; and, therefore, the other officers and Brethren are not the equals of the Master. In this view of your committee, it may be asked how are you to try the Grand Master of the State? To this your committee answer: It is true he cannot be tried during his term of office, unless he consents thereto; but that this has not been provided for by our organic laws; and that should a Grand Master ever so far forget his elevation, and the distinguished position in which his Brethren have placed him, as to be guilty of any offence which would subject him to charges, it would have to be submitted to by the Grand Lodge until the expiration of his term of office, at which time he would be triable.

Wm. Hendrin,
Edward Gerndon,
Wm. Kerr,
J. McCaleb Wiley,
W. H. Norris.

Br. Gerndon offered the following:

Resolved, That should any subordinate Lodge feel aggrieved by the conduct of their Master, that charges be preferred by one-third of said Lodge against him, and forwarded to the M. W. Grand Master, or the R. W. Deputy Grand Master of the Grand Lodge, who shall order three Masters of Lodges nearest the Lodge, to try the case.

ARKANSAS.

We make the following extract from the proceedings of the Grand Lodge of Arkansas, at its annual communication at Little Rock, in November last.

GENERAL GRAND LODGE.

From the Report of the committee on foreign correspondence:—

The mass of Masonic knowledge furnished by this catalogue is so great, that care should be bestowed in selecting, or a report noticing important matters in each jurisdiction, would be run to an inordinate length.

We see something in the proceedings of each Grand Lodge, profitable for either reproof or doctrine, and regret that we cannot embrace all that is valuable in each, in the compass of this paper.

The Masonic Fraternity, as is abundantly proven, so far as numerical strength is concerned, stands upon better ground than ever heretofore; but unless your committee is greatly mistaken in the appearance of things, the prosperity so much boasted of lies more in appearance than reality. True, Missouri, Kentucky, Mississippi, New York, Virginia and Maryland are doing something in the way of education; they are working with might to accomplish great and beneficent results; but what are the *twenty* other Grand Bodies, and twenty thousand Masons residing in other jurisdictions doing? About nothing; or worse. They pay their dues, perhaps, but what good does it accomplish? Let the great men in the Fraternity, whose far reaching sagacity best fit them to fill its high places, answer.

There is a fearful want of union among Masons in this Nation, which if not soon remedied, must detract much, very much, from its ability to do good.

One proposes a union of all Masonic authority, by creating a Lodge which shall give the law to the subordinates upon this Continent, which shall be *the centre* of Masonic authority in this Nation. These say, that in union there is strength; while others, again, see nothing but destruction in such union. These latter, however, comprise but a small portion, in number, of the Lodges who have spoken. We feel impelled to speak boldly upon this subject; but let it be known, now, that we could not, nor would, utter a word which can hurt the most delicate sensibility of any Brother.

Many of the Grand Lodges, and this among the number, have declared clearly and strongly for a General Grand Lodge, which shall have authority, as such, throughout the United States.

The more we reflect upon this proposition—the more we converse upon it with intelligent Masons, the stronger become our convictions, of not only its expediency, but of its absolute necessity. It is urged that it destroys the *independence* of the now Grand Bodies: admit it, and what then? But it is *not true*. There being a G. G. L. does not destroy, injure, or curtail the just powers of any Grand Body. We need an *authority*, a *power*, a *supreme*, a *dernier*. Had we such, Connecticut would have no occasion to say to New York, that she arrogantly assumed to be the only source of Masonic light west of the Atlantic. All cause of discontent would be removed. There would be no room for jealousies to stand; and we should all look up to the parent body, and acknowledge with pride and affection, that Masonry in North America had a head.

An intelligent Brother has expressed a doubt whether the Grand Lodges *could* so far surrender their *inherent* powers, as to constitute a G. G. L.; to this we answer, that "all government derives its just powers from the consent of the governed."

We need a Masonic *Government*, which can only exist through *union*.

It is told us every day, that it is not in the power of any man or body of men to make innovations in Masonry—that the old landmarks must be preserved.

Tennessee prescribes a particular religious belief; Mississippi admits those defective in bodily vigor; and Alabama, New York, and Wisconsin claim to issue dispensations out of their proper jurisdictional limits; Connecticut calls New York arrogant; Pennsylvania accuses all of a spirit of pedantry in parading their yearly proceedings, and recording *ayes* and *noes*, with as much ceremony as if the weal of nations hung upon the count. All this is wrong.

Notwithstanding the human nature apparent in all these little matters, there is professedly a devotion to Masonic principle, an intellectual capacity displayed in all the published proceedings, which do credit to those concerned, and which your Committee feel constrained to predict would place a General Grand Lodge of the United States upon such a lofty height, that a flood of effulgence would overspread our whole continent, and dissipate every doubt of the expediency of such a measure.

VIRGINIA.

We have before us the proceedings of the Grand Lodge of Virginia, had at its annual communication in December, and we are happy to learn from them that the Order throughout the State is in a very flourishing condition.

GRAND LODGE JURISDICTION.

The following extract is from the able report of the committee on foreign correspondence:

> In a portion of this correspondence, the question is raised and debated with great ability, whether the Lodges in one State can admit persons residing in another State, within whose borders there is a regularly organized Lodge, to the benefits of Masonry. If in any case such a power should be exercised, it ought always to be so, with the utmost care and circumspection. But in our country such cases can hardly if ever arise. He who is worthy of the high distinction of a Mason, can *best* secure it where he is *best* known. To his claims, those to whom his virtues and capacity have been exhibited, can most surely testify. A distant Lodge, should not be permitted to extend its jurisdiction and authority over those, who reside within the peculiar jurisdiction and limits of another Lodge, but especially should such conflicting jurisdiction be denied, where the attempt is made to extend it from one State into another, or in other words to give concurrent jurisdiction to two Grand Lodges over the same State. It is hoped that, hereafter, such a doctrine will not be practically enforced.

Further extracts in our next.

EXPULSIONS.

At the annual Convention of South Carolina Encampment, No. 1, of Knights Templars and the appendant Orders, held at Charleston, Nov. 26th, 1846, the following resolution was unanimously adopted:

Resolved, That the name of Sir *Alexander McDonald* be erased from the roll of this Encampment, and that his shield be reversed, for unmasonic, unknightly, and unchristian conduct.

Ordered, That the Recorder publish this sentence of excommunication in the *Freemasons' Monthly Magazine.*

From the Records. Attest,

Sam'l J. Hull, *Recorder.*

Portsmouth, N. H., March 22, 1847.

Br. Moore:—At the meeting of De Wit Clinton Encampment of Knights Templars, in this town, January 18, 1847, it was voted, that *Timothy Paul* be expelled from the Order, for *forgery,* and that his expulsion be published in the "Freemasons' Magazine."

I am, Fraternally yours,
Albert R. Hatch,
Recorder D. W. C. Encpt.

Br. Moore:—You are requested to give notice in the Freemasons' Magazine, that *Herbert Savage* and *Abraham Pease,* were expelled from Masonry by Northern Star Lodge, at Anson, Me. in January last, for gross immoral and unmasonic conduct.

Calvin L. Getchell,
Master, N. S. L.
North Anson, March 17, 1847.

REGISTER OF OFFICERS.

MONTGOM'Y R. A. CHAP. BRUNSW'K, ME.

M. E. Comp. Abner B. Thompson, H. P.
E. Davis Hatch, King.
Joseph Badger, Scribe.
Theodore S. McLellan, Treas.
Ephraim Brown, Sec'ry.
Giles Bailey, R. A. Capt.
Sam'l S. Wing, Capt. the Host.
J. C. Humphreys, Prin. Sojour.
John D. Lincoln, M. of 3d Veil.
Scott I. Tallman, " 2d "
Wm. H. Morse, " 1st "
Robert Bowker, 1st Steward.
Geo. Williston, 2d "
Charles J. Noyes, Sent.

UNITED LODGE, BRUNSWICK, ME.

A. B. Jones, W. Master.
James Colbath, S. W.
Samuel S. Wing, J. W.
Robert Bowker, Treas.
Ephraim Brown, Sec'ry.
John D. Lincoln, S. D.
Theodore S. McLellan, J. D.
Giles Barley, Chaplain.
Wm. H. More, Marshal.
Andrew T. Campbell, } Stewards.
H. P. Hubbard, }
Moses M. March, Tyler.

RISING STAR LODGE, STOUGHTON.

Ebenezer W. Tolman, W. Master.
Azel Capen, S. W.
Simeon T. Drake, J. W.
Samuel Chandler, Treas.
Ansel Capen, Sec'ry.
Consider A. Southworth, S. D.
John Cram, J. D.
William Morse, S. Steward.
Nathaniel Blake, J. do.
Jonathan Reynolds, Marshal.

MOUNT CARMEL LODGE, LYNN.

E. A. Munroe, W. Master.
Thomas Phillips, S. W.
Theophilus Burrill, jr., J. W.
Alanson Burrill, Treas.
Edward Carroll, Sec'ry.
Timothy Munroe, jr., S. D.
Richard S. Ham, J. D.
Bradford Williams, Marshal.
Samuel Viall, S. Steward.
Wm. B. Hanners, J. do.
Jona. Richardson, Tyler.

AUTAUGA LODGE, VERNON, ALA.

John H. Sutherlin, W. Master.
W. W. Jackson, S. W.
C. C. Howard, J. W.
John P. Dejarnute, Treas.
A. W. McNeel, Sec.
M. McQueen, S. D.
W. J. ————————, J. D.
Green S. Price, Tyler.

ST. ANDREW'S LODGE, BOSTON.

Smith W. Nichols, W. Master.
Hamilton Willis, S. W.
Edward Stearns, J. W.
John J. Loring, Treas.
Charles W. Moore, Sec'ry.
Wm. Parkman, S. D.
C. Allen Brown, J. D.
Rev. Geo. M. Randall, Chaplain.
Thomas Restieaux, Marshal.
Amos Bates, } Stewards.
Benj. F. Bailey, }
Wm. C. Martin, Tyler.

STAR-IN-THE-EAST LODGE, N. BEDFORD.

Timothy Ingraham, W. Master.
Robert C. Topham, S. W.
Andrew T. Thorup, J. W.
Henry Cannon, Treas.
James H. Crocker, Sec'ry.
Henry Taber, 2d, S. D.
David Sylvester, J. D.
Isaac Smith, Chaplain.
Avery T. Harris, Marshal.
Nathaniel H. Nye, } Stewards.
Eph'm W. Leonard, }
Stephen Spooner, Tyler.

MORNING STAR LODGE, WORCESTER.

Henry Earl, W. Master.
Asa Walker, S. W.
J. G. Henderson, J. W.
George Blood, Treas.
Levi Clapp, Jr., Secretary.
Wm. Stephenson, S. D.
Zebina Lee, J. D.
E. F. Dixie, Marshal.
Thos. Bowles, S. Steward.
S. H. Perry, J. "
Wm. Burrows, Tyler.

KENNEBEC LODGE, HALLOWELL, ME.

William Nye, W Master.
Geo. W. Perkins, S. W.
Nath'l Stevens, J. W.
William S. Marshall, Treasurer.
Calvin Spaulding, Secretary.
Stephen Lord, S. D.
Francis J. Day, J. D.
N. Gunnison, Chaplain.
Calvin Cole, Nath'l R. Pike, Stewards.
Cyrus H. Elemes, Tyler.

ST. JOHN'S LODGE, KINGSTON, C. W.

Sir R. E. Bonnycastle, W. Master.
A. B. Hawke, W. Past Master.
J. A. Henderson, S. W.
W. J. Goodeve, J. W.
Thomas Briggs, Treas.
S. D. Fowler, Sec'ry.
J. B. Hall, S. D.
J. J. Burrows, J. D.
M. W. Strange, Direc. Ceremonies.
J. Grist, Inner Guard.
W. Kerns, Tyler.

MASONIC CHIT CHAT.

Spurious Lodges in New York—*Certificates*—We have received a circular letter from R. W. Br. R. R. Boyd, G. Sec'ry of G. Lodge of New York, from which we make the following extract. It speaks for itself:

> "We regret the necessity, but a sense of duty to the Order requires that you should be informed, or rather reminded, of the existence of several clandestine Lodges in this city (New York) and State, formed in part from those we have expelled, who we believe are at work, conferring the three degrees for a few dollars, and inform those thus initiated, that they are in good standing, and in correspondence with, and recognized by, all the G. Lodges in the U. S. To guard against these, we have embodied in our Constitution that *no Brother shall be examined who has not a G. Lodge Certificate.* We submit, therefore, respectfully and fraternally, for your consideration, the propriety of refusing to examine any person hailing from our State, who does not produce a G. L. Certificate, signed by our G. Secretary and sealed with our G. Seal, as we fear many attempts at imposition will be made on the unguarded, by exhibiting copies of By-Laws, with a list of officers, time and place of meeting, and such other evidence of regularity as might mislead very many, did they not know there were clandestine Lodges in our city and State."

☞Our Brethren in the city, will be gratified to learn that Dr. Harwood.—known to them as an active and efficient Brother, and to them and the community, as an eminently skilful Dentist,—has returned to this city, and located himself opposite to Trinity Church, in Summer street; where, we doubt not, he will be happy to receive his old friends, and to make new ones, (which he will be sure to do,) of all who may require his professional services.

☞We have a large amount of domestic and other matter on hand, which shall receive attention as we can find room for it. If our present number had been of the capacity of a hundred pages, it would have been a relief to us, and enabled us to answer some of the calls of our correspondents, which should have been earlier attended to.

☞The address from our Brethren at Monticello, shall be attended to next month.

Ancient Landmarks, Vol. II.—The vessel in which the 2d volume of Br. Oliver's Landmarks was shipped to us sometime since, was burnt in the Cove of Cork. A new supply was again shipped on board of a vessel which left Gravesend on the 11th February, and which is now due. We suppose we may, therefore, say we are now ready to answer orders for the volume. The price will be $6 75—an advance of $1 25 on the 1st vol.—than which it contains 150 pages more.

☞We understand that Eureka Lodge, No. 61, at Richland, Miss., has appropriated $1500 for the establishment of a School, to be under the control of a Board of Trustees, chosen by the Lodge. The Grand Lodge of the State, at its late session, granted $400 in aid of the undertaking.

☞"Genuine Masonry is loving, peaceable, unobtrusive,—its true spirit pure as the dew of heaven, free and refreshing as its vernal breezes,—a divine manna for the clear-sighted to gather, every one according to his own eating—some more and some less,—giving freely, as we freely receive, without forcing on any, what, in its pimitive purity, best recommends itself."

☞Our correspondent at Indianapolis, Ia., writes as follows: "We have two flourishing Lodges, a Chapter, and a Council of R. and S. Masters in this city,—all full of business. The spirit of Masonry is coming up healthily all over the State. The Grand Lodge and G. Chapter meet here in May next."

☞The Lodge of Joppa (Jewish,) at London, celebrated its 58th anniversary on the 4th January, and presented to its retiring Master, Br. Joseph Abrahams, a handsome gold jewel, set with diamonds, and bearing a suitable inscription.

☞The Grand Lodge of Georgia has appointed Br. Lemuel Dwelle its representative in the Convention to consider the subject of a General Grand Lodge.

☞We acknowledge the receipt of a copy of the By-Laws of the Council of Indianapolis Chapter, No. 5, of R. and S. Masters.

☞Br. E. G. Chamberlain is an authorized agent for this Magazine, at Goshen, Indiana.

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. VI.] BOSTON, MAY 1, 1847. [No. 7.

THE GRAND LODGE OF LOUISIANA.

The resolutions of the Grand Lodge of Mississippi, in relation to the mixed character of the Grand Lodge of Louisiana, (given in our last number,) can scarcely fail to excite a deep interest in the Fraternity, and to elicit discussion, and probably action, in many of the Grand Lodges. It is of some importance, therefore, that the facts on which the former has predicated its action, and the position occupied by the latter in respect to the Order in this country, should be correctly understood. With a view to this object, we give the following sketch of the organization and character of the Grand Lodge of Louisiana, as furnished by a committee of its own body:

> "When the territory of Orleans was made a free and independent State, in consequence of its admission into the American confederation, the Freemasons of said State, as they possessed the natural and indisputable right of erecting a Grand Lodge, and adopting for its private government, such regulations as might appear convenient to them, without parting, however, from the fundamental principles of the Order—five regular Lodges, which existed then in the city of New Orleans, viz: The Perfect Union, No. 29, the Charity, No. 93, the Concord, No. 117, the Perseverance, No. 118, and the Polar Star, No. 129, and who held their charters from foreign Grand Orients,—met in convention, and on the 20th day of the month of June, of the year of our Lord 1812, and of Masonry 5812, and unanimously constituted for the State of Louisiana, one Grand Lodge, which is free and independent from all other jurisdiction in matters of Masonry, under the title of The Grand Lodge of the State of Louisiana, ancient Masons of York.
>
> The erection of a Grand Lodge in the State of Louisiana, was but an imitation of what had been practised until then in the other States of the Union.
>
> Soon after its establishment, the Grand Lodge obtained from the Legislature an act of incorporation for itself and all the Lodges which were dependent on it at that time, as well as all such others as might depend on it in future.
>
> The Grand Lodge being thus constituted, erected, established and incorporated in the city of New Orleans, and having from the time of its establishment, five Lodges under its jurisdiction, has seen the number of them, and thus its own prosperity, increase every year.
>
> In the year V.∴ L.∴ 5832, the number of the Lodges under its jurisdiction was

> already large enough, and several of them, moved by the desire of getting and spreading a greater information, and no doubt stimulated by the attraction of the Scotch Rite, ancient and accepted, with its thirty degrees, had applied to certain Masonic bodies which did not depend on the Grand Lodge, and obtained from them charters, the object of which was to establish such Chapters and Councils as would enable them to work the philosophical degrees.
>
> At that time the Grand Lodge, anxious to prevent a division of power in the Masonry of the State, and many members of the Grand Lodge being in possession of the high degrees of the Scotch Rite, as well as of the French or Modern Rite, it was proposed to amend the Constitution of the Grand Lodge of the State of Louisiana, so as to have it constituted after three Rites, viz: the Ancient Rite of York, the Scotch Rite, ancient and accepted, and the French or Modern Rite.
>
> That was done—and since that time, the Most Ill. Grand Lodge of the State of Louisiana enjoys alone the right of legislating and regulating the symbolical Masonry in the State of Louisiana."

It appears from the foregoing, that the Grand Lodge of Louisiana was originally organized as a York Grand Lodge; but that in 1832, it resolved itself into a Grand Lodge of *mixed rites*, and assumed the control over the Scotch* and French, in addition to its own proper rite. This has given rise to much dissatisfaction among the York Masons in Louisiana. They regard the proceeding as irregular and unmasonic; and they submit for the decision of their Brethren in other States, the important question, whether a York Grand Lodge may cumulate the modern rites within itself, without vitiating its regularity as a governing body of ancient York Masons? To this inquiry the Grand Lodge of Mississippi answer as follows:

> "Whereas, in the opinion of this Grand Lodge, each distinctive rite produces different powers which govern it and are independent of all others; and whereas, no Grand Lodge of Scotch, French, or Cumulative Rite, can legally assume jurisdiction over any Ancient York Lodge,—Therefore,
>
> *Resolved*, That the Grand Lodge of Louisiana, being composed of a cumulation of rites, cannot be recognized by this Grand Lodge as a Grand Lodge of Ancient York Masons.
>
> *Resolved*, That this Grand Lodge will grant charters to any legal number of Ancient York Masons residing within the State of Louisiana, they making due application for the same."

By its proceedings in 1832, the Grand Lodge of Louisiana most clearly committed an offence, not only against Masonic propriety and in derogation of its allegiance as a York Grand Lodge, but against the independence and authority of the two foreign rites it then unlawfully appropriated to itself. We say unlawfully, because such a union is positively inhibited by the laws which govern the Scotch Rite. We quote from the "Thirteen Principal Points of the ancient and imprescriptible doctrines of the Order" (Scottish), as promulgated at Paris, in 1834:

> "3. Different rites naturally produce different powers which govern them, and each rite is independent of all the others.
>
> "4. To attack the independence of any rite, is to attack the independence of all the others, by establishing schism and producing confusion in the Order.
>
> "5. The action of the power of a rite, whether dogmatic or administrative, cannot legally extend, except to the Masons of that rite, obedient to the jurisdiction of that power. It has only authority over them, insomuch that it does not pass certain limits fixed by the fundamental laws of the Order, and it cannot prescribe to them any thing contrary to those laws.
>
> "13. That no Masonic power, professing the ancient and accepted Scottish Rite, or any of it's dependent associations, can, under any pretence whatever, *unite or associate with any other Masonic power, or with any association depending on another rite*; that it cannot, under any title or pretence whatever, become a section or dependence of any other Masonic power or association. Any Masonic power *guilty of taking such a step*, will lose its *independence, authority*, and even its *existence*; and, by so doing, violates at the same time the general spirit of Masonry and the independence of the rite. Such proceedings tending to embroil and confuse the whole Order, we cannot be too careful in forewarning all Masons against every attempt or idea which might lead to such fatal consequences."

These extracts show very clearly that, however the Grand Lodge of Louisiana may stand in relation to the laws of York Masonry, it has not manifested much respect for those which govern the Scottish Rite.

We are not disposed to press the present inquiry with much severity, and certainly not to prejudice the question before the Fraternity. We feel ourselves constrained, however, to suggest that it does not very satisfactorily appear that the G. Lodge of Louisiana is lawfully empowered to authorize its Lodges to work in the Scottish Rite. The twelfth section of the document just quoted, declares, that "*each* Masonic power, regularly and legally constituted, duly acknowledged, and invested with the full dogmatic power of a rite for a particular territory, possesses, incontestibly and solely, the right of founding and governing the Lodges of its rite," within a limited jurisdiction. The committee of the Grand Lodge of Louisiana tell us, that in 1832, "many of the members of the Grand Lodge being in possession of the high degrees of the Scotch Rite, as well as of the French or Modern Rite, it was proposed to *amend* the Constitution of the Grand Lodge, so as to have it constituted after three rites." This appears to us to have been an assumption of power, not warranted by the regulation above quoted. The supreme power over the Scottish Rite, we understand to be claimed by the Supreme Councils of the 33d degree; and that before any body of Masons can legally practise the rite, authority must be obtained from that source, and the body so authorized, be "regularly constituted, duly acknowledged and invested." Neither of these requisitions, we apprehend, was complied with when the Grand Lodge of Louisiana, by an amendment of its constitution, resolved itself into a Grand Lodge of the Scottish Rite, claiming and exercising authority over thirtythree degrees. The circumstance that "many members of the Grand Lodge were in possession of the high degrees," was not sufficient to authorize that body to assume jurisdiction over those degrees. We are aware that a precedent for such a proceeding may be found in the Grand Orient of France;* but a wrong precedent affords no justification for a wrong act. The members of the Grand Lodge who possessed the high degrees, had no more right to confer them, without authority from some superior body, than any given number of Master Masons would have to confer the Craft degrees, without authority from a Grand Lodge. Masonic power cannot lawfully be assumed in this way. The officers of the Grand Lodge of Louisiana tried it in the case of their Grand Chapter, and failed,—the General Grand Chapter having, in that case, rejected both the proceeding and the organization, as illegal. This decision should have been allowed its proper consideration; in which case the recent interference of the Grand Lodge of Mississippi, in vindication of the purity and integrity of its own rite, might not have been necessary.

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*It is proper to say that this term has no reference to the system of Masonry practised in Scotland at the present time. It refers to the revival of Masonry in France, in the last century, by some Scotch Masons.

The Grand Lodge of Mississippi are correct in saying that "each distinctive rite produces different powers which govern it and are independent of all others." And that these powers are often inconsistent and adverse—that the laws which govern one rite are often opposed to the laws which govern another rite—is easily proved from the regulations of the Grand Lodge of Louisiana itself. Take for example the following:

> "Art. IV. The sons of Masons, when presented by their father, or tutor, are dispensed with the condition concerning the age, and may be received when they are *eighteen* years old. But it is well understood that they cannot be received Masters M.·. before they have attained their twentyfirst year. No dispensation contrary to this article, shall be granted."

This is a regulation of the French, or Modern Rite; but has been incorporated into the Constitution of the Grand Lodge of Louisiana, for the government of the French, Scotch and York Rites, notwithstanding that it is directly subversive of one of the fundamental regulations of the latter rite! In the year 1663, and nearly a century before the Scotch and French Rites were in existence, the following regulation was adopted for the government of Lodges, in the admission of candidates:

> "VI. That no person shall be accepted, unless he be *twentyone* years old, or upwards."

There are other regulations in the Constitution of the Grand Lodge of Louisiana, not less subversive of the York Constitutions than the above; but, as we have before remarked, we are not disposed to press the inquiry, at present, with much severity; because, we cannot but believe that when the intelligent and respectable Brethren who compose the Grand Lodge of Louisiana, learn that the course they have adopted in cumulating the different rites under one authority, is dissatisfactory to their Brethren in other States, they will readily remove the cause of complaint, by falling back upon their original constitution, and reorganizing themselves as a York Grand Lodge. A Grand Lodge of mixed rites is an anomaly, which, for reasons that if necessary we will hereafter give, cannot meet with favor in the estimation of Ancient York Masons; and of such is the Fraternity in this country composed.

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*The Grand Orient, however, we believe, never went so far as to cumulate the different rites. Our New Orleans Brethren, as a Grand Lodge, stand, we think, in this particular, without a precedent.

CONFERRING DEGREES IN CHAPTERS.

Church Hill, Ala., March 22, 1847.

Comp. Moore,—Seeing you are always willing to dispense light to any Brother less informed, I take the liberty of asking the following questions:

1. When a Brother wishes to take all the degrees conferred in the Chapter, and petitions accordingly,—is it proper, at the next regular Communication, to ballot for all the degrees at one balloting, or to ballot for each degree separately?

2. And if elected, is it proper for all the degrees to be conferred at the same Communication?

My views differing from those of some other Companions on the subject, you will confer a favor by answering the above.

Yours, fraternally, John Adams.

1. The practice is not uniform in this respect, either in Chapters or Lodges. In both, the most usual custom is to admit the candidate to all the degrees at a single ballot. This is the practice in this and the neighboring States. In other parts of the country, in the Lodges particularly, a ballot is taken on each degree. And this was doubtless the ancient practice; but the candidates were then required to stand from one degree to another a much greater length of time than they are at the present day. They were then required to prove their proficiency in open Lodge, before they were permitted to advance,—no paltry excuse as to "time and opportunity," was then allowed. And it was not infrequently required that two or more years should intervene between the receiving of the first and third degrees. Under these circumstances, a ballot on each degree was highly proper and necessary. But we do not regard it as of much consequence, where the candidate is allowed to advance without any greater restriction or other qualification, than that of having stood one month. It is always competent for any Brother to object to the advancement of a candidate, if he have any good reason for so doing. And this can rarely prove to be an insufficient protection, where a proper scrutiny has preceded the origi-

nal admission. Where evidence of proficiency is required in open Lodge, it is, of course, proper that a ballot should be taken with reference to that fact. And indeed there is no impropriety in taking the ballot on the moral qualifications of the candidate as he advances to each degree ; for, as before remarked, this was, pretty generally, the practice, in the last century. It was not universally the practice, but commonly so, and for the reason already suggested.

2. In the Chapters, two rules have generally obtained, viz : 1st. To admit the candidate to all the degrees at a single ballot. 2d. To confer the degrees at the convenience of the Chapter, and without reference to time or proficiency of the candidate. To the first we do not object. To the second, we urge the general objections against hurrying candidates from one degree to another, in Chapters or in Lodges. The four degrees ought never to be given at the same meeting, though there is no specific regulation against it, in R. A. Masonry.

REVIVAL OF DEAD LODGES.

A correspondent has called our attention to the following inquiry in the report of the committee on foreign correspondence, submitted to the Grand Lodge of Indiana, at its last annual communication, and asks for our opinion on the question proposed :

> "We will notice one subject upon which we do not know that any direct opinion has been expressed, as to the *principle*, at least. We mean, *the reviving of dead Lodges by resolution.* It is the practice of this Grand Lodge, thus to revive Lodges many years since declared dead, and Charters arrested. Is it proper that a Lodge should thus be resuscitated ? We know that each Grand Lodge is supreme, within its own borders, but is this method practised by any Lodge except our own ? We think not, and that when once a Charter is arrested, whether taken possession of or not, the Lodge cannot be legally revived but by a new Charter. This question is mooted to invite the attention of other Grand Lodges to the subject It may be a plain question, and already settled different from the views of the committee ; but if so, it is unknown to them, and they deem it of sufficient importance to be answered."

We do not precisely understand what meaning is intended to be conveyed by the words, "the reviving of dead Lodges by resolution." Usually, a Lodge may be revived by resolution, provided the resolution be predicated on the *petition* of a constitutional number of the former members of the Lodge to be revived. Or, it may be done on the recommendation of a committee of the Grand Lodge, appointed to report on such petition. As the Grand Lodge possesses the power to create, so it possesses the power to resuscitate. The manner in which it shall exercise either of these powers, is mainly dependent upon its own will. The general regulations of the Fraternity designate a given number of Brethren as necessary to constitute a Lodge, and provide that, in order to its regularity, a charter must be obtained from a Grand Lodge. The manner and the terms on which charters may be granted, are properly left with the Grand Lodges. They are usually granted by resolution or vote, taken either directly on the petition, or, what is more correct and regular, on the report and recommendation of a committee, and after the petitioners have worked one year under dispensation. The restoration of an old charter differs from the granting of a new one, mainly in that the petitioners in the former case, are not required to work under a dispensation ; or, in other words, the probationary term is dispensed with.

By the Constitutions of the Grand Lodge of this Commonwealth, a charter cannot be restored, " unless seven of the petitioners for its restoration, were members of the Lodge at the time of its surrender ;" nor until the petitioners have notified " the District Deputy Grand Master of the District, and the Lodge nearest to their residence, of their intention to petition for the restoration." These regulations having been complied with, and it appearing that the Lodge was in good standing at the time of suspension, and made its surrender of charter, records, regalia, and other property, as required by the Constitutions, any seven of its former members may petition and receive the charter, and all other property surrendered. The charter is endorsed to the *petitioners*, and they alone are made members of the Lodge. The officers are elected from among the petitioners, and installed by the Grand Master in person, or by his appointment. The Lodge may then increase its members, and proceed with its regular business. When, however, a charter is revoked, and declared forfeited for misdemeanor or irregularity, that is the end of it,—the Lodge is broken up, and cannot be reinstated by any act of the Grand Lodge. A new charter may issue and a new Lodge be formed, in the usual manner ; but the old Lodge terminated its existence by the forfeiture of its charter.

Such is the practice in this Commonwealth ; but there is very little uniformity among the Grand Lodges in this particular. Each has a method of its own, and often a very loose one. But it is a matter which every Grand Lodge may regulate for itself. A charter ought never, in our opinion, to be declared forfeited, unless the declaration be accompanied with the demand for a surrender, under the penalty of expulsion for non-compliance. The leaving of dead charters about the country, and in unknown hands, is a loose and mischievous practice, and should be guarded against by stringent regulations.

INITIATION OF REV. DR. WOLFF.

The celebrated Oriental traveller and divine, the Rev. Dr. Wolff, was initiated into Freemasonry in the Lodge of Brotherly Love, at Yeovil, England, in November last. The ceremonies were conducted by the W. Master, Bro. E. J. Lathan, Esq., P. P. G. W. There were present on this highly interesting occasion, upwards of fifty Brethren, from various Lodges in the Province,—which, for a Provincial Lodge meeting, was an unusually large number.

The Rev. Dr., having passed through the ceremonies of initiation, was most warmly and cordially greeted and congratulated by the whole of the Brethren assembled, who regard him as a Brother most likely to shed great lustre on the Craft, from his extensive information, and his intimate acquaintance with the languages and customs of the East,—whence Masonry found its way into Europe.

After the Lodge was called to refreshment,—a practice still kept up by our European Brethren, but which in this country, is usually esteemed to be "more honored in the breach than in the observance,"—the Rev. Dr., on returning thanks for his health, which was proposed by the W. Master, observed, that he had long wished to join the Order, that he might increase his usefulness, and be able to enter more fully and more understandingly, into certain peculiarities of sacred antiquity. He also remarked, that he felt fully convinced that many of the great dangers and difficulties he had experienced, during his travels in the East, would have been mitigated, if not entirely prevented, had he, before that period, been a Freemason; as he was frequently asked, during his travels, if he belonged to the Order, and he firmly believed, that if he had been one of the Craft, he should have met with protection and brotherly assistance in many quarters, where, instead of them, he had experienced insult and danger.

This is the voluntary testimony of one competent, and qualified by observation and experience, though not then a Mason, to judge, in some degree, of the benefits likely to result from a connection with the Institution, to persons under circumstances similar to those in which he was himself placed. Now, if Dr. Wolff be correct in his conjectures, and his observations are founded in truth,—and there is ample testimony that they are,—then it may be worth a passing thought, whether the Masonic Institution has not a stronger claim to Christian consideration, than is usually accorded to it by a large portion of the more strict of the Christian community? Perhaps,—we say perhaps,—it might be well that all our foreign missionaries were initiated into Masonry before embarking on their duties in other and distant lands.

ANCIENT TRACES OF MASONRY IN ENGLAND.

It is stated by Stowe,—one of the most celebrated of the early English chroniclers,—that when the walls of London were rebuilt, in the seventh or eighth century, the Benedictine monks in the neighborhood of Birkenhead, were sent for to perform the masonry; and it is further stated, that these monks kept the *secrets* of their art with such strict fidelity, that they were said to have *invented* stone walls. Their workmanship was so excellent and so rare in those days, that it was considered not an erection, but an invention!

The church of St. Mary de Castro, which was rebuilt by Robert de Bellmont, Earl of Leicester, in 1107, and of which the chancel and other portions of the beautiful architecture of the Norman period, still remain, as do also fine specimens of the succeeding styles, has lately been undergoing extensive repairs and restorations. In removing the great western window of the nave, which was of the decorated character prevalent in the early part of the fourteenth century, but greatly dilapidated, several *Masons' marks* were discovered on the stones. Among them are the double and single triangle, and what the discoverer calls an *anchor;* but what we take to be a *fish-hook*, with a *cross* on the helve, symbolical, perhaps, of the profession of most of the apostles chosen by the Saviour. The *Mark Masters* of these early times, generally selected their *marks* with reference to religious events, or as symbolical of some great religious truth.

MISSOURI MASONIC COLLEGE.

We learn from our correspondent at St. Louis, that the Grand Lodge of Missouri, at its late session in that city, decided to remove their College from Marion to the city of Lexington. The farm, buildings, &c., are to be sold, and the proceeds applied to the erection of the new edifices. "We understand," says the St. Louis Republican, "that the citizens of Lexington and vicinity offered, as a bonus for the location of the College at that place, the sum of $33,000, including the cost of the grounds. Liberty and vicinity, in Clay county, offered $24,000; Palmyra, $10,000; Hannibal, $8,000; and there were propositions from other towns. All this indicates a wholesome state of public feeling on the subject of education, and a liberality on the part of communities, which, considering their condition, is worthy of the highest commendation. The location of the institution at Lexington is central to a large and rapidly increasing population; and, with proper management, it cannot fail to be useful in the highest degree."

COMPLIMENTARY.

We hardly know whether we ought to publish the following; and yet, our friends request it. It is the unsolicited testimony of valued Brethren, in approbation of our course and labors in the promotion of interests to which we are mutually attached. It may be that it is too highly colored; but, the generous impulses of warm hearts are not easily subjected to the cold restraints of formal phraseology. To say that we are not proud of such testimonials, would be a reproach upon our nature. It has been said that "he who does not value the good opinion of his friends, does not deserve it." We admit the truth of this; and having passed that period of life when too high praise might chance to corrupt good manners, we may be permitted thus publicly to acknowledge the kindness of our friends of the Grand Lodge of Missouri.

Grand Lodge of Missouri.

"Extract from the proceedings:—

"*Friday, March 19, A. L. 5847.*

"On motion of M. W. Bro. Carnegy, it was

"*Resolved*, by the M. W. Grand Lodge of Free and Accepted Masons of the State of Missouri, that they are impressed with a lively sense of esteem and fraternal regard for their R. W. Brother Charles W. Moore, of Boston, Mass., on account of his great worth as a man, a scholar, and a Mason, and for his eminent services in the great cause of virtue, science, benevolence and Masonry; and as a means of evincing this high regard, do hereby elect him an Honorary Member of this Grand Lodge.

"Bro. Grand Secretary was directed to transmit to Bro. Moore, a duly certified copy of the foregoing resolution."

St. Louis, March 27th, 1847.

I certify the foregoing to be a true copy of the original resolution, as
[G. L. Seal.] taken from the records of the Grand Lodge of Missouri.

Fred'c. L. Billon, *G. Secretary.*

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St. Louis, March 27, 1847.

Dear Sir and R. W. Bro.—In being made the honored medium of communicating to you the foregoing action of the Grand Lodge of Missouri, it is with no little gratification I discharge the pleasing duty assigned me; not, however, unmixed with a slight feeling of regret, that it should have devolved upon one so poorly able, as I feel myself to be, to express to you, in adequate terms, the high estimation in which you are held by the Grand Body whose humble organ I am.

Permit me to add, individually, my sincere desire for your welfare and prosperity, and believe me, with due consideration,

Respectfully and fraternally, your friend and Brother,

FRED'C. L. BILLON.

To R. W. Bro. Chas. W. Moore, Boston.

CHARITY AND BROTHERY LOVE.

We have often heard that these words formed the motto of the institution of Freemasonry; and, being scriptural in their derivation, we have been prepared to regard the practice of the attribute denoted by the words, as not only invaluable to mankind, but as high and holy, leading to "good works" here, and hereafter to an inheritance of the Scripture promises. An English baronet, lately deceased, and one of the best lawyers in England—Sir William Follett—is said to have regarded the Masonic institution as one of the most hallowed means of beneficence amongst the associations of earth. In a late work entitled, "*Stray Leaves from a Freemason's Note Book*,"* the author introduces a conversation with Sir William, (who was, by the way, Attorney General of England,) to the following effect:

> In the course of conversation with Sir W. Follett, I inferred from a passing remark, that he had become a Mason. I asked if my conclusion was correct. "It is," was his reply, "I was initiated at Cambridge." Light had not then beamed upon myself; and I expressed in scoffing terms my astonishment. "In your early struggles at the bar," remarked he, with quiet earnestness, "you require something to reconcile you to your kind. You see so much of bitterness, and rivalry, and jealousy, and hatred, that you are thankful to call into active agency a system which creates, in all its varieties, kindly sympathy, cordial and wide-spread benevolence and brotherly love." "But surely," said I, "you don't go the length of asserting that Masonry does all this?" "And more! The true Mason thinks no evil of his Brother, and cherishes no designs against him. The system annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principle, duly carried out, applies to an unbridled tongue." "Well, well, you cannot connect it with religion: you cannot say, or affirm of it, that Masonry is a religious system?" "By-and-by you will know better," was his reply. "Now I will only say that the Bible is never closed in a Mason's Lodge; that Masons habitually use prayer in their Lodges; and, in point of fact, never assemble for any purpose without performing acts of religion. I gave you credit," continued he with a smile, "for being more thoroughly emancipated from nursery trammels and slavish prejudices." * * * * "Meanwhile," said he, "is it not worth while to belong to a Fraternity whose principles, if universal, would put down at once and forever the selfish and rancorous feelings which now divide and distract society?"

If the above be true, (and we cannot doubt such high authority,) what a blessing would it be if the whole world were one Masonic Institution—one firm bulwark or wall of the affections! How like a blessed spot would the earth then be, with no distraction of envy, petty malice, evil thinking, or speaking. The panoply of controversy would be cast off as an unfitting garment, and all mankind would then lie down under the same shade and near the same fountain, drinking the life-giving waters of benevolence from the same bright goblet of Christian forbearance. There would be no lack then of that heaven-descended charity which leaves the conscience to God, and subjects *deeds* only to the judgment of man.—*Boston Transcript.*

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*We have ordered a supply of this, among other Masonic works, from England, and expect to be able soon to answer orders. From notices of the work above mentioned, we presume it is of an interesting character.—Ed. Mag.

BENEVOLENCE.

An Address delivered before Jasper Lodge, No. 50, Monticello, Geo., at its anniversary in December last. By Junius Wingfield, Esq.

Communicated for this Magazine.

Benevolence is the great bond of our union. It is fitting, then, that on all proper occasions, we should consider its nature, that we may properly understand our relations to one another, and to mankind. We propose to detain you for a few minutes upon that subject, on the present occasion.

We say of a man that he is benevolent, when he opens his purse with liberality to the poor and the distressed; and, truly, there are no occasions which afford more interesting exhibitions of the loveliness of this principle, than when it prompts to a noble liberality, in the relief of distress. But, one may give, under various circumstances of notoriety, or for particular purposes to be accomplished by it for himself, and withal, *never* feel the *first* throbbing of a generous impulse. Take away from him, the particular motive of advantage which he is himself to reap by the transaction, and all the sluices of his amiable sensibility are congealed into ice at the fountain.

There is, too, a benevolence of the sentimentalist, which is beautiful to behold as it piously melts in tenderness, at the fate of some unfortunate hero of romance, tricked out for the occasion, in all the charms of virtue, and embellished with all the graces of poetry. This order of benevolence is generally the result of the excitement of the imagination, by the overwrought narratives of fiction.

Now, one would suppose at the first blush, that if the heart could be melted to tears by the bare *perusal* of a work of fiction, surely the great deep of the heart would be upturned and poured out in compassion at the *reality*. But such is not the fact. A great deal of sympathy for unreal suffering, is not inconsistent with the most perfect indifference and disgust at that which is real. The reason is found in the fact, that the hero of romance makes no draft upon your sympathies, until some trial of his virtue, accompanied by all the arts of scenic decoration and theatrical effect, shall have intoxicated the imagination. It is not then surprising, that in the wild delirium of an excited imagination, all of the feelings should be moved, and deeply moved.

But instead of a creature of fancy, take one of fact. In lieu of a creature all virtue and goodness, contending with a destiny too mighty for him to master, pining, and may be dying, far away from his home, in the dungeon of some impregnable fortress, take some poor outcast in the living, breathing world around us—the tenant of some squalid hut, with a family of half-starved and ragged children. Conduct the pious sentimentalist to his wretched habitation, and mark how soon he will turn away in disgust at the loathsome spectacle.

Now, true benevolence avoids notoriety. Nor does it require the object of its bounty to come squarely up to the standard of a fastidious taste. On the contrary, it vibrates to every sigh of the wretched, no matter how loathsome the sufferer. It is not more ready to relieve the unfortunate, than it is to excuse their feelings, soothe their sorrows, and animate their hopes. It is always seen, too, ever active in its efforts to reconcile the feuds of neighbors, make peace between enemies, and mitigate by its sympathy, those ills which it cannot cure.

A blunt, unfeeling man is careless of his conversation, and often plants a sting in the bosom of his neighbor, by some idle remark which rankles and festers there, a poison to his happiness for days, and weeks, and months. A benevolent man informs himself of the nature and disposition of his neighbor, learns the current of his thoughts, and their association, one with another, and so informed, he studiously avoids, in his conversation, any remark which could call up an unpleasant train of reflection. The influence of one such man in a community, is felt in its effects upon a large circle of its members. How much more perfectly, when there are men enough of that stamp to diffuse a spirit of refined benevolence throughout the whole mass.

Does this principle, then, so conducive to the happiness of society, need any additional recommendation. If so, we may add that great as are its effects in promoting the happiness of others, it more perfectly makes the happiness of those who habitually practise it. Of all men, the most miserable are those who hate, envy, abuse, or ill-treat their fellow-men. Their views are all gloomy. Their minds are always filled with suspicions of evil intended, even by acts of the most disinterested love and kindness. If they have wealth, they are afraid that it will be stolen; if they have honors, they are jealous of rivalry. If it were proposed to inflict upon a man the greatest punishment which could be devised, his worst enemy could contrive nothing so well fitted to make him wretched, as to subject him to the sway of his own bad passions. Let him hate his neighbor; let him envy his superiors; let him be jealous of his rivals; let him suspect the motives of his best friends, and if he does not make for himself a bed of thorns, there is neither truth in revelation, nor human experience. Every man who has ever tried it has found it so; and yet, poor, depraved and fallen man, will shut his eyes to the fact, and yield without a struggle to that moral gravitation which is always drawing him to his ruin.

Very different is the condition of that man who habitually cultivates good will towards his fellow-men and labors to promote their interests. There is nothing on earth with which to compare the quiet, the heavenly repose, the delicious sweetness which waits upon the consciousness of good intended and good done, for suffering humanity. It is as a beam of light from heaven upon the darkness of the soul, softening its rugged features into beauty and repose, and covering it with a glory which it gives back in mild and holy reflection to the great source from which it came.

Life at best is in general an unhappy state. We vainly try to increase our happiness by changing our external circumstances from poverty to affluence—from obscurity to distinction—from weakness to power. The ills of life are probably increased by such means. If, however, they have an antidote, it is to be found in habitual benevolence. It is apt to temper the ferocity of passion into moderation, and is an effectual safeguard against our liability to oppress or injure our neighbor in the furious struggles of life, and so saves us many a pang which would otherwise embitter our existence.

But it has its positive advantages, in that it places the mind in the best possible attitude to receive the reverses, the disappointments, and the misfortunes of life. Its good effects are seen in its keeping our hopes alive and vigorous under the darkest hour of our adversity. "Blessed is he who considereth the poor: the Lord will deliver him in time of trouble." Brethren! I have seen such an one in the time of his trouble. I saw him stripped of his whole estate, in his old age. He had not mismanaged his property, but he had been bound as the security of another. Old, though he was, and for that reason (we may suppose,) the more tenacious of the property for which he had toiled in the vigor of his manhood, and to which he had become attached by a thousand associations,—cut off, as he reasonably appeared to be, from all hope of making adequate provision for his family—destitute, when he was no longer able to work; and that too, because he had yielded, perhaps too readily, to one of the best impulses of his heart,—O! it *was* a terrible blow, and such an one as would have wrecked the patience, not to say the honor, of many a less worthy man. And yet, when his property was sold, not one word of anger, impatience, or repining, escaped his lips. But *this* he *did* say, and with a gentleness, a resignation and an unaffected humility, which will never be forgotten by those who heard him: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." What moral sublimity was there, in the deep calm of that spirit, which, composed by its own benevolence, was proof against the severest shocks of misfortune. How nobly did he tower above the darkness of the tempest which gathered about him!—

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Need I add, that

> "The pity he to others showed,
> Was by them shown to him"—

that he had numerous friends to help him in his hour of need,—that he has so far mended his fortunes as to have educated his family,—and that, with enough to gratify his wants, he is even a happier man than when he was compelled to manage the details of a large business. It may not be too fanciful to suppose that the adverse gale which visited him so rudely, was mercifully designed to clear away the clouds which had shut out heaven from his vision, and scatter from the pinions of a faith which had else soared to highest heaven, the vile dust which bore them heavily to the earth.

Will it be objected that the case which we have adduced for illustration is referable rather to religion than to mere benevolence? To this we answer, by asking the question, Who can fix the boundary where the one begins and the other ends? Religion, according to the Scriptures, is love to God and man. Benevolence is more properly, love to man. But we believe that a man cannot love his brother, and be wholly indifferent to his God. The principle of love is diffusive. Its capacity increases under cultivation, and when it has embraced every creature within the tenderness of its regard, it rises for the perfection of its bliss, to Him "in whom there is fulness of joy, and at whose right hand are pleasures forevermore." If, then, Benevolence is recommended to us by so many considerations affecting our own and the well-being of society,—if it opens up within the heart an unfailing fountain of the purest happiness,—if it throws around us an impenetrable shield against the ills and the accidents of life,—if, finally, it conducts us from love to man, to love for the great Author of our being,—it is merely a principle which we should cultivate beyond everything else.

One of the greatest difficulties in the way of its cultivation, is in the ignorance of men as to the condition of each other. We do not, in the Scripture which we have quoted, "consider" the poor. In other words, their condition is not made matter of special inquiry and concern. Our attention is concentrated too exclusively on our own affairs. A brother's ills and troubles have no clear and undisputed title to our attention. We are, in consequence, ignorant of more than half of the suffering that is around us. Often ignorant too, when if we knew the fact we should be quick and active to afford the necessary relief. Yet, being ignorant we live as though the petty cares of our own bosoms were alone entitled to sympathy, we ourselves alone unhappy, and our hearts the only desolation to sadden the loneliness of else a blooming paradise. But, alas! how miserably do we deceive ourselves! There is many a man moving among us every day, the history of whose life, and the details of whose present sufferings would make us forgetful of ourselves in our compassion for him. Such an one might tell him who has had only imaginary ills, of the real distress of hopeless and irremediable poverty. He might surprise him who had never worked in all his life by telling him that he had begged for the privilege of working—and that when he got employment he was sometimes badly, and as often never, paid for it. That he was in debt and unable by honest exertions, to pay his debts, yet that he was subjected to all manner of unkind suspicions and ill-natured remarks by the community, and the most unrelenting persecution of iron-hearted creditors. That he had a large family to share the reproach and the cruel privations of his situation, and that between the clamor of creditors on the one hand, and the famishing cry of his children on the other, he was almost ready to despair. Uncharitable as men are, we doubt not that there are many in every community, who would relieve such distress according to their ability, if they knew of its existence. But such knowledge does not come without inquiry and observation. It is then the duty of all men to see how their neighbors get on, not for the purpose of gratifying an impertinent curiosity, but to promote their welfare.

Another difficulty in the way of the growth of benevolence, is the fact that we are too apt to consider it as being entirely involved in the matter of giving money or other things to the poor. And those who are not so well able to give, are apt to consider themselves absolved from those obligations which the necessities and misfortunes of mankind impose upon us all.

Now, the giving of pecuniary aid is sometimes necessary, but it is only one of the forms of a principle, which has a thousand forms of expression, and an infinite variety of ways of adapting itself to every kind and degree of suffering. Is it not, for instance, an act of benevolence to one who is ready to despair, to let him see and feel that his situation affects you? Is it nothing to inspire him with new hopes, sustain his flagging energies, and brace him for new and more vigorous exertions? How many a man has fallen, never, no never again to rise; because of the want of such benevolent attentions!

> "Ah! who can tell how many a soul sublime,
> Has felt the influence of malignant star,
> And waged with fortune an eternal war,
> Check'd by the scoff of Pride, by Envy's frown
> And Poverty's unconquerable bar,
> In life's low vale remote, has pined alone,
> Then dropped into the grave unpitied and unknown."

To sympathise with and sustain such a spirit in its despair, is surely one of the noblest—one of the holiest offices of benevolence.

There are, besides, a variety of ways in which we may help the unfortunate, without the gift of money. We may aid them in collecting their dues. We may suggest hints for their improvement in matters of thrift and economy, and guard them against those temptations to dishonorable dealing which beset the paths of adversity.

What a field for benevolent exertion, too, is opened in the sick room of those who are without money and without friends. We may visit them and wait on them, and if unable to do all which their necessities require, we may commend them to the favorable consideration of those who can help them. Finally, Brethren, if we would learn to love mankind, let us cultivate the habit of examining our own hearts. We often see men ill-treated and abused for frailties and imperfections which are common to us all. Every candid man who reflects upon the operations of his own mind, will acknowledge this to be true. And, no doubt, it has been a source of the deepest mortification to many a man, when, upon a fair examination, he has seen how nearly *he is*, like every body else at heart.

Now, there *is* a difference between men, but it is for the most part more ostensible than real. A few, (very few,) try to restrain their vicious propensities in obedience to sound moral principle. Others hold themselves in check, from the pride of reputation. Others, again, without concerning themselves very particularly about it, are favored by an accidental train of circumstances which forbids the development of their characters to themselves or to the world. There are still others, who more unfortunate, between the feebleness of moral principle on the one hand, and the strength of temptations on the other, expose their hearts in all their natural deformity. When, therefore, we consider, these things, we shall be disposed to throw the veil of charity ever the fault of a common nature, and *pity*, instead of denounce those who, more unfortunate, have been more powerfully tempted, and less favored by circumstances than ourselves. Instead of trying to sink the degraded into deeper ruin, we shall rather try to raise him and establish him in the paths of honor and virtue. As a natural consequence of charity for the *faults* of men, we shall have charity for their *misfortunes*, for that they are the common incidents of humanity.

Brethren, we have now done; and yet, let us insist, that Benevolence is the Alpha and the Omega, the Corner and the Cap-stone of that moral temple which every true Mason is working to erect within his own heart. It is a rational, a noble undertaking. Let us never call off until we each shall have finished such a temple as shall be meet to be the habitation of the Most High. To the end, that when the earthly house of this tabernacle shall be dissolved, we may have a building of God, "an house not made with hands, eternal in the heavens."

MASONIC COLLEGE IN TENNESSEE.

THE following excellent report on this subject was submitted and adopted at the annual communication of the Grand Lodge of Tennessee, in October last:

The attention of your committee has been mainly directed to the urgent recommendation of the Grand Master, that some system of education be adopted, which "shall reach the wants of all the children of poor and destitute Masons, in the State, so that no Mason's child shall be reared in ignorance." In this truly Masonic sentiment your committee fully and cordially concur; and the heart of every patriot and philanthropist, every lover of his country and his race, every enlightened advocate of sound morality and human happiness, must beat responsive to its utterance. Gladly would they "send the light of education into every benighted spot to dispel the gloom which error and prejudice gather over the untutored mind." It has long been a source of regret to the great body of active Masons in our State, that while a laudable disposition appeared to exist, on the part alike of the Grand Lodge and the subordinate Lodges, to foster and promote the great cause of moral and intellectual culture, not only among the children of poor but worthy Masons, whether living or deceased, but also among the children of indigent persons generally, there should have been devised no *regularly concerted system of action*, and the good they have done, has therefore fallen far short of what we could wish to have seen accomplished, and what might reasonably have been expected. We have wasted the precious time in "much speaking," while we have neglected too generally these "weightier matters."

But the time has arrived, which, in the estimation of your committee, imperatively demands decided and energetic ACTION. At every step which has heretofore been taken in the suggestion of any particular scheme or system of operation, we have been met by the stubborn argument of *pecuniary inability*. Indeed, the comparatively recent revival of the Craft in Tennessee from the low estate into which it had fallen, amidst the dark cloud of persecution and distrust that had long rested upon it, the necessary erection and furnishing of many new Lodge rooms, and the dispensation of local charities, of more immediate and pressing, if not of a more important and praiseworthy, character, has heretofore rendered this plea but too well founded. Yet, we are fast surmounting all the difficulties which opposed us; our numbers have largely increased, our means are more abundant, and we can no longer idly fold our arms in apparent apathy and indifference, without suffering the condemnation alike of ourselves and the world. While we expend hundreds, nay thousands of dollars annually in gorgeous pageants and public celebrations, shall we not appropriate an equal or greater amount, for the more remote, but more laudable and permanent benefit of moral and intellectual culture, of those who are to come after us, and who may, in the dispensation of the Allwise Providence, be called to fill, with honor and usefulness proportionate to the advantages afforded them, the various places in all the relations of life, which we shall soon fill no more forever. The casket is prized chiefly for the jewel it contains; and the body, the casket of the soul, should never be made an object of paramount care and solicitude, especially among free and accepted Masons, who profess to esteem no man for his outward adornment, but for his inward virtues. The appetites of sense, the show of gaudy equipage, the vain pomp and circumstance of ostentatious parade, should never be indulged to the prejudice of the higher and nobler attributes of our moral and intellectual nature.

But, in the excellent language of our Most Worshipful Grand Master, "the wise waste not their time in idle regrets about that which is irrevocable." Let us, in whatsoever we may have been remiss, rather "seek atonement for the past in hearty and effectual amendment." Other Grand Lodges, as those of Virginia, Kentucky and even our younger sister, Missouri, are far in advance of us in the discharge of this distinguished and peculiar duty to the Craft and to the world—having a large permanent fund already invested, and in each of the two last mentioned States a flourishing College being already established under the exclusive control of the Fraternity, at which a considerable number of beneficiaries are annually educated, and fitted for the active duties of life, in any position to which their own talents, industry and moral integrity of character may call them. But it is not yet too late to evince a like spirit of enterprise and devotion to the great cause in which so much of the welfare and prosperity of future generations is involved—to do *something* at least, *which we may hereafter* IMPROVE—to plant the grain of mustard seed, which shall ultimately grow to a great and overshadowing tree, beneath whose stately branches the weary and overladen may repose with fraternal confidence and security from the burdens which oppress them, and the hungry yearnings of the active but uncultivated mind of the youthful beneficiary shall be satisfied with food.

In contemplating the various schemes which have been suggested to the minds of your committee, they have selected that which is least complicated, and, in their judgment, least liable to any fatal objection, because, in the present depressed state of our funds, most certainly susceptible of an easy and practical application among the great body of the Fraternity.

First, your committee propose that the subordinate Lodges working under the jurisdiction of this Grand Lodge, shall prosecute the system of educating the children of deceased Masons, and other indigent persons, in their respective neighborhoods or communities, in the primary branches of a good English education, as in their judgment their means will enable them, and circumstances may demand, making a minute on their annual returns to the Grand Lodge of the number of beneficiaries thus sustained, and the amount of charities thus appropriated. Some of the subordinate Lodges, your committee would remark, have already adopted this plan with success. It often happens, that, thus they can dispense with cost of board and clothing, which would have to be supplied at a distant College or Seminary of high grade, and which the family of the beneficiary can more conveniently furnish, than they can dispense entirely with his services and presence at home, or pay the cash consideration for tuition. One Lodge, as your committee are informed, have educated in this way annually an average number of from two to six beneficiaries—four during the present year. What has been done throughout the State at large, your committee are not informed. But they are convinced that much good might be thus accomplished, at a comparatively trifling cost of labor and money to the Fraternity. If the practice should become prevalent throughout the State, of keeping even two or more worthy students thus employed, by each Lodge, at a respectable English school, the Fraternity would soon be instrumental in turning out a large aggregate, say two hundred young persons, thus qualified to enter with buoyant spirits and hopeful prospects upon the ordinary pursuits of a useful, honorable, industrious life.

But secondly, it might be deemed requisite, to have in the State at least one institution of high grade, to which each Lodge, in the exercise of its own good judgment might have the privilege of sending one or more students, whom approved proficiency and more lofty aspirations might point out as peculiarly worthy of their generous sympathy and more liberal assistance. It is not the purpose of your committee that this great object, so desirable in itself, and so highly prized by many of our most worthy and esteemed Brethren, should be lost sight of in the vigorous and successful prosecution of a system of subordinate education as above recommended. But, with a view to its certain accomplishment, sooner or later, they recommend that the Secretary of each subordinate Lodge be instructed to open a voluntary subscription, upon which each member shall be expected to contribute, at least fifty cents annually, to be sent up with its returns, as other moneys of the Lodge, at each Grand Annual Communication, to be held subject to the action of the Grand Lodge, but inviolate for any other than educational purposes. Your committee feel assured that so small a sum would be freely and easily contributed by every active member of the Fraternity in Tennessee, and they will remark, that a system similar to this, or identical with it, has been tried by the Grand Lodge of Missouri, and found to work well. There are in the State of Tennessee now working under Charter and under Dispensation, sixtyeight subordinate Lodges, with an aggregate membership of twenty-five hundred to three thousand. Contributing even the very small sum of fifty cents each, would make the very handsome annual contribution of (1,250 to $1,500) twelve hundred and fifty to fifteen hundred dollars; which in a few years, with the accruing interest, would amount to a sum sufficient to be used with signal and happy success, and afford a nucleus around which might gather the larger donations and bequests of wealthy and philanthropic Brethren, until a fund had accumulated, sufficient to endow, upon an independent footing, an Institution of high grade and eminent usefulness, upon which the Fraternity, in common with the whole people of the State, would look with feelings of grateful pride and admiration.

The committee conclude their report, with the following resolutions:

Resolved, That this Grand Lodge recommend to the subordinate Lodges working under its jurisdiction, that they prosecute, in their subordinate capacity, a system of Elementary instruction, as in their good judgment circumstances may require, and their means will justify, making a minute upon their annual returns to the Grand Lodge, of the number of beneficiaries thus placed under their charge, and the amount of funds thus expended.

Resolved, further, That with a view to the establishment and support of a Masonic College in Tennessee, the Secretary of each subordinate Lodge working under the jurisdiction of this Grand Lodge, be required to open a subscription, upon which each member shall be allowed to contribute at least fifty cents, to be returned to this Grand Lodge, as other moneys due from the subordinate Lodges, the amount being specified on the returns, and to be held subject to the action of this Grand Lodge, inviolate for other than educational purposes.

E. P. McGinty, J. S. Dawson, W. W. Coleman, W. H. Horn, R. Henderson,—*Committee.*

THE MASON'S BOWL.

Come quaff the Mason's drink!
  Fill high the Mason's bowl:
Till o'er its chrystal brink,
  The drops of nectar roll.
As sunlight to the flow'r,
  As flow'ret to the bee;
As Hope in Sorrow's hour;
  The luscious draught will be. (Then quaff, &c.)

Fear not with thirsty lip,
  The jewell'd cup to drain;
He never yet did sip
  Who quaffed it not again.
'T is gracious dew distilled
  From heaven's richest vine;
By Love the cup is filled
  With Charity divine. (Then quaff, &c.)

No barren toast was e'er
  Drunk in its living stream;
No promise, light as air,
  To cheat with mocking beam.
For moral health, and light,
  At once are his who drains
The fountain of delight,
  The Mason's cup contains. (Then quaff, &c.)

W. Shewing.

—*F. M. Q. Review.*

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

No. I.

THE NATURE AND MEANING OF THE TERM FREEMASONRY.

Amongst existing institutions, Freemasonry stands boldly pre-eminent as the only system capable of *universal adoption*, in which scientific attainments are rendered directly subservient to moral culture, and spiritual instruction expressly blended with intellectual improvement.

It is the peculiar and intimate union of science with morality, which forms one of the distinguishing characteristics of the Order, and, independent of its other beneficial tendencies, (and these are manifold,) renders Freemasonry worthy the attention of every man desirous of promoting the welfare, and increasing the happiness, of his fellow-creatures.

A society has been constituted, connecting together all its professors in the ties of BROTHERLY LOVE—inculcating with powerful energy the purest doctrines of MORALITY and VIRTUE—breathing the holiest aspirations of an undying FAITH—leading to the blissful HOPE of a glorious immortality—and teaching, with an impressive force, the practice of UNIVERSAL CHARITY,—a society thus constituted would not be less worthy of notice, though its origin could not be traced beyond the present age. But the spirit of Freemasonry, though radiant in her beauty, like the day-star of the morning, and still fresh with the purity of holiness and grace, is no longer young.

Originating in periods of the most remote antiquity, Freemasonry has outlived the fall of empires, and survived the mutations of ages. Based on the rock of TRUTH—truth immutable and eternal—having the *welfare of man* for its primary object, and the *glory of God* for its ultimate aim—it has resisted and triumphed over all the assaults of its enemies. Passing through the fiery ordeal of persecution, it has become, like gold, purified by the trial.

The history and antiquities of the system, therefore, irrespective of its beneficent principles, awaken our curiosity, and become deeply interesting, particularly when we find that the investigation increases in interest as we proceed, and finally opens a wide and apparently boundless field of inquiry, not only to the moralist and philanthropist, but also to the historian, the archæologist, and the divine.

Great minds have occasionally been engaged in this investigation,—many learned Brethren have enlightened the Fraternity by their erudite researches,—but our Rev. Brother, Dr. Oliver, completed the crowning labor, and to him the honor is due of having, unaided, and by the most unremitting perseverance, collected the materials from their widely scattered sources, and prepared the most complete and interesting exposition which we yet possess of Masonic antiquities, and the progress of the science amongst the early nations of the earth. The works of Dr. Oliver place Freemasonry in its proper light before the world, and they, more, perhaps, than any other external circumstance, have tended to raise the institution to the commanding position which it now occupies.

The dignity of the science, regarded in its speculative character, demands that all philosophical investigations into its origin, progress and principles, should be encouraged, in order that it may retain its high position, intellectually as well as morally, and never be allowed, through the inattention of its members, to degenerate into a mere form or ritual, and become like a body without spirit, or life without soul.

As in all other departments of science, fresh discoveries are continually increasing our store of knowledge, so we find that archæological researches, particularly among the existing monuments of those countries where ancient Masonry more especially flourished, are constantly adding to the numerous facts already collected, and rendering us better acquainted with Masonic antiquities. Each laborer should, therefore, contribute his mite of information. Though at the time of r
apparent value, subsequent research may show its ultimate importance. The F

setta Stone was at first regarded as a mere mutilated fragment of antiquity; its discovery, however, led eventually to the art of decyphering the Egyptian hieroglyphics, an art which had been lost for fifteen centuries; and thereby opened to the world a flood of information, which had long been hidden in the darkness of by-gone ages.

It is not intended here to enter into a full consideration of the various topics involved in the study of Masonic antiquities. Indeed, it may be asked, where is the intellect sufficiently powerful to fathom the depths and embrace a full comprehension of the sublimities of *speculative* Freemasonry? My present purpose is simply to offer such remarks upon the antiquities of Masonry, as may, perhaps, in some slight degree, be useful in directing Brethren desirous of entering into the investigation of a subject so highly interesting, and also tend to corroborate the views of those who have written upon the high antiquity and sacred character of our venerable Institution.

In pursuing such an investigation, it is, however, necessary, in the first place, to endeavor to arrive at a correct idea as to the nature of the term "Freemasonry," and the sense in which, in speaking of the institutions of antiquity, it is used; otherwise, we may be apt to form very incorrect notions upon the same subject. The term, it is clear, amongst many writers, is not correctly understood, or, at all events, its extensive and general signification is not at all times borne in mind, otherwise we should not have so many conjectures as to the real origin of Freemasonry. Some writers have considered Freemasonry as an institution of comparatively modern origin; others have imagined that it originated in the middle ages; some again profess to trace its commencement amongst the primitive Christians; whilst others attempt to show that it was instituted by the Hebrews at the time of their Exodus. Several have supposed that it was first developed on the plains of Shinar, in order to enable a chosen few, notwithstanding the confusion of tongues, to communicate together through the medium of its universal language. There are, again, others who contend for an origin even more remote, and trace the system through antediluvian ages.

Such, then, is the great difference of opinion which exists as to the true origin of Freemasonry, and it must be admitted that unless the subject is viewed in a comprehensive sense, plausible arguments may be adduced in favor of the views entertained by either party. But we imagine that when the subject is thus regarded, all difficulties vanish, and we are enabled to trace back the true "light" to the earliest period.

Let us, therefore, as a preliminary, but most important step in our researches, endeavor to form a correct idea as to the true meaning of the term "Freemasonry." To do this effectually, we must view the Order under its different phases; for it is not solely as an operative society, nor yet entirely as a speculative or spiritual institution, that Masonry presents itself to our notice at various periods. Sometimes it has, in fact, partaken more exclusively of the former character, and at other periods of the latter. The "true light" has, however, at all times remained essentially the same, although circumstances may at various eras have caused it at one period to burst forth with resplendent majesty, and at another to shine with subdued lustre.

If it is imagined that those who contend for the great antiquity of Freemasonry are endeavoring to prove, or indeed deem it essential for the purposes of their argument to show, that the Institution existing precisely at the present time, has been handed down without deviation from immemorial ages, such an idea is erroneous, and based, as has been before observed, upon an incorrect notion as to the true meaning of the term. Though it has been remarked, Freemasonry has sometimes appeared exclusively in one of its separate characters, yet for many ages, and in various parts of the globe, these two separate principles have been united, and the distinctive appellation of Masonry, merged in the more comprehensive designation of "Lux."

In further illustration of this subject, it will be necessary to observe, that Freemasonry, as now known and practised in this country, did not assume its present form of ritual and constitution, until the commencement of the last century. Previously to that period, the members of the Society were composed of individuals who were architects or builders by profession, although occasionally, men celebrated for scientific attainments, were admitted to the Brotherhood. Such appears to have been the state of the Craft in England during the period which elapsed between the Reformation and the reign of George II. Before the Reformation, the Freemasons existed as a peculiar body, to whom were entrusted the erection of all cathedrals, abbeys, and sacred structures throughout Christendom; and at this period the peculiar system of symbolism still preserved in our Lodges, was unquestionably known, and its spiritual application perfectly understood.

The societies of Freemasons of the middle ages were, as a fraternity of builders or holy workmen, undoubtedly descended from the colleges of artificers who flourished during the palmy days of the Roman Empire, and obtained such extraordinary celebrity in the Augustan era. These artificers, in a great measure, derived their knowledge from the Grecians, who had previously received their instructions from the descendants of the builders of the Temple, from the Babylonians, and also the Egyptians. By a chain of evidence, therefore, perfect in every link, the societies of builders (regarding Masonry solely in its operative sense,) can be traced back to the earliest ages—but when we turn from the operative principle, and endeavor to trace the science in its speculative sense, the investigation becomes less difficult, the chain of evidence more complete.

In Egypt, and in many other nations of antiquity where practical Masonry flourished, the priests were not only ministers of religion, but instructers in scientific knowledge, and it is in this particular union of character that I am disposed to believe the present peculiar system of Freemasonry originated, for we cannot otherwise clearly account for the union which, during so many consecutive ages, existed between the science of practical architecture and the conservation of the highest religious mysteries. Knowledge, during the early ages, was in the hands of few, and initiation was the only key by which its secret treasures could be unlocked. It could be obtained by unremitting perseverance only, and it was imparted to those alone, who upon strict probation, were found worthy. Its lessons were imparted by a series of gradations progressively advancing in the scale of perfection, and they were taught in a manner best calculated to make a deep impression upon the student, and to imprint the principles of all learning and science indelibly upon the mind. Amongst the ancient sciences it is evident, for obvious reasons, that geometry would occupy a prominent station—and practical Masonry, in which the principles of geometry are more especially developed, would necessarily engage particular attention, and lead eventually to the erection of those stupendous edifices still existing in various parts of the world, which, though of the most remote antiquity, are yet magnificent in their decay, and speak eloquently to the mind in proof of the consummate skill of their constructors. In order to form a just estimate of the glories of ancient operative Masonry, let us contemplate the ruins of Memphis and Thebes—Luxor and Carnac—the Sphynx—the Pyramids—and those other imperishable relics of ancient grandeur, the temples and palaces still remaining in the fertile valley of the Nile, or standing in silent majesty upon the verge of the desert. Let us regard the mysterious temples of Flora, so symmetrical in their proportions, yet hewn entirely out of the living rock—the wondrous caves of Elephanta, and those ancient fortresses in central Asia, laboriously shaped into form by the persevering effort of the chisel. Let us regard Balbec and Palmyra—the temple-crested Arcopolis, and the grandeur of ancient Rome, and we shall thus see that from the earliest times, and in almost every habitable part of the globe, abundant evidence still remains to show the connection which formerly existed between operative and speculative Masonry—an union as clearly perceptible in ancient Egypt, Greece and Rome, as in England during the middle ages.

Included, however, in speculative Masonry, which embraces a range of thought as wide as it is possible for the human intellect to penetrate, is an attribute which is worthy to be separately considered. I allude to Masonry in its *moral* character. In this sense, Freemasonry is to be regarded as a system bearing corroborative evidence of the truths of revelation—leading to the knowledge of the true God—unfolding the sublime doctrines of the resurrection from the dead and the immortality of the soul—and enforcing, with the most impressive energy, the precepts of universal benovolence and the practice of every virtue which can ennoble the mind, and endear man to his fellow-creatures. It is in this respect that Freemasonry presents itself to us in its most attractive guise; it is, in fact, the character which it assumes *when properly practised* at the present day—and, as investigation will show, it is the character under which it first appeared when mankind was blessed by its earliest advent.

It may, however, be asked, how can Freemasonry answer this description, and constitute a school of religion and morality unknown to the rest of the world? The answer simply is, that Freemasonry does not assume to teach a system of morality differing from revelation, but that in fact it teaches in their most exalted sense, the practice of all the Christian virtues; this, however, is done in a particular manner, calculated to impress these doctrines more forcibly on the mind, Freemasonry being, in fact, "*a peculiar system of morality, veiled in allegory and illustrated by symbols.*"

In this view of the case, Masonry appears before us in its most sublime character, and in conducting our researches into antiquity, it is in fact, the presence of these *peculiar allegories and symbols*, which must constitute the object of our search in endeavoring to determine its existence in any particular age or country. We take care not to be dazzled by any false light, however alluring: but if the peculiar mode of symbolical and spiritual illustration, existing among the Fraternity, can be traced to have been in active operation in any particular country, or amongst any particular class of people, we may reasonably assume, and in many cases prove, to demonstration, that they formed part of that comprehensive and universal system which is at present designated under the term Freemasonry, and that the light shined in darkness, though the darkness comprehended it not.

Now it is evident, that to embrace a subject so vast in its nature, the term "Freemasonry," as applied solely in its ordinary and popular sense, is totally insufficient to convey anything like an adequate meaning. We must, therefore, give it a more extensive signification, and its original designation of "Lux," is unquestionably more appropriate, because, in order to obtain a clear conception of the subject, we must investigate into the nature of that *moral and scientific light* which was first kindled by the Almighty Architect of the Universe—which was never entirely quenched, even in the darkest periods of man's history—and still, through the Divine blessing, continues to endure.

These remarks seem necessary, in order to direct to such a course of study as will be necessary to arrive at a correct elucidation of the subject of Masonic antiquities. In tracing the history of the Order, therefore, we must not alone confine our attention to the various colleges, lodges, and societies of builders, and the history of their works (wonderful as in many instances they must be acknowledged to be,) but we must regard the rise and progress of the arts, the influence of peculiar systems of religion, the development of the intellect, and the advancement of knowledge. This will enable us to trace the history of the human mind and the march of science—a study far more interesting than the sanguinary records of wars and massacres—and will teach the initiated Brother to appreciate more highly the excellence of that peculiar system which, for so many centuries and in such distant regions, has attained results so vast and lasting, though its operations have, for the most part, been "*veiled in allegory and illustrated by symbols.*"

This course of study must necessarily open a wide and most discursive field of inquiry, and it will be seen, that in order to investigate it correctly, Masonry must be regarded in its speculative and moral, as well as its *operative* character, (and this, too in the most extended sense,) otherwise we shall be unable to form a correct judgment ourselves, or understand those who have already made laborious researches, and given luminous expositions upon this most interesting subject.—*F. Q. Review.*

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 177.

Harmonic Order, oder Plaisir sans chagrin. Order of Harmony or Pleasure without chagrin.—This Order existed in Germany in the years 1750 to 1780, and consisted of males and females. They called their meetings Lodges, had only one Degree, a Grand Mistress, and a Chancellor. Another Harmonic Order was known in the year 1788, but did not extend itself, and existed nearly alone with its inventor, Franz Rudolph von Grossing, who shortly after founded an Order of the Rose.

Hebraeische Mysterien. Hebrew Mysteries.—The ancient Hebrews came from Egypt, where they abode four centuries. They adopted many of the manners, customs, and opinions of the Egyptians, and many of their gods. Moses, who delivered them from this yoke of bondage, was brought up at the court as an Egyptian, and initiated into all their wisdom, and we have therefore reasonable ground for supposing, that the sublime doctrine of one God, which the Egyptians had in their mysteries, was adopted from thence into the Mosaic religion. This doctrine was very cautiously communicated by Moses, and they thus had mysteries. According to their custom, they must have a sacred Patron or God, whom they could call by name. Moses rejected their ancient gods,and made them acquainted with another God, whom he called Jehovah, (a self-existing or self-created being,) the God of their fathers Abraham, Isaac, and Jacob. This God they accepted by degrees. Purification, circumcision, and a linen dress, were united with his worship. It is probable that their sacred vessels were derived from the Egyptian Hieroglyphics. The Ark of the Covenant in the Tent of the Tabernacle, referred to their covenant with Jehovah, and we find sacred coffers in all the ancient mysteries. After this followed the Cherubim, beings which have never been seen among mankind, and these were, according to their rank, the first objects which were found behind the curtain of the Holy of Holies. The place of Jehovah was over those cherubim.

Heilege Zahlen. Sacred Numbers.—We consider the number 3, or 3 times 3, as a sacred number; and in all the mysteries of the ancients, the number 9, or 3 times 3, was most important. Whether we, as Christian Freemasons, still have an ancient explanation of the sacredness of this number, or whether we derive its sanctity from the Holy Trinity, we cannot here determine. The number hath, even in arithmetic, something peculiar, which no other number, at least in the Arabic system of numeration, can boast. It is the most perfect and the highest of the single numbers, for if we wish to count higher we must employ mixed numbers. But it has still a peculiar property, viz: we may multiply it with whatever number we will, the product will always be such a number that its parts being added together will produce 9. A few examples will explain this:—2 multiplied by 9 is 18, and 1 added to 8 is 9, &c., through the whole examples.

2x9=18 and 1+8=9
3x9=27 and 2+7=9
4x9=36 and 3+6=9
5x9=45 and 4+5=9
6x9=54 and 5+4=9
7x9=63 and 6+3=9
8x9=72 and 7+2=9
9x9=81 and 8+1=9
57x9=513 and 5+1+3=9
248x9=2232 and 2+2+3+2=9
56914+9=512226 and 5+1+2+2+2+6=18 and 1+8=9

A person may take any number he chooses, and the product will always be 9.

Another property of the number 9 is as follows, viz: take any number you choose, as— 865374254
Invert their order and subtract them 452473568

4+1+2+9+6+8+6=36 and 3+6=9 412900686 The remainder, when divided by 9, will always run out without a remainder. If the number in the top line is so small that the bottom line cannot be subtracted from it, then take the top line from the bottom, and you will have the same result. For example—
1399
9571 cannot be subtracted, but take

8172
the top line from the bottom and you have the same result Some have endeavored to connect the number 9 with J, as the ninth letter in the alphabet, but there is no good ground for doing so, or 9 would also mean Johann, John, Jahr, year, or anything else.

Hierloglyphen Symbole oder Builderschrift. Hieroglyphics, Symbolical, or Picture Writing.—Hieroglyphics were used before the discovery of the art of writing, and through paintings of natural or scientific objects, were represented invisible things and ideas, which could not otherwise have been delineated. On account of its importance, and the difficulty of reading it, it was considered sacred. The real meaning of the hieroglyphics was a mystery of the ancient Egyptian priests, and could only be explained in the greater mysteries. The key to the most of these hieroglyphics, has been lost, especially because that in the third and fourth centuries of the Christian era, they were applied to theurgic, magic, alchymy, and astrology. Ever since the discovery of the alphabet, new hieroglyphics and symbols have been invented. The picture of a lamb represents patience, a dog fidelity, &c. Hieroglyphics must always be understood to be pictorial representations, and a symbol can be both a pictorial representation and an action: for example—the chain which unites us as Masons, and of which every Mason is a link; the journies, &c. From what is here said, the Freemason will be able to perceive which of the Masonic objects he has to consider as hieroglyphics and which as symbols.

Hierophant oder Mystagog.—This was the chief priest of the Eleusinians, and he could only be chosen from the tribe of the Eumolpidens, whose ancestors were considered the founders of the mysteries and the first hierophants. His outward appearance, both in person and clothing, must be such as to proclaim the dignity of the exalted post he filled. He must be past the prime of life, and, if not handsome, at least without any bodily defects; and possess an extraordinary fine and powerful voice. His forehead was adorned with a diadem, and his hair fell in natural and graceful ringlets about his neck and shoulders. His course of life must be without spot or blemish, and in the eyes of the people he must be encircled with the glory of holiness. It was his duty to maintain and explain the laws according to which the calumniator of the gods and the mocker of their mysteries, were punished. At the lesser mysteries, he had to introduce the candidate into the Eleusinian temple, and to initiate those who had gone through the last trials into the greater mysteries. At those mysteries he represented the Demiurg, or Creator of the world, clothed in appropriate attributes. He explained to the candidate the various things which were presented to his view, in a powerful and impressive voice. At the greater mysteries he was also the sole interpreter of the Secret, which was preserved in the most sacred place, viz: that secret instruction which was the chief object of the whole institution. It was for this reason that he was called Mystagog, conductor of the candidates, or, also, prophet; and no one was allowed to pronounce his name in the presence of an uninitiated person.

CORRESPONDENCE.

Genneseo, Livingston co., N. Y., March 19, 1847.

R. W. Bro. Moore,—I have for some time intended to give you some account of the infected district, believing you have a deep interest in all that concerns our beloved Institution.

In Buffalo, the Lodge has been working under a Dispensation for one year, and has now obtained a Charter. It is in a very thriving condition. They have also applied to the Grand Chapter, for a renewal of the Charter of the former Chapter, or for permission to renew their work under the old Charter, which has been dead for many years.

During the past winter, I visited Phœnix Lodge, No. 115, at Dansville. I had a very pleasant, and I trust, profitable visit. The Lodge was convened at 2 o'clock, P. M., (Feb. 2d,) and continued open through the afternoon and evening, during which time two candidates were initiated as E. A., and three raised to the degree of M. M. This Lodge commenced work in September last, and up to the time I visited it, had initiated, passed and raised thirty members. I was much pleased to notice that great caution was used by the members in proposing candidates, and that the closest scrutiny was instituted into the character of candidates before admitting them. I would here observe, that from all I can learn, the same extreme care as to character, is most scrupulously observed by our friends at Buffalo. Dansville is a very thriving village, at present the head of navigation on the Genesee Valley Canal, about 18 miles from this, and will eventually be a place of much note. In antimasonic times, prejudice ran high among its inhabitants against secret societies. This prejudice has in a great measure subsided, (although many prominent anties resided there)—and there are now at that village, a Masonic Lodge, a Society of Odd Fellows, and one of the Sons of Temperance, doing well. Many, heretofore bitterly opposed to such societies, now speak respectfully of them, and profess to have changed their feelings in regard to them. I am disposed, however, from what I have seen, to think that the Brethren at Dansville are careful not to trust to these professions too much, but keep a bright look-out, when a disposition is manifested by any of this class to gain admittance to the Order. The Dansville Brethren have made application for the renewal of the Charter of their Chapter.

The Brethren at Mt. Morris, a thriving village about six miles from here, are taking the necessary steps to procure a Charter for a Lodge at that place. In the course of the present year, I am in hopes that measures will be adopted by which we shall have one here also. In former times, a Lodge and R. A. Chapter both flourished here.

A Lodge is in existence at Lima, in this county, about 14 miles from here, which has continued work through all the troublesome times, and having weathered the storm, continue to work at the present day. At Rochester, a Chapter has been organized, and I learn it is in contemplation to get an Encampment during the present year.

I have had application for copies of the Trestle-Board, from Brethren who have seen the one I procured of you. They were highly pleased with it, and I think if it could be obtained in this vicinity, it would have a good effect and gratify many. Please send me a half dozen copies, that I may accommodate some worthy Brethren. Should I dispose of them at cost, I will send for more. Those who have seen mine, think it the best work of the kind that has yet appeared. I remain, your friend and Brother, E. R. H.

MASONIC INTELLIGENCE.

VIRGINIA.

We continue our extracts from the proceedings of the Grand Lodge of Virginia:

MILITARY LODGE.

The committee to whom was referred the subject of the establishment of a travelling Military Lodge, under the control of the Grand Lodge of Virginia, to be composed of the Brethren enlisted in the newly raised Regiment of Virginia Volunteers, beg leave most respectfully to report that they have had the subject under the most careful consideration, and upon mature reflection recommend the subjoined preamble and accompanying resolution:

Whereas, it has been represented to this Grand Lodge, that a number of Brethren enlisted in the Virginia Regiment of Volunteers, raised under a call from the President of the United States, for the prosecution of the war with Mexico, are extremely desirous of forming a travelling Lodge to accompany said Regiment; and this Grand Lodge being convinced that the establishment of such a Lodge would redound to the honor of the Craft and the welfare of the said Brethren,—Therefore.

Resolved, That upon application of a competent number of the Brethren belonging to the said Regiment, the Grand Master be, and he is hereby, empowered to issue, free of charge to said Brethren, a dispensation for a travelling Lodge, to be called the Virginia Military Lodge—appointing W. Kenton Harper, Master, Thomas P. August, Sen. Warden, and Franklin Pegram, Jun. Warden; and that the fees of the Grand Officers, attending the making out and recording said Dispensation, be paid out of any unappropriated moneys in the treasury of the Grand Lodge.

GENERAL GRAND LODGE.

The report of the Committee appointed at the last Grand Annual Communication, to take into consideration and report upon the subject of a General Grand Lodge, its expediency, &c., was taken up and adopted in form following:

The Committee appointed to take into consideration the Circular of the Grand Lodge of Maryland, upon the subject of a General Grand Lodge, its expediency, propriety and practicability, have had this important subject under their deliberate consideration, and beg leave, very briefly, to present the views that have occurred to them, and their conclusions.

In every State of the North American Republic, there has been for years, regularly established a Grand Lodge, whose jurisdiction, government and power, extend over all the Lodges within the territorial limits of the respective States. From these Grand Lodges, dispensations and charters to the subordinate Lodges issue, by which authority is bestowed on them to open and conduct the working of the same. Over all the Masonic Fraternity within each State, do these Grand Lodges exercise power and government. Through their agency and their judgments, punishments are regulated, and the rights of the Brethren maintained and vindicated. Mild, kind, forbearing and generous in the exercise of power, these Grand Lodges are composed of officers and members of the subordinate Lodges, who, coming annually from the great body of Masons throughout each State, truly reflect the character, wants and merits of the constituent body.

Under the auspices and control of these systems of government, for many years past, the institution of Masonry has been directed, and thriven and increased. Like all other human institutions, it has had its times of prosperity and adversity, of trial, turmoil and difficulty, of peace and of quiet. Yet it may be well questioned, whether the great principles of Masonry could have been under any government, more purely preserved, or certainly advanced, than they have been under that which now exists. To what proper or useful end, is a change then asked? What grievances shall we now correct, what mischiefs in the future guard

against, by the institution of a new system? All prudent, well-thinking Masons, will frankly demand satisfactory answers to these inquiries, before they will consent to the contemplated innovation.

The proposed General Grand Lodge is to be constituted by one representative from each of the State Grand Lodges. So that at most it will be composed of not more than thirty Masons, even if all be present. If the number of representatives be increased, you will make the heavy cost attending the travelling to and remaining at the General Grand Lodge, drive from its deliberations all, save a few, and they not on all occasions the wisest and best legislators and governors. The body must necessarily be small, and can hardly even in its action, be esteemed a proper exponent of the will of the great Masonic family. A few errors would soon bring its powers and authority into disrepute; the loss of respect would lead to a refusal to obey; and thus a fruitful source of disagreement and collision be opened, which would result in distrust, jealousy and disorganization. We are now free from all these, and may avoid their dangerous effects by clinging to our present forms of government, by holding on to what we know is safe, without hazarding any thing, for the mere hope of obtaining some not very well defined benefit, the acquisition of which is extremely problematical. Did we stop here, the lessons of prudence and of experience would teach us to eschew this new scheme. We should pronounce against the proposition as one from which more danger might flow over its failure, than benefit could result from its success. But this subject cannot be dismissed without viewing it in another aspect. We respectfully submit, that from the lights before us, certain, positive mischief will, in all human probability, ensue from the institution of a General Grand Lodge, with powers masonically to legislate, adjudicate and punish. And such would ultimately be the delegated or assumed functions of such a power. If they be short of this, for what practical purpose is it to be created. Its edicts would be inoperative. It would be a mere advisory body, whose admonitions or counsels might be disobeyed with impunity, by those to whom they are directed. There would in such a body be no lawful authority on the one hand to command, or on the other, any obligation of the constituent to obey. To make the contemplated General Grand Lodge approximate the wishes of those who propose its establishment, it must possess full and ample authority to make laws, to prescribe duties, and to punish those who wilfully violate these laws. Short of this, all is valueless. With such powers, let us for a moment examine the complex and ill arranged machinery presented for this new government. First is the Subordinate Lodge—with its powers and authorities. Then come the State Grand Lodges who create and govern the Lodges, and then comes the General Grand Lodge, which while it is to grant no charters, is yet to superintend the conduct of all. If its functions are operative and useful, it must necessarily be found often interfering with and controlling the conduct and management of the Grand Lodges, and thus indirectly if not immediately influencing and directing the actions of the Subordinate Lodges. Contemplate this complex machinery, and then let the dispassionate and reflecting say if it be not calculated to produce a great if not fatal revolution in our present quiet and admirable system. This great central power would be looked to, by every restless spirit, through which imaginary wrongs might be vindicated, and by whose instrumentality strife and discord could be easily engendered between the State Grand Lodges and any of its own created Lodges. The workings of such a plan of government would soon be, to spread broadcast the seeds of disaffection and alienation, or in the course of time, to bring within its vortex a power, that would be in its influence irresistible, and build up a great central organization, that would strike down all the Grand Lodges of the States. When that dark hour shall have arrived, we may well fear the agitation that will arise out of questions of a delicate and peculiar character, which may, under a wise and prudent course, and the blessing of a kind Providence, possibly never arise, or be postponed for an indefinite period. But we forbear. The subject is one of the deepest importance to us all, and considered in every aspect, we submit that the proposition of our Brethren of Maryland be rejected, and in conformity with this conclusion, we submit the following resolution for the adoption of the Grand Lodge:

Resolved, That the proposition submitted by the Grand Lodge of Maryland for the establishment of a General Grand Lodge, be and the same is hereby respectfully declined.

Robert G. Scott,
William A. Patteson,
S. S. Baxter.

DISTRICT OF COLUMBIA.

The annual communication of the Grand Lodge of this District, was held in Nov. last. The business was altogether local. The installation of the officers took place in December. The Grand Master was installed by Hon. Robert P. Dunlap, (M. C.) of Maine. The M. W. G. Master elect, B. B. French, Esq., delivered the following address:

Brethren:—In accepting the honorable station which your partiality has assigned me, a feeling of diffidence, caused by a consciousness of the want of the Masonic knowledge desirable to a proper discharge of the duties of Grand Master, is upon me, and I almost shrink from the great responsibility which I am about to incur.

Your suffrages, however, having placed me here, without any wish or aspiration of my own, my duty as a Mason, is plain. I must not decline the high honor, and I *must* use all the diligence in my power to prepare myself properly to discharge the duties satisfactorily to our Omnipotent Grand Master on high, to you, my Brothers, and to my own conscience. I shall do it:—but, with the very best intentions, and with the utmost application on my part, I am aware how very, very much I shall fall short of any thing approaching perfection. I must beg of you, therefore, to extend to me, in all my short-comings, that *Charity* which "suffereth long, and is kind."

I pledge myself here, as your Grand Master, to preside over your deliberations with all the impartiality of which the human breast is capable, being governed in all my decisions by your Constitution and the landmarks of our Order.

My heart, thanks to the God that made me, is not, as a man, destitute of Brotherly Love,—as a Mason, that Divine attribute shall not be lost sight of within the jurisdiction of this Grand Lodge. Be assured, Brethren, I will not fail to inculcate all those kindly feelings which are so necessary to render peace and harmony triumphant, and keep the links of the chain of Friendship always bright.

The visitation of the several Lodges shall not be overlooked, and if I cannot recall the technicalities of our Craft, which were once as familiar to me as household words, but which have been driven from my mind by the cares, duties, and anxieties of life, and a want of attention to Masonry, (which, I humble myself to say, I have too much neglected,) I can, at least, inculcate, in my own way, the duties that Masons owe to themselves and to each other, and aid my Brethren in sustaining properly the ancient landmarks of our sublime Order. This I will do.

And now, Brethren, I will ask of you to lend me all your aid in the good cause in which we are engaged. Let us love and assist one another. Let us endeavor to bring those who have erred and gone astray, back into our fold, and make all who have received the sacred word, Brethren *indeed*.

Our Institution is not of today or of yesterday: it is of all past time—it can never die. It may be, as it has been, depressed for a season, but the hand of Omnipotence reared it and will sustain it through all time to come. We are of the number of its keepers now;—the sacred Institution is partly in our hands, and oh! how ought we to deem ourselves honored being made partakers of so sacred a trust. Let us guard it as we would the apple of our eye, and transmit it inviolate and perfect, into the keeping of our posterity.

Brethren, may the God of Heaven guard, guide and protect us all, and make us good men, and we shall be good Masons.

The Grand Lodge, by a unanimous vote, decided in favor of a General Grand Lodge.

Our Brother, the Grand Secreary, has fallen into an error in writing our name, on page 32. We call his attention to it, that he may correct it, should he have occasion to refer to it again.

MARYLAND.

The Grand Chapter of Maryland held its annual convention at Baltimore in November. Ex. Comp. Jos. K. Stapleton presided.

Companion McDuell, from the committee, made the following Report, which was read:

Your committee appointed to present some testimony worthy the action of this body, respecting our late lamented and respected Brother and Companion, Daniel Kurtz, of Georgetown, D. C., respectfully report as follows:

Having had the matter under consideration, they felt themselves at a loss for language to express the heartfelt sorrow for their loss in the demise of one so highly prized, and words to portray the character of so beloved a Brother and Companion. His demise is the more to be deplored, as few enjoyed a more enviable position in society.

In his death his family has sustained an irreparable loss; he was a kind husband, and tender and affectionate father; and the community generally will no more receive the benefits flowing from an honest deportment and good conversation. But who (apart from his immediate relations) can deplore the death of so worthy a Brother and Companion as those who have had the pleasure of enjoying his confidence as a Mason. In every instance when an opportunity offered he impressed the solemn duties inculcated by the true principles of our ancient Order; his admonitions, his instruction, emanating from the purity of his heart and soul, shed its rays through his auditory like electric fluid through the system; he was life and light to all who were associated with him; none envied, but all sought an opportunity to honor him while living. It was the will of his Brethren and Companions, that *all the honors* which were in their gift should be conferred upon him; nay more, he enjoyed their confidence and best feelings of their affections. He is gone to his reward, and we have the gratification, that we do not sorrow as others, "for there is hope of a tree if it be cut down, that it will sprout again, and the tender branch thereof shall not wither." May he rest in peace, and may it be our chief aim, who are permitted to linger a while longer in this valley of tears, to prepare to follow him, as he followed the Lord Jesus Christ; and may we all be so happy when called to give an account for the deeds done in the body, to leave a bright and glorious testimony behind, and have a right to the tree of life, and enter into life eternal, where the Glorious Grand High Priest for ever presides.

As a testimony to the memory of our deceased worthy Brother and Companion, your committee would respectfully offer the following:

Resolved, That crape be placed in some prominent place in this room, to be continued there until our next annual communication in November, 1847, and that this report be entered on the records of this Grand Chapter, and a copy be sent to the bereaved family.

All of which is respectfully submitted,

John McDuell, } *Select Committee.*
Jas. King, }

The following resolution was unanimously adopted:

Resolved, That a committee of three be appointed to procure and present to M. E. J. K. Stapleton, G. H. Priest of this Grand Chapter, a signet ring, of appropriate device, as a token of the respect which this Grand Chapter entertains for his zeal, and the fidelity with which he has discharged the duties of Grand High Priest of this Grand Chapter.

Obituary.

Br. Moore,—A Perrysburg, Ohio, paper of the 13th Feb., contains the notice of the death of our esteemed Brother, James Manning Hall,—a former agent of the Magazine in that city.

In recording his demise, the editor of the paper adds:

"The deceased was one of our most active, industrious, and successful merchants. As a man, a friend, a citizen, he was highly esteemed by the people of this portion of the Maumee Valley. He was a member of the Presbyterian Church, and a past officer of the Masonic Lodge in this place. His funeral was numerously attended on the 10th inst., and his body escorted to the grave and buried in form, by his Masonic Brethren."

I have long known the deceased. He was an estimable man and Brother. His loss will be deeply felt by the Fraternity in that city and vicinity. He has left a wife and tender children to mourn the early death of a kind husband and father. Fraternally, thine,

Albert Case.

EXPULSIONS.

Portsmouth, April 12th, 1847.

At a regular convocation of Washington Chapter No. 3, at Portsmouth, N. H., A. L. 5847, the following votes were passed:

"*Voted*, That Comp. *Timothy Paul*, be, and hereby is, expelled from all the rights and privileges of Royal Arch Masonry.

"*Voted*, That the Secretary furnish the Editor of the *Freemasons' Monthly Magazine* with a copy of the vote for publication, for the information of the Brethren at large."

H. F. Wendell,
Sec'ry Washington Chap., No. 3.

Wilmington, N. C., March, A. D. 1847.

At a meeting of Concord Chapter, No. 1, on the 15th inst., it was

Resolved, That Comp. *John Amos Thomas*, be expelled from all the rights and benefits of a R. A. Mason, for gross unmasonic conduct.

Said *Thomas* is about 5 feet 9 inches high, about 37 years old, dark complexion, and is a Pilot by profession.

T. Brown, Jr., *Sec'ry.*

Aberdeen, Miss., March 6th, A. L. 5847.

At a regular communication of Aberdeen Lodge, No. 32, held this night at the Masonic Hall, in this town, *John M. Parrish* was found guilty of unmasonic conduct, and expelled from the benefits of Masonry.

Attest, Reuben Nason, *Sec'ry.*

At a Regular Communication of Lowndes Lodge, No. 33, holden in Hayneville, Ala., March 6, 1847, the following resolutions were adopted:

Resolved, unanimously, That *Alfred Roberts* be, and he is hereby, forever expelled from all the rights, privileges, and benefits of Masonry, for gross unmasonic conduct.

Resolved, further, That the Secretary of this Lodge be instructed to forward a copy of the above resolution to "Moore's Masonic Magazine," for publication.

E. W. Thompson,
Sec'ry Lowndes Lodge, No. 33.

REGISTER OF OFFICERS.

GRAND LODGE OF ALABAMA.

M. W. Felix G. Norman, G. M.
R. W. Wm. Hendrix, D. G. M.
" J. R. Clark, S. G. W.
" S. A M. Wood, J. G. W.
" E. Herndon, G. Treas.
" A. P. Pfister, G. Sec'ry.
W. Rev. D. B. Smedley, G. Chap.
" Wm. A. Ferrill, G. Lec.
" M. B. Posey, S. G. Dea.
" P. G. Nash, J. G. Dea.
Br. Henry Kulper, G. Tyler.

GRAND CHAPTER OF MISSISSIPPI.

M. E. B. S. Tappan, G. H. P.
E. A. Hutchinson, D. G. H. P.
" W. P. Mellen, G. K.
" W. F. Stearns, G. S.
" T. J. Harper, G. Treas.
" J. H. Campbell, G. Sec.
" W. Brook, G. Marshal.
" R. McInnes, G. Chap.
" G. C. Porter, G. P. S.
" B. Springer, G. R. A. C.
" Thomas Palmer, G. C. 3d Veil.
" P. D. Ewing, " 2d "
" William Wing, " 3d "
" Robert Hughes, Capt. of H.
" Ira Carpenter, G. Lec.
" Chas. Scott, G. Orator.
Comp. Edward Parker, G. Sent.

GEORGIA ENCAMPMENT, AUGUSTA, GA.

Sir Wm. T. Gould, M. E. G. Com.
" Andrew J. Miller, Gen.
" Enoch W. Spofford, C. Gen.
" Benj. B. Russell, P.
" Lemuel Dwelle, S. W.
" Wm. K. Kitchen, J. W.
" Hiram W. Fargo, Treas.
" Lambeth Hopkins, Rec.
" John Hill, St. Bearer.
" James Adam, Sw. Bearer.
" W. H. Mahany, Warder.
" Jacob R. Davis, 1st Guard.
" Andrew W. Lewis, 2d "
" Charles Dwelle, 3d "
" Jas. W. Meredith, Sent.

NATCHEZ R. A. CHAPTER, NO. I.

Chas. A. Lacoste, H. P.
E. Profilet, King.
D. L. Broom, Scribe.
P. L. Mitchell, C. H.
E. Craig, P. S.
D. Arighi, R. A. C.
D. H. Mobley, Master 3d Veil.
James Brown, " 2d "
John Welles, " 1st "
John Rountree, Secretary.
Samuel Cotton, Treasurer.
John A. Hunstable, S. and T.

GRAND COUNCIL R. AND S. MASTERS, MASSACHUSETTS.

A. A. Dame, Th. Ill. Gr. Master.
E. A. Raymond, Rt. Ill. D. G M.
C. W. Moore, Ill. G. Conductor.
Rev. Paul Dean, Gr. Chap
A. B. Young, G. M. of Exchequer.
Wm. Knapp, G. Rec.
Ruel Baker, G. Capt. Guards.
H. H. Tuttle, G. Steward.
Simon W. Robinson, G. Sentinel.
Wm. C. Martin, G. Tyler.

NATCHEZ COUNCIL R. AND S. MASTERS.

Robert Stewart, T. Ill. G. M.
Chas. A. Lacoste, Ill. Dep. G. M.
E. Craig, Ill. Prin. Cond. of W.
P. L. Mitchell, C. G.
E. Profilet, Rec.
J. A. Hunstable, Sent.

LOCKE LODGE, NATCHEZ, MISS.

Charles A. Lacoste, W. Master.
John Rountree, S. W.
A. H. Kendrick, J. W.
F. Chappellier, Treas.
A. S. Britton, Sec'ry.
Charles Swain, S. D.
J. Warner, J. D.
John A. Hunstable, S. and T.

VICKSBURG LODGE, VICKSBURG, MISS.

B. S. Tappan, W. Master.
J. Trowbridge, S. W.
W. G. Benber, J. W.
C. J. Searles, Treas.
J. H. Campbell, Sec.
B. Springer, S. D.
F. A. White, J. D.
E. Parker, Tyler.

HIRAM LODGE, BUFFALO, N. Y.

Nelson Randall, W. Master.
Charles S. Peirce, S. Warden.
B. H. Austin, J. Warden.
J. M. Martin, Treas.
James McCreely, Sec'ry.
Carlos Cobb, S. Dea.
Charles Pickering, J. Dea.
Charles Rogers, } Stewards.
John Douglass, }
J. Kinton, Tyler.

PHŒNIX LODGE, DANSVILLE, N. Y.

Merritt Brown, W. Master.
Javin Bradley, S. W.
John Richardson, J. W.
B. C. Cook, Treasurer.
J. T. Beach, Secretary.
Joel Noah, S. D.
Aaron Brown, J. D.
D. Luther, Tyler.

MASONIC CHIT CHAT.

☞A Western correspondent writes us, that some publisher of a Masonic periodical, offers a Lodge Certificate, or a book of some description, as a *bonus* to every person who will subscribe for his publication, and asks if we cannot afford to do the same thing? We answer, *No*,—and if we could we would not. We mean to make the Magazine worth the money we ask for it. and we will not *hire* any body to subscribe for it; nor will we consent to throw it into the market as a thing so worthless that nobody will take it without being paid for carrying it off. We find no fault with our contemporary. He understands the value of his own work.

☞Our correspondent at Aberdeen, Miss., gives the following brief notice of the beautiful hall recently erected at that place by Aberdeen Lodge, No. 32, and occupied for the first time on the 6th March last; "Our Lodge room is 44 1-2 by 30 feet, and 14 feet high, with ample rooms for Tyler, &c. We have also a room below, 56 by 29 feet, which will furnish a handsome revenue."

New Orleans.—We learn that three new Lodges have been established at New Orleans, one at Lafayette, and one at Franklin, (Lou.) by Dispensation from the Grand Lodge of Mississippi, since January, and that a Chapter has been established at New Orleans, by Dispensation from the Dep. Gen. G. H. P.,—all of which are in a prosperous condition.

Rose Croix.—A special Chapter of Sov.·. P.·. Rose Croix, H-R-D-M, was held at the Grand East of the Order, in this city, on the 29th day of March last; at which time, the M. W. Simon W. Robinson, Esq., Grand Master of the Grand Lodge of this Commonwealth, was admitted to that eminent degree.

Expulsion.—Weldon S. Hunter, has been expelled by Concord Lodge, No. 58, Tarboro' N. C., and the expulsion confirmed by the G. Lodge.

☞Our correspondent at Vicksburg, is informed that the Magazines have been sent to Warrenton, as he directed in his first letter. If not received we will supply them.

Sup. Council 33d.—A special session of the Supreme Grand Council 33d, for the Northern Jurisdiction of the United States, was held at New York, on the 15th and 16th ult.

☞We acknowledge the receipt of the Diploma of the Grand Lodge of Ireland, certifying our registration in the books of that Grand Body, as a member under its jurisdiction,—for which we would return our most sincere thanks.

The Magazine.—New subscribers can be furnished with the back numbers of the present volume, and they will in all cases be forwarded to new orders, unless otherwise directed.

We have also a few spare copies of the 3d, 4th, and 5th vols, and two entire sets of the work for sale, at the following prices:

Vol. 3, unbound,	$3 00
" 4, "	2 50
" 5, "	2 00
The set of 5 vols. unbound,	14 00
" " bound,	17 12
" 6 " unbound,	16 00
" " " bound,	19 75

The early volumes are now very difficult to be obtained, even at a *high price*; and the probability is, that in a short time they cannot be had at *any price*.

The complete sets would form very handsome foundations for two Lodge Libraries, and we should prefer to have them take that direction, inasmuch as they would thus be of more general use than in private libraries. They, however, will be sold to the first who may apply for them.

Masonic Munificence.—Our Masonic Brethren in Lowndes county, Ala., have forwarded to our address, a draft for *one hundred eightyseven dollars and twentyfive cents*, to be applied to the relief of the suffering poor in Ireland: but we regret to add, that the letter of instructions, forwarded at the same time, has not come to hand. This will cause some little delay in the distribution of the charity; and it leaves us without any further explanation than that it is the generous contribution of the Masonic bodies in Lowndes county.

The Trestle-Board in England.—Our agent at London, has just sent us a new order for a hundred copies of the Trestle-Board. It is not usual for an American book to find so ready and extensive sale in a foreign market. We attribute the success in the present instance, entirely to the circumstance that the work is eminently adapted to the purposes for which it is designed. We claim for it no other superior merit.

☞Br. Daniel Blair is our agent at New Orleans, instead of Mr. Wm. J. Armstrong, removed. Our subscribers in that place will please to govern themselves by this notice.

☞Our correspondent at Farmerville, La., is informed that the draft spoken of by him has not come to hand. He will please send the duplicate.

☞Bro. Edward R. Hammatt, Genneseo, N. Y., is an authorized agent for the Magazine and Trestle-Board, at that place and vicinity.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. VI.] BOSTON, JUNE 1, 1847. [No. 8.

RESTORATION BY GRAND LODGE OF AN EXPELLED MASON.

Farmerville, La., March 24, 1847.

Bro. Moore,—I wish to have your opinion on the following questions:

1st. After a Master Mason has been tried and found guilty of base misrepresentation between Brethren, and expelled, and he applies to the Grand Lodge for a restoration, and the G. Lodge orders his case back for a new trial, is the subordinate Lodge bound to give him a new trial, when they are well convinced of his unmasonic conduct?

2d. If the Lodge goes into a new trial, and expels him the second time, has the Grand Lodge the right to restore him, and compel the members of the subordinate Lodge to acknowledge him as a Mason, after they are convinced of his unmasonic conduct, and have twice expelled him?

Bro. Moore will please give his opinion, by request of our Lodge, as just such a case is now pending.

Yours, fraternally, I. S. Henderson.

The right of appeal, in cases of discipline, from the decision of a subordinate Lodge to the Grand Lodge, is guarantied to every Mason, by the ancient usages and laws of the Fraternity. And this right implies a power in the Grand Lodge to confirm, modify, or reverse, the decision of the subordinate. The Grand Lodge may cite the parties to appear before its own body; or it may order a rehearing of the case before any Lodge, or committee of Masons, specially commissioned for the purpose; and the decision so had, if confirmed, in Grand Lodge, is binding on all the parties.

It is not unusual, where the proceedings are defective, to refer cases of discipline back to the Lodge for revision, with instructions. But in cases where the proceedings are regular, and expulsion has been decreed, such a course is neither usual nor judicious. It is certainly not just to the appellant, who can hardly expect a more favorable decision, nor courteous to the appellees, who are to be presumed to have acted without prejudice, and according to their convictions of right and duty. Nevertheless, if the

Grand Lodge so determine, and send the case back for new trial, the Lodge is bound to submit, and to give the appellant a rehearing; because, the decrees of the Grand Lodge, Masonically speaking, are to be respected and obeyed, until abrogated or amended in a regular and constitutional manner.

If the Lodge expel the delinquent on a second trial, the Grand Lodge may still restore him, and require that he be respected as a Mason in full standing. The regulation of the Grand Lodge of England is exceedingly stringent on this point. "If the Grand Master," say its Constitutions, "should be satisfied that any Brother has been illegally, or without sufficient cause, suspended, removed, or excluded* from any of his Masonic functions or privileges, by any private Lodge or other subordinate authority, he may order him to be reinstated or restored, and may also suspend, until the next ensuing quarterly communication, any Lodge or Brother who shall refuse to comply with such order."

The Grand Lodge of Massachusetts has a different and less exceptionable regulation. It provides, that

"Whenever this Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge, suspending or expelling a Brother, and shall restore him to the benefits and privileges of Masonry, he shall not thereby be restored to membership within the body from which he was suspended or expelled, without its unanimous consent."

A more stringent regulation than this, (like that of the Grand Lodge of England, for instance,) could hardly fail to interrupt the harmony, if it did not entirely destroy the Lodge. Besides, we do not admit that the Grand Lodge is within the line of its duty, when it attempts to thrust an offensive member into any Lodge. But this is not the case with our Brethren at Farmerville. The Grand Lodge of Louisiana does not, as we understand the question, require them to receive the expelled Brother as a member, but merely to recognize him as a Mason. And this, he having been regularly restored by the competent authority, they are bound to do.

The Grand Lodge departed from the usage, though it did not exceed its powers, when it referred the case back to the Lodge for new trial. It should have been referred to another Lodge, or to a special commission, if the Grand Lodge declined to enter upon the investigation itself. This course was due both to the Lodge and to the accused.

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*A subordinate Lodge, under the English jurisdiction, has not the power to expel.

THE RIGHT OF VISIT.

Linden, Ala., April 10, 1847.

Bro. Moore,—Our Lodge has thought proper, under peculiar circumstances, to pass the following resolution:

"*Resolved,* That each subordinate [Lodge] has the right to refuse admission to any visiting Brother who is at open enmity with one of its members."

Now, has a Lodge the right to pass and enforce such a resolution, or can a visiting Brother go into any strange Lodge, except by the unanimous consent of its members? Our Grand Lodge has clearly recognised such a doctrine, in one of its By-laws, and it seems to result from the very nature of the Institution. And if a Lodge cannot exercise such a right, it may be imposed upon to a great extent, and made to receive a strange or visiting Brother into the Lodge, and thereby endorse the character and standing of a Brother, whom they might regard as anything but worthy, or who was ready, perhaps, to plunge a dagger into the heart of one of its most worthy and esteemed members.

We desire that you would express your opinion fully on this subject, in your valuable Magazine, and much oblige

Yours, fraternally, Thos. J. Woolf.

The Lodge has an unquestionable right to refuse admission to an unworthy or turbulent Brother, whose presence, they have reasonable grounds to believe, might disturb the peace and harmony of the proceedings. But it does not follow, nor is the Lodge at liberty to assume, that because there is an "open enmity" between a visitor and a member, the former must necessarily be in the wrong. In such case, the true and Masonic course would be, for the Lodge to institute, through a committee, an inquiry and investigation, with a view to a reconciliation. If the latter were found to be impracticable, from the perverseness of either party, the Lodge would at least be enabled to act understandingly, and to impose such restrictions, prohibitions, or penalties, as, in the exercise of a sound judgment, the nature of the case might warrant, and justice demand.

We hold that it is competent for a Grand Lodge to regulate and restrict the right of visiting, as to the Lodges and Brethren within its own jurisdiction. But "every Mason," says one of the ancient black-letter charges of the Order, is to "receive and cherish *strange fellowes* when they come over the country." That is to say,—a Brother coming from a foreign jurisdiction, having sufficient skill to prove himself, and bearing the certificate of a foreign Grand Lodge, may rightfully claim the privilege of visiting, without let or hindrance, during the hours in which the Lodge is actually engaged in *work.* No Lodge is obliged, under any circumstances, to admit a visitor, while engaged in the transaction of its local or private business.

Our correspondent is referred to this Magazine, vol. 3, p. 225, for our views at length on this subject.

MASONIC FUNERALS.

Clinton, Miss., April 6th, 1847.

Bro. Moore,—I hope I shall not trespass on your time too much by requesting you to give me (through your interesting and instructive Magazine,) some information on the following subject:

Is it not unmasonic to allow Entered Apprentices and Fellow-Crafts to wear the mourning of a Master Mason, and march in funeral processions?

I am a young Mason, and am exceedingly anxious to get that which is pure, and to understand thoroughly that which I get.

It occurs to me that I have seen something from you on this subject, in one of the back numbers of your Magazine, but as my copy goes no further back than the commencement of the 5th volume, I cannot now ascertain your opinion on the subject, and must therefore request you to give it again.

So fully am I convinced that they have not the right to join in funeral processions, that I refused, two or three days ago, to join in a procession where a Fellow-Craft and an Entered Apprentice were to be of the number. I remonstrated with the Master of the Lodge and several of the members, and told them that I, as a Master Mason, could not recognise it as Masonic, and should therefore decline uniting with them on that occasion. They gave as a reason for allowing them to take part, that it had been the custom heretofore with this Lodge to admit them into the procession, at the door of the Lodge—let them participate in the services at the grave, and withdraw from the ranks on their return to the door; but it occurs to me that they might as well be admitted into the Lodge, and take part in all the services there, as at the grave. Please publish your opinion fully in regard to the above.

I would also ask of you at this time, information on two other points:

1st. What is the appropriate mourning for a Master Mason, and how should it be worn?

Some Masons tell me that the rods, &c. should be hung with black crape: others say white.

Again,—if you can answer this question to one who is only a Master, please do so:

Should a Royal Arch Mason wear any other mourning than that of a Master, when mourning for one who was only a Master?

By an early compliance with the above requests, you will confer a lasting obligation on
Your friend and Brother,
Wm. B. Williamson, M. D.

Our correspondent is entirely correct in his views as to the admission of Entered Apprentices and Fellow-Crafts into funeral processions. The regulation is, that no Mason can be interred with the formalities of the Order, unless he has been advanced to the third degree. Fellow-Crafts and Entered Apprentices are not entitled to Masonic funeral obsequies; neither can they be lawfully admitted into Masonic funeral processions. We had supposed this to be a well settled principle, and that the practice everywhere was in accordance with it. But however this may be, the propriety of the regulation is so generally admitted, that we do not feel the necessity of complying with the request of our correspondent, to enter more fully upon its discussion.

We have so frequently given our opinion in relation to the second inquiry proposed, that our correspondent must excuse us with the general remark, that the most becoming and proper dress for funeral processions, is a black suit, with white apron and gloves. The officers may wear their jewels, with crape. If the rods are carried, they should be trimmed with black, not white.

To the third inquiry, we answer, that in our opinion there is great impropriety and inconsistency in wearing the R. A. regalia at the funeral of a Master Mason. We regard the introduction of the R. A. dress into funeral processions, in any case, as evincive of bad taste, if not absolutely repugnant to correct Masonic usage and propriety.

DONATION TO DISTRESSED MASONS IN IRELAND.

In our last, we referred to, and acknowledged the receipt of, a generous donation, amounting to one hundred eightyseven dollars and twentyfive cents, from the Masonic Fraternity in Lowndes county, Alabama, to their distressed and suffering Brethren in Ireland. We had not then received the necessary instructions, nor any precise intimation as to the wishes of the donors. These, however, came to hand in season to enable us to transmit the amount by the steamer of the 1st of May; and it is now, probably, affording relief to the distresses, and perhaps, under Providence, saving the lives, of many worthy suffering Brethren, their wives and children. It has been entrusted for distribution, to the hands of our distinguished friend and Brother, Michael Furnell, Esq., of Cahir Elly Castle,—Prov. Grand Master for North Munster, Deputy Lieut. High Sheriff and Magistrate of the County and City of Limerick, and Magistrate of the County of Clare. Br. Furnell is one of the most talented, active and efficient Masons in Ireland, and our generous Brethren of Lowndes County may be assured that their liberal donation will be promptly, faithfully and wisely distributed, agreeably to their instructions.

The following letter from the committee, gives the history of the donation and our instructions as to the disposition of it:—

Lowndesboro', Lowndes co., Ala., April 17, 1847.

Dear Sir,—I have this day heard from Bro. Somerville, that you have received a certain check, which is held subject to my order, and that no directions have yet reached you, &c. On the 17th ult., I forwarded a long communication to you on this subject, but suppose the letter miscarried.* As I wish to send this by today's mail, I can only briefly state the purpose for which said check was forwarded.

At a meeting of the members of the Masonic Institution in Lowndes county,

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*It has not yet been received.—Editor.

Ala., convened for the purpose of contributing to the relief of the suffering population of Ireland,—it was

Resolved, That the sum of *one hundred eightyseven dollars and twentyfive cents*, be, at this time, contributed for the above-mentioned purpose.

It was also

Resolved, That the undersigned be appointed a Committee to forward this amount to C. W. MOORE, Esq., Editor of the "*Freemasons' Monthly Magazine*," with the request that he will send it to some Lodge in Ireland, or to some safe and suitable persons in that country, with strict injunctions that the fund shall be exclusively employed in purchasing food for the destitute, in all cases giving the preference to distressed Masons.

F. S. PALMER,
J. R. SOMERVILLE, } *Committee.*
S. A. MCMEANS,

Lowndesboro', Ala., March 17, 1847.

The above amount does not include any private contributions of money, or provisions that have been made by individual Brethren, many of whom, particularly in the vicinity of Benton, have contributed liberally to this noble cause.

You will perceive from the above resolutions, that we wish the money expended for the benefit of suffering worthy Masons, if any such there be; and if not, then we would leave it to the judgment of the persons to whom you may send the funds, to distribute them among the most deserving in that part of Ireland.

Yours, fervently, ☞

MASONIC RELIEF FOR THE IRISH.

OUR English Brethren are active and liberal in extending relief to the suffering poor in Ireland. A motion is now pending before the Grand Lodge of England, and will probably pass by a unanimous vote, appropriating a thousand pounds (about $5,000) for this purpose. The Lodges and Brethren in India, have subscribed about five thousand pounds ($25,000,) exclusive of large sums from wealthy Hindoos of high caste, members of the Order.

The Rev. Dr. WOLFF, whose admission into the Order was noticed in our last, has published the following letter:

"*To the Masons in England, Scotland and Ireland:*

"BROTHER MASONS,—You will pardon the liberty I take by addressing to you these lines.

"I lately entered your ancient and venerable Fraternity, for two reasons:

"1. In order to increase my usefulness for the benefit of my fellow-creatures.

"2. To be enabled to enter more fully into the depth of sacred antiquity.

"As there is now great distress in the land, in England, Ireland and Scotland, I am ready to deliver lectures during the week-days, in different towns of England, for the purpose of contributing towards the relief of the starving population of England, Ireland and Scotland, let them be Protestants, Roman Catholics, Jews, or Mahomedans. I don't want anything else except the expenses for travelling by third class carriages in rails, and am ready to make a commencement at Sherborne, for this purpose, when the collections may go to the poor of England, Scotland and Ireland, instead of assisting me in building my parsonage. The hungry must first be fed before one can think of building parsonages or churches.

Your most affectionate Brother,

JOSEPH WOLFF.

"Isle Brewers, near Langport, in Somersetshire,
January 15, 1847.

DISCIPLINE AND PRACTICE.

WE find the following cases of discipline in the printed proceedings of the Grand Lodge of South Carolina, for 1846. They are sufficiently interesting to entitle them to a place in our pages:

SUSPENSION FROM MEMBERSHIP.

The following report of the committee on the complaint of Br. Ludwig Sass against Br. J. Collingwood, W. Master of Lodge No. 21, was taken up and considered:

"The Committee to whom were referred the complaint of Br. L. W. Sass, against Br. J. Collingwood, W. M. of Lodge No. 21, for refusing him admittance into the communication of that Lodge, beg leave to report the following facts in the case, obtained after an impartial hearing of both the parties concerned, and other Brethren cognizant of the circumstances:

"One of the by-laws of Lodge No. 21, declares that any member over twelve months in arrears, shall be suspended, unless under certain specified circumstances, the Lodge shall determine otherwise. When the present Master was installed into office, he ascertained that several members were in arrears, some for more than six years, and others for a shorter period. Among these was Br. Sass, who owed for two years. The Master, desirous of discharging his duty in accordance with his obligation, brought this subject before the Lodge in January last, when the names of the delinquent members were read. This was continued to be done until the regular communication in May, when several members were suspended, the complainant being one. The Secretary was directed to inform the suspended members that if payment was not made within ten days, their names should be reported to the Grand Lodge. Br. Sass did not avail himself of the time allowed, and was accordingly reported. In June, he attended at the Lodge room, and paid his dues to the Secretary before the opening of the Lodge, and remained after it was opened. A candidate was to be balloted for, and the Secretary called the names of the members, as is usual, omitting Br. Sass. After the others had voted, Br. Sass approached the ballot-box, and was about to deposit his ballot, but was informed that he had no right to vote, being a suspended member. He persisted, however, in depositing his ballot, and the Master ordered a new ballot to be entered into. Br. Sass again persisted in his right to vote, addressed the chair in improper language, and was called to order. He obeyed the call, but shortly after rose again, and commenced a strain of remarks which induced the Master again to call him to order. The Master claimed the support of the Lodge, and a resolution was unanimously passed, declaring that Br. Sass should not again be permitted to enter the Lodge until his case should be properly investigated; he claiming to be a member, and the Master declaring that, in accordance with the resolution passed at the previous communication, he was suspended from membership. Directions were accordingly given to the Tyler not to admit Br. Sass at the next communication, which direction was obeyed,—and for this, the complaint is brought by Br. Sass against the Master.

"Having reported the facts in the case, the Committee have perhaps done all that was required of them by their appointment. They will, however, take the liberty of adding, that in their opinion, the W. M. of Lodge No. 21, was justifiable in refusing to admit Br. Sass into the Lodge while under suspension. The fact of having paid his dues, did not amount to a re-instatement without a vote of the Lodge to that effect, after he had been regularly reported to the Grand Lodge as suspended.

The committee therefore recommend that the complaint be dismissed.

(Signed) F. C. BARBER,
J. H. HONOUR.

The report was accepted and the complaint dismissed.

RESTORATION OF EXPELLED MEMBERS.

Br. Honour, from the committee of investigation, to whom was referred the cases of Bros. Schneider and Dirksen, expelled by Lodge No. 66, made the following report:

"The Committee to whom the appeals of F. Schneider and G. Dirksen, from the decision of Walhalla Lodge, No. 66, were referred, respectfully report,—

That they summoned before them the appellants, and the W. M. of Lodge No. 66, and entered into a full investigation of the circumstances connected with the expulsion of the two Brethren, by which the following facts were elicited:

Sometime in the month of October last, F. Schneider presented to the W. M. of Lodge No. 66, certain grave and serious charges against G. Dirksen, involving very materially his Masonic standing. The W. Master, instead of presenting the charges to the Lodge, called a meeting of the officers, who endeavored to reconcile the matter between the two Brethren, without a trial, but not succeeding in doing so, a meeting of the Lodge was called on Sunday, the 18th of October, *at the residence of the Master;* but there being only nine members present, they adjourned, without having had an investigation, to Wednesday the 21st, *at the same place.* In the meantime, Schneider becoming dissatisfied with the dilatory proceedings of the Lodge, took the matter into his own hands, and violently assaulted Dirksen, who commenced an action for assault and battery, but on reflection, concluded to discontinue the suit, paying the expenses that had been incurred, amounting to $1 50. The Lodge met on the 21st, pursuant to adjournment, at the house of the Master, no summonses having been issued, but the members generally, though not universally, having been verbally notified by the Secretary to attend. At this meeting, the Junior Warden charged Br. Schneider with having insulted the Lodge by taking his cause into his own hands while it was pending before the Lodge. A motion was then made that Br. Dirksen be expelled from the Lodge for unmasonic and dishonorable conduct. It does not appear that any examination of the charges took place, or that any witnesses were examined; the Master stated that the Lodge came to the conclusion that he was guilty, *from the fact of his having discontinued his action for assault and battery, and paying the expenses*—but they expelled him for having submitted to an assault, and afterwards compromising the matter.

A motion was then made and carried, that Br. Schneider should be expelled for contempt of the Lodge, in consequence of his having attempted to redress himself while his charges against Dirksen were before the Lodge for action.

The Committee cannot but regard the whole matter as exceedingly informal and unmasonic. Charges of a very serious character having been preferred by one member against another, it was the duty of the Lodge to have fully investigated them at the usual place of meeting, after notifying the parties to be present, and furnishing the accused with a copy of the charges. Lodges are not at liberty to change their places of meeting at pleasure, much less can the W. Master call an extra meeting of his Lodge at his private residence for the transaction of important business. The Ahiman Rezon is very explicit on this subject, and it is an important regulation, founded in wisdom, which should commend itself to the good sense of every Mason.

Your committee are also of opinion that the charge against Schneider was insufficient to warrant his expulsion, even after proper trial. That he was amenable to the Lodge for contempt, in seeking to avenge himself by a personal attack upon Dirksen, after having preferred charges, they readily admit; but he was entitled to a fair hearing, after being properly notified of the charge, and time being given him for defence. They are also of opinion that the fact of Dirksen having withdrawn his action for assault and battery, and paid the expenses consequent thereon, was by no means a sufficient evidence of guilt, nor was his having done so, a sufficient ground for punishment at all, much less for expulsion from the Lodge.

Under all the circumstances of the case, the Committee recommend that the sentences of expulsion in both cases, be reversed, on the following grounds:

1st. That the grounds upon which the Lodge acted were insufficient to warrant expulsion.

2d. That the meeting of the Lodge at which the resolutions for expulsion were adopted, was held in an illegal place.

3d. That the parties were not furnished with copies of the charges, and had not the proper opportunity of defence.

J. H. Honour,
A. G. Mackey,
W. S. King."

After considerable discussion, the report was accepted, and Bros. Schneider and Dirksen reinstated.

SUSPENSION FOR CONTUMACY.

Since the proceedings above noticed, we have received the following Circular, which we present in this connection:

Grand Secretary's Office,
Grand East of Charleston, 12*th April, A∴ L∴* 5847.

Dear Sir and Brother,—At a Special Communication of the Most Worshipful Grand Lodge of Ancient Freemasons of South Carolina, held at Masonic Hall, Charleston, on Friday evening, 9th April, A. L. 5847, the Grand Master gave notice to the Grand Lodge, that the Worshipful Master of Walhalla Lodge, No. 66, working in Charleston, under the jurisdiction of this Grand Lodge, had surrendered the Warrant of Constitution of said Lodge into his hands, accompanied by a communication from certain officers and members of said Lodge, protesting against the action of the Grand Lodge, and refusing to submit to its directions in relation to the restoration of F. Schneider and J. C. Blohme, to membership in said Lodge.

Whereupon, the following Preamble and Resolutions were offered, and unanimously adopted by the Grand Lodge:

"Whereas, the Worshipful Master, Wardens, and certain members, being a majority of Walhalla Lodge, No. 66, have refused to submit to the mandate of this Grand Lodge, directing the restoration of F. Schneider and J. C. Blohme, to membership in said Lodge, and have surrendered the Warrant of Constitution thereof; *And whereas*, a minority of the members have protested against the action of the majority, and applied for a dispensation to elect officers, and a return of the Warrant of Constitution: therefore,

"1. *Resolved*, That C. Brunner, W. Master, F. Meyer, Senior Warden, D. A. Amme, Junior Warden, and J. J. Boesch, C. Meyer, Chr. Noelken, E. Vonderleith, J. W. Boesch, H. Heilshorn, John C. Dorbaum, Carl Herling, and N. Boesch, members of Walhalla Lodge, No. 66, *be suspended* from all the rights and privileges of Masonry, until they acknowledge their error, and submit to the authority of this Grand Lodge.

"2. *Resolved*, That the Grand Master be directed to grant a dispensation to those worthy Brethren of Lodge No. 66, who have made an application in due form for the same, to enable them to elect new officers, and to continue the labors of the Lodge, provided they will conform in every respect to the ritual of the Ancient York Rite, as practised in this jurisdiction; and that the Grand Master be authorized to return to them the Warrant of Constitution, free from all expense, whenever the G. Lecturer shall certify that the ceremonies practised in the said Lodge, are a correct transfer into the German language, of those practised under the authority of this Grand Lodge.

"3. *Resolved*, That a copy of these Resolutions be sent to all the subordinate Lodges in this jurisdiction, and to every Grand Lodge in correspondence with this Grand Lodge, and that they be published in the different Masonic periodicals."

Extract from the minutes.

Albert G. Mackey, M. D.
G. Sec'ry G. Lodge of A∴ F∴ of S. Car.

FOREIGN MATTERS.

THE Lodges throughou England, appear to be in an unusually flourishing condition, and are distributing large sums in charity. We notice several single donations of fifty and a hundred pounds sterling.

The Fraternity in London are taking measures for the erection of a new Masonic Hall in that city.

A Grand Consistory was advertised to be held in London, in April, for the purpose of conferring the higher degrees, and issuing a manifesto, a copy of which we may expect in season for our next number.

A Ball was given in London, on the 12th Feb. in aid of the Asylum for Worthy Aged Masons, and was brilliantly attended. The annual festival takes place on the 16th instant.

It seems that the Jewish question is not yet settled, and that the Prince of Prussia, as well as the King, are as strongly opposed to their admission into the Lodges as ever.

We take the following articles from the London Freemasons' Review, for March. The first will be particularly interesting to our Brethren of the high degrees in this country. The second shows the estimation in which this Magazine continues to be held in England:

BRISTOL, *Jan. 8.—Royal Orders of Knighthood.*—A numerous assemblage of the Knights Grand Architects of the ancient and honorable Encampment of Baldwyn, was held at their field of Encampment, under the auspices of Sir Robert Mercer, the Most Powerful Commander of the Order. The Grand Superintendent of the Royal Orders, Sir Wm. Powell; the Dep. Gr. Superintendent, Sir W. D. Bushell; Sir Knights Bridges, Callender, Bryant, Donato, Powell, jun., and many others, were present. Among the visitors, Sir Knight D. W. Nash, the Grand Secretary General of the Holy Empire 33d degree, was present on the occasion. The ceremonies of this splendid and highly interesting degree (of the Ancient and Accepted Rite) were most ably and efficiently performed by the Eminent Sir Knight Commander, and the full Highland costumes worn by him and the officers of the Encampment, added much to the effect and imposing appearance of the field. As many as eleven candidates, all being Knights of the Sword and the East, (another of the degrees of the Ancient and Accepted Rite,) were installed Knights Grand Architects.

After the ceremonial of the installations, the cup of friendship passed round the Encampment, and the healths of the Grand Superintendent, the Dep. Gr. Superintendent, and the Eminent Commander of the Encampment, were warmly received and feelingly responded to. Sir D. W. Nash, in acknowledging the courtesy of the Sir Knights in receiving his name with marks of approbation, as one of the Supreme Council of the 33d degree, remarked that the task of restoring the Ancient and Accepted Rite to its pristine position in this country, was rendered comparatively easy to those who had undertaken it, by the knowledge that several of the degrees of that Rite had been cherished and preserved by the important Masonic Province of Bristol, in the Encampment of Baldwyn, from time immemorial.

At an early hour, the Knights separated, carrying with them a most pleasing recollection of one of the most beautiful degrees contained in the list of the 33d, belonging to the Ancient and Accepted Rite.

"*The Freemasons' Monthly Magazine.* C. W. MOORE: Boston, U. S.

Brother Moore continues indefatigable in the vineyard, culling from every Masonic flower, like the industrious bee, and making his own hive rich by his collections. Active and enterprising, may he long be spared; and when he may no longer be able to work, may his vigor of mind and intelligence, animate others with a kindred spirit. Thus may his Monthly Magazine be a reference for ages yet to come."

THE SOLDIER MASON.*

A SKETCH FROM REAL LIFE.

"As a military man I can say, and I speak from experience, that I have known many soldiers who were Masons: I never knew a good Mason who was a bad soldier."

LORD COMBERMERE.

DURING an early period of my life, it was my fortune to hold a curacy in Worcester. The parish in which I had to labor, though limited in point of size, was populous; and in it were to be found densely packed together, in two narrow, close, unhealthy streets, some twelve or fourteen hundred of the working classes. It was a post at once interesting and distressing;—interesting from the varied aspect it presented of human sorrow, struggle, and suffering; and distressing from the poverty which prevailed in it, and the utter inability of an individual clergyman to cope with its many wants and requirements.

In my rounds, I lighted upon a party, whose name—(I know no reason why I should conceal it)—was Parker. He had been a soldier, a corporal, and had served with some degree of distinction in India and the Peninsular war. Subsequently he was stationed at Gibraltar; and there, from some peculiar circumstance, which at the moment I forget, came under the personal notice of General Don. He had a certificate as to conduct and character from the General, written by himself throughout. If I mistake not, he had been orderly for months together to the old chief. At all events, the testimony borne by him to Parker's services and character, was of no common-place description. There was something in the bearing and conversation of this man which arrested attention. He was in bad health, suffered at intervals acutely from the effects of a gun-shot wound, and was frequently disabled for weeks together from all exertion. In his domestic relations, too, he had much to try him: his means were narrow, not always prudently administered, and he had some little mouths around him clamorous for bread. And yet no murmur escaped him;—he suffered on in silence. But personal suffering did not render him selfish. To eke out his scanty pension, he resolved on returning to Worcester, (still famous for its gloves,) and there resuming the calling of his boyish days—leather staining. Now this department of labor, though it may be carried on with tolerable impunity by the strong and healthy, is, to the feeble and the failing, most pernicious. Dabbling with cold water, hour after hour, and walking about in garments dank and heavy with moisture, tell, eventually, even upon a vigorous constitution. Imagine, then, its effect upon a frame enfeebled by a tropical climate, and worn down by continuous suffering.

"It mauls me, sir, somewhat," was his cheerful reply to my close inquiries on this point, one bitter November morning. His surgeon had told him—and this I knew—that his only chance, not of checking his complaint, for that was impossible, but of staying its progress, was to keep himself warm and dry, and to avoid, systematically, cold and damp.

Of this I reminded him.

"He may talk," was his answer, "but these"—looking at his children—"must not starve!"

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*From the interesting work noticed in our last, entitled "Stray Leaves from a Freemason's Note Book." We have a few copies on sale.—ED. MAG.

Once only his equanimity failed him. I surprised him one evening in excruciating pain, without fuel or food in his dwelling, or money in his pocket.

He then said to me—the admission was wrung from him by bodily and mental agony—that, "considering the cripple he was, and why; where he had served, and how; he thought that his country should have done something more for him. My lot," continued he, "has been a hard one. I was compelled by bad health to quit Gibraltar. The doctors ordered me home: they said, if I remained on The Rock six weeks longer, death was certain: I obeyed. Three months afterwards, General Don died; and, to the man who succeeded me in my post under him, he left his wardrobe, his arms, his personal valuables—what, in fact, proved a competence for life. This was trying: but *certain tenets* tell me that I ought to be satisfied with whatever portion of work or labor is allotted me. Fidelity to my mighty Maker is one point; tranquility, stillness, and silence, while I perform my task, and that cheerfully, are others."

"You are a Mason?" said I.

He smiled, and added, "You may guess wider of the mark than even that."

"Why not apply to your Brethren in Worcester? You are aware that there is a Lodge here?"

He shook his head: "A soldier cannot beg: it is hateful to him: he fears a repulse from a board of gentlemen at home, far more than an enemy's bayonets abroad."

"Then I must act for you. Your case is pressing; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional mis-statement I believe you to be incapable."

"I have my credentials with me," said he calmly; "I was made in a military Lodge in Ireland. My certificate, duly signed, is in my oaken chest: all will bear '*the* LIGHT,' and on all is stamped 'FIDELITY.'"

I took the initiative and succeeded. The Order was worthily represented in Worcester then, as now. The appeal was heard and heeded.

Poor Parker has long since escaped from earthly trials and bodily ailments, and no feelings can be wounded by referring to his history. But it may be instanced as involving a lesson of some moment. Here was a man who unquestionably had spent the prime of his life in his country's service. He had carried her standard, and had fought her battles. His blood had flowed freely in her cause. His adherence to her interests had cost him dear. Wounds which neither skill nor time could heal, disabled him from exertion, and rendered life a burden. To acute bodily suffering, positive privation was added.

Who relieved him?

His country? No: she left him to perish on a niggardly pension.

Who succored him? The great Duke, whose debt to the private soldier is so apparent and overwhelming? No: his Grace had become a statesman, and in that capacity, wrote caustic letters (from *any other* pen they would have been pronounced *coarse,)* to those who ventured to appeal to him.

Who aided the wounded and sinking soldier, in his extremity?

The Brotherhood,—a *secret band*, if you will, but active,—which requires no other recommendation save desert, and no other stimulus than sorrow.

And yet, how little is it understood, and how strangely misrepresented?

In "The Crescent and the Cross," by Mr Warbutton, there is a glowing passage, which winds up with the remark—"Freemasonry, degenerated in our day into a mere convivial bond."

I laid down the volume with a sigh and a smile;—a sigh that a writer of such highly cultivated intellect and generous impulses, should have so sadly misunderstood us: A smile—for, taking up an able periodical, "The Morning Herald," my eye rested on the passage—"This day, £3,000, contributed in India, principally among the Freemasons, was lodged in the Bank of Ireland to the credit of the Mansion House Committee, for the relief of the destitute poor in Ireland."

Weighty results these from a Society which is nothing more than "a *mere convivial* bond."

(Original.)

THE REIGN OF MASONRY.

* * "What a blessing would it be if the WHOLE WORLD were one Masonic Institution! How like a blessed spot would earth then be, with no distractions of envy, petty malice, evil-thinking or speaking. The panoply of controversy would be cast off as an unfitting garment, and all mankind drink of the life-giving waters of benevolence from the same bright goblet of Christian forbearance. There would then be no lack of that heaven-descended charity, which leaves the conscience to God, and subjects *deeds* only to the judgment of man."—*Boston Transcript.**

THE earth is curs'd:—and yet, how fair,
How "bless'd a spot" the earth would be,
Were, o'er it wide-diffus'd as light,
Thy heaven-lent spirit, MASONRY!

Then, check'd the brutal passions' sway,
No more would War's dread note appall,—
For LOVE and CHARITY would make
The aim of each THE GOOD OF ALL.

Then, hush'd would be foul Slander's tongue,—
Revenge—reviling—discord—cease;
And, link'd by firm, fraternal ties,
Earth's children hail the reign of PEACE.

Then—burst the bonds that now enthrall,
Then—fell'd the barriers rear'd by pride,—
Nor slave would pine, nor poor be shunn'd,
Nor Power oppress, nor Rank divide.

Then—banish'd all intolerant creeds,
The Christian and the Turk would meet
At the same shrine, and prove how good
That man should man as BROTHER greet.

Freed from its fetters then, the Mind
Would own this truth the earth abroad,—
That man should judge man's *deeds* alone,
And *leave his conscience to his God.*

Earth, long defil'd and marr'd by sin,
Would glow with primal beauty then;
While Heaven, in rapture, would behold
A KINDLY BROTHERHOOD OF MEN.

Then, speed thy mission, MASONRY!—
O'er earth diffuse thy mystic LIGHT,
Till universal man shall own
The Law of LOVE, the Law of RIGHT.

J. H. D.

BOSTON, May, 1847.

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*Vide Mag. for May—p. 203.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER II.

INTRINSIC EVIDENCE OF THE ANTIQUITY OF FREEMASONRY—ITS SPIRITUAL ORIGIN—THE ANCIENT MYSTERIES—THEIR CONNECTION WITH THE SYSTEM.

In the previous Chapter, I have endeavored to show to the Masonic student, that, as a preliminary step in his researches, he must take a most comprehensive view of the term "Freemasonry," in order that he may be directed into a proper course of study, and his investigation pursued to a full elucidation of a subject so deeply interesting. This is, indeed, most essential, and I trust that in former observations I have rendered myself sufficiently intelligible. The subject is one of a somewhat complicated nature, much comparison and reflection are necessary, and the study must be pursued in a true spirit of Masonic perseverance.

On a further consideration of the subject, the view previously taken, appears to be supported by the *intrinsic evidence* which is afforded by the *internal structure* of our Institution. It must be clearly apparent, from its very nature, that it is not a system of modern origin, and when we regard the various objects which it embraces, it is equally manifest that no new institution could possibly be substituted, sufficiently comprehensive to embrace with distinctness all the manifold purposes.

Let us pause for a moment, to consider these purposes still further. What are they? To promote the feelings of universal brotherhood, and impress the doctrines of human equality and mutual dependency, without interfering with any of those social or political institutions which are essential to the stability and well-being of society—to lead to the true knowledge of the Great Architect of the Universe—to teach a reverence for His most holy name, and thereby minister to the cause of true religion, without interference with the tenets, doctrines, or prejudices of any particular religious sect—to promote the practice of virtue, and encourage all intellectual investigations, and, particularly, *to impress the stamp of morality and religion* upon every department of science—so that each scientific truth may not only be rendered available for human purposes, but made to furnish additional proof of the WISDOM, POWER, and GOODNESS of the Great Creator.

Now, if we minutely consider the means by which these ends are sought to be accomplished, I think it will be readily admitted that it would be scarcely possible at the present day, to establish an institution having so wide and luminous a range.

The world has witnessed at various periods, many societies instituted for particular purposes, bearing externally some resemblance to our Fraternity. But what was their purpose? The maintenance of some political principle—the propagation of some peculiar tenet—or, probably, the diffusion of irreligion or error. And where are those societies now? Wanting the true quickening spirit and bond of union possessed by our Order, they have vanished from existence, whilst our Fraternity subsists in all its pristine purity, and is diffusing its beneficent influence throughout every portion of the habitable globe. It is quite clear, then, that the system of Freemasonry could not have been formed and perfected after the manner of ordinary societies, (directed, as they invariably are, to one particular object,) and it is further abundantly manifest that the *specific means* by which its purposes are accomplished, *must, from their very nature, have had an origin most remote.*

It is thus, then, I call in aid the *intrinsic evidence* which I think our Institution affords, in corroboration of the views taken in the former chapter; and I am more particularly anxious upon this point, because, even to the initiated Brother, *the true purposes of our Order, are not, at first sight, clearly perceptible.* The beautiful spirit of Brotherhood is indeed at once felt, and its influence immediately acknowledged; but the other great purposes to which I have alluded, are only gradually developed, and cannot be fully appreciated without much study and reflection.

In tracing out this course, it will be seen that a consideration of the various purposes and objects of Freemasonry affords the most ample scope for the exercise of the highest powers of the intellect. The whole material universe is brought within the range of Thought—all created beings, from the highest to the lowest, afford a constant theme for reflection, and show the glory of their Maker; whilst the contemplation of the moral virtues shed a mild and softened halo round the mind, which thus becomes truly impressed with the idea of the beautiful—an idea holy, and pure, and spiritual, which invests all created things with its own bright images—sees *order*, *perfection*, and *harmony*, in every work of Nature—gives rise to thoughts too eloquent for words, and wraps the soul in silent adoration.

The speculations naturally lead us to the next step in our inquiries—namely, the true origin of Freemasonry. Having divined its purposes, and become imbued with its spirit, we would naturally endeavor to trace the source of that abiding principle, which for so many ages has refreshed the world, and is equally blended so mysteriously with all that is pure and noble in the mind of man, and sublime and symmetrical in the works of nature. The learned Preston says—"From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms, our Order has had a being." This is precisely the view at which we shall arrive, if the subject be considered in the manner previously pointed out.

> "When first the golden morn aloft,
> With maiden breezes whispering soft,
> Sprung from the East with rosy wing,
> To kiss the heavenly first born Spring,
> Jehovah, then, from hallowed earth,
> Gave Masonry immortal birth."

The true spirit of Masonry then, considered in its most exalted character, will thus be shown to be an emanation from that Divine Essence whose attribute is, "Love," and from whence arose that order which is visible in the celestial spheres, and that harmony which every where pervades creation. No metaphysical speculations are necessary to support this view, for, admitting Freemasonry in its highest character to be a part of the great and eternal system of UNIVERSAL CHARITY, it is apparent to our reason that the Love of God to his creatures must be cœval with the universe, and that the love of our Brethren must have originated with the earliest necessities of society.

In illustration of this part of the subject I use the argument in reference to universal charity, that the love of God to his creatures from their creation is a fact apparent to our reason—but though so self-evident, the operation of this beneficent influence is nevertheless one of those mysterious energies which our imperfect intelligence cannot fully understand. The mysteries of space and eternity are in like manner veiled from our comprehension, and yet it is equally manifest even to our unaided reason, that space can have no limits, eternity no end. We know that the Great Architect of the Universe is both omnipotent and omnipresent, but yet these divine attributes are to our limited faculties dark and incomprehensible. The operations of that active, or pervading, and eternal power, which alike suspends the stars in space, renews the seasons, and causes the blade of grass to grow, are equally hidden from our finite understanding. These are mysterious secrets, "which the eye of human reason cannot penetrate," and into which we can only be initiated by passing through the valley of the shadow of death, when the genuine truths shall be revealed, and when, in the sublime language of our Lecture, we may hope that eternity shall burst upon us in "full effulgence, and all the glories of absolute perfection encircle us forever."

But to return more immediately to our subject—having thus considered the spiritual origin of Freemasonry, it may be as well to observe that its exalted characters should be constantly borne in mind whilst pursuing our subsequent investigations, as a sure guide will thereby be afforded for tracing our way through devious and intricate paths—dim and obscure—and which without such light would be enveloped in thick mists and impenetrable darkness.

In the next stage of our researches the *ancient mysteries* will more particularly claim attention, and here again it is important we should clearly understand that Freemasonry is not a mere relic of the mysteries, but a *renovation* of that system of purity and truth upon which the mysteries themselves were originally founded. In investigating the antiquities of Freemasonry, we find most unquestionably that the system was in some manner connected with the mysteries; and, regarding it as we do, in a character so highly exalted, but which could not fail to be contaminated by such communion, this is a part of our subject which demands especial notice, and requires much patient investigation. The solution of the question, however, serves to dissipate much misapprehension, as the result of the inquiry clearly demonstrates this important fact, that *the mysteries in their origin were pure.*

Let us here shortly regard the *original intention* of the mysteries. Their intention, in the first instance, was to shadow forth a spiritual regeneration—to typify a death unto sin, and a new life unto righteousness. The forms at first were no doubt of simple nature, consisting of a mere lustration, or the performance of some rite similar in nature to baptism; but, after the deluge, other forms were added in order to embrace various points which then became essential articles of religious belief. The general deluge is particularly alluded to as impressing a peculiar form upon the mysteries, because it will be found that in all the forms which they subsequently assumed, an allusion to this great event formed a prominent ingredient in their ritual, and this leading fact, with other analogous circumstances which a patient investigation will develope, tend clearly to show the common origin of these institutions, and prove to demonstration, that the peculiar mysteries of each nation of antiquity, however varied in their ordinary forms, emanated from the same primeval system, and had but one common source. This fact is more clearly apparent from the circumstance, that the nearer we can trace the mysteries to their source in each nation, the purer we find them—more free from superstitious usages, and better adapted for manifesting the great purposes which they were intended to embrace.

If, therefore, we find (and to a certain extent it must be admitted,) that Freemasonry has a relation to the mysteries, it must be borne in mind that the relation was such only as the mysteries themselves assumed, when at their first institution they were pure and undefiled.

The mysteries were so far truly Masonic only when they bore the impress of their original character. Deviating from truth, they became spurious and false.

We must, however, endeavor to lead to the investigation of this subject still more closely. Let us, therefore, revert to the origin of the mysteries, or rather to their renovation after the deluge, and consider more fully the particular points to which, after that period, they were more especially directed. But, let it be borne in mind, that it is intended here to speak generally—such general view of the subject is, however, necessary to enable us to comprehend clearly its full meaning and bearing. What, then, were the objects of the mysteries? To impress certain moral and religious truths forcibly upon the mind—to impart a knowledge of the practical sciences—to perpetuate the remembrance of those great events which interested the whole human race, particularly the destruction of the world by water, and the preservation of Noah and his family in the ark—to teach the resurrection of the dead and the immortality of the soul—the nature, perfection, and attributes of the Most High—the declension of the human species from a higher state, and the necessity of mediatorial atonement—the recognition of the triune principle—and the conservation of a sacred name or word, which was deemed ineffable. Such were amongst the essential objects of the mysteries—the knowledge of these facts was imprinted on the mind by expressive symbols, and sublime truth taught through the medium of allegory. The instruction to be gained was imparted gradually, and the noviciate, for obvious reasons, was solemnly bound to secresy.

Having thus explained the *objects*, let us next regard the *machinery* of the mysteries, and consider the *mode* by which the knowledge adverted to was communicated. In tracing this part of the subject, it will be found that certain peculiar and striking rites and ceremonies were adopted, which may be generalized under the description of due preparation, both mentally and bodily—confinement within an ark, or *postos*—processions, having astronomical reference—an emblematical wandering in darkness, and the revelation of light or knowledge—a figurative resurrection from the grave—the final reception into a select assembly—and the investiture with a white garment, as an emblem of a renewed life of purity and innocence:—The particular end in view being to purify the mind, teach a knowledge of sublime things, and impart personal holiness.

Now, if we attentively consider these objects and the means by which they were obtained, and compare them with the principles inculcated, and the peculiar forms adopted in Freemasonry, the initiated Brother, who has been exalted to the R. A. degree, will clearly perceive the nature of the relation subsisting between Freemasonry and the mysteries, and will at once see that our Institution is not a bare continuation of those mysteries as they appeared at their suppression, but rather an illustration of that superior and comprehensive scheme of primitive purity which the mysteries were originally intended to perpetuate.

The true source whence the mysteries were derived, having been thus ascertained, and the relation which they bore to our system correctly manifested, it will next be necessary to trace their gradual declension. We shall here see how the restraints imposed by a pure system, were gradually superseded by ceremonies of human invention, and find that the mysteries, in every instance, degenerated into superstition and error.

It will throw further light upon the subject, if we examine somewhat more minutely, the principal causes of their decline. Being, (as they unquestionably became,) the depositories of all human knowledge, and containing all the elements of government and power, the mysteries were gradually profaned for selfish purposes—their original purity was sullied by almost imperceptible degrees—fable was substituted for truth, and idolatrous practices superseded the true worship. The first departure from original purity was in deviating in spiritual matters, and rendering institutions intended for the benefit of the human race, subservient to the mere purposes of human ambition, aggrandizement and dominion. Keys of knowledge and depositories of power, the mysteries acquired so great a celebrity as to wield for centuries the destinies of the world—their influence was so great as to hold the masses in awe, whilst the most powerful monarchs trembled beneath their sway. But this very power, so unduly exercised, so different in spirit from the simplicity of the original institution, contained in itself the elements of decay. And thus the mysteries eventually were banished from the earth; but let us remember whilst tracing this result, that in all human institutions we can plainly perceive the tendency to corruption: constant reformation is necessary in order to preserve their pristine purity, and prevent them from degenerating from their original intention. This is one of the inscrutable laws of nature, and every institution, unless purified and reformed from time to time, will unquestionably become corrupt and eventually fall. Passing over merely political topics, the history of the Christian Church affords abundant evidence of that tendency to decay, particularly when an institution pure and simple in its origin, becomes perverted to purposes foreign to its original institution.

It was thus with the mysteries—power abused, and a perversion to superstitious usages, became the chief elements of corruption. Accordingly we find them gradually degenerated. Idolatry superseded the primitive forms of worship, and sanguinary rites usurped the place of solemn ceremonies.

Having investigated the causes of that decline, we must next follow the mysteries through the different nations of antiquity, and, when perverted from their original purity, trace those mutations in their application, which is indicated by the fate of empires. It will also be interesting to remark the various phases they presented when influenced by the national peculiarities of different people. We shall see the bright and poetical forms they assumed amongst the lively and imaginative Greeks, and their sombre character whilst assimilated to the gloomy creed of the Scandinavians. Thus, through various changes, we shall be enabled to trace the progress of the mysteries, and mark the powerful influence they exercised over the destinies of the world, until the rising of the Star in the East dispelled the mists of superstition, silenced the voice of the oracles, and restored the degraded system to its pristine lustre.—*London F. Q. Review.*

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 216.

Jacob der Zwete.—James II., King of Scotland, died in France, 16th September, 1701, distinguished himself much in Freemasonry. At the death of his brother, Charles II., as the only remaining Stuart, he ascended the English throne in 1685. He was zealously attached to the Roman Catholic religion, and neglected the rights of the nation; the consequence of which was that the Protestants of England called on James's son-in-law, William, Prince of Orange, for assistance. He landed with a body of troops, and James II. fled to France. Many Scotchmen afterwards followed him, and thus introduced Freemasonry into France; but neither these Scotchmen nor Louis XIV., King of France, could re-establish him nor his son upon the English throne.

Jahr Maurerisches. Masonic year.—Freemasons date their year according to the Mosaic chronology, or from the creation of the world; thus, four thousand years more than the common calendar shows. The Masonic year does not commence on the 1st January, but on the 24th June. But this way of reckoning is only usual in the writings of the Order.

Illuminaten oder Erleuchtete. Illuminati or Enlightened.—This Order was founded by Adam Weishaupt, in 1776, at that time professor of Canonical Law in Ingolstadt; and the cultivation of pure morality among mankind, waved dimly before him as his object. This society expanded itself from Ingoldstadt over Munchen and Gichstadt, principally in Catholic districts, and afterwards in some parts of Protestant Germany; and at the time of its greatest bloom, counted above two thousand members, amongst whom were many men of acknowledged worth and talent. But afterwards, in the year 1785, when the Bavarian Government apprehended and punished many of the members, without going through even the form of a legal process, abolished the Order as dangerous to the State, and forbad it to be continued, under severe pains and penalties, it was entirely extinguished. In 1783, the storm of persecution had already risen against it, and on the 24th June, 1784, appeared a Churfursterlich Bavarian decree, abolishing all secret societies. Although the Illuminati as well as the Freemasons obeyed this decree, there still appeared private denunciations which the imprisoned in vain desired to be proved: they were denounced and punished without trial. A second interdiction followed on the 2d March, 1785, published by Pater Frank and Herr Kreitmeir, in the name of the Churfurst. At the same time, they commenced, without being able to prove a single instance of disobedience to the law, to punish some of the most just or upright members of the society. Weishaupt was deprived of his professorship, but found a refuge in Gotha with the Herzog Ernst. It was now for the first time that Utschneider, Cossandey, and Gruneberger, who had left the Order, and had long been the secret denunciators, were called before a secret commission, in order to make known in writing all that they knew of the Order, and to confirm their evidence with an oath. But before the oath was administered, Kreitmeir published a third Churfurstlichal interdiction. Notwithstanding the pardon which was therein promised, the persecution continued. Many otherwise worthy men were displaced, exiled, or imprisoned. The influence which the Illuminati were at that time said to have had upon the French Revolution, has never been proved, and it is probable that it was all imaginary. Weishaupt himself, in speaking of the objects of the Order, says—"It should lastingly unite men from all parts of the world, of all classes of society, and of every religion. It should allow them perfect freedom of thought, notwithstanding their various opinions, passions and prejudices. It should make them glow with the hope of possessing something of greater value—should make them feel as present, though at the greatest distance—as equal, though in the most subordinate situation; so that the many might act as if moved by one mind, by one desire, and by one inclination, and that too from sincere conviction of the justness and purity of their action, and thus produce more moral good than compulsion has ever been able to do since the world and man were created." According to this account the objects he had in view in forming the Society, were the promotion of wisdom and virtue, and the moral cultivation of mankind; and in order to maintain these objects, at the same time to provide security from outward oppression of every description. In this spirit, Weishaupt devised the statutes for the members, whom, before he fell upon the name Illuminati, he called *Perfecti-bilisten.* On the 3d May, 1776, the Order was consecrated. It consisted of the following parts or degrees:

First class—Plant school, *a;* preparatory maxims, *b;* noviciate, *c;* minervalis, *d;* Illuminatus minor, *e;* consecration of a magistratus.

Second class—Freemasonry, 1; Symbolical, *a;* ritual of an apprentice; craft and M. *b;* constitution book, 2; Scottish, *a;* Illuminatus major, or Scottish novice, *b;* Illuminatus dirigens, or Scottish knight.

Third class—Mysteries, I.; lesser, *a;* presbyter, or priests' degree, *b;* princeps or the regent's degree, II.; larger mysteries, *a;* magus, *b.* Rex.

But this constitution was never properly carried out. The good of which the Illuminati boasted, was counterbalanced by the following evil: Weishaupt had, at the formation of the Society, taken the order of Jesuits as a model, changing what was evil in one society, into good in the other. Weishaupt required, what, for want of compulsory means and the position of the members, he could not obtain,—blind obedience from the subordinates to their chiefs; a sort of Catholic confession was introduced; the members were to exert themselves everywhere to attach respectable men of good connections to them, and gain an influence in all public assemblies—to endeavor to obtain possession of all public posts and places, and not only to render a monthly account of their own progress in morality and knowledge, but also that of their neighbors.

Indische Mysterien. Indian Mysteries.—The Indians have still their mysteries, which it is very probable they received from the ancient Egyptians. These mysteries are in the possession of the Brahmins, and their ancestors were the ancient Brachmen. It is only the sons of these priests who are eligible to initiation. Had a grown up youth of the Brachmen sufficiently hardened his body, learned to subdue his passions, and given the requisite proofs of his abilities at school, he must submit to an especial proof of his fortitude before he was admitted into the mysteries, which proofs were given in a cavern. A second cavern in the middle of a high hill, contained the statues of nature, which were neither made of gold, nor of silver, nor of earth, nor of stone, but of a very hard material resembling wood, the composition of which was unknown to any mortal. These statues are said to have been given by God to his Son, to serve as models by which he might form all created beings. Upon the crown of one these statues stood the likeness of Bruma, who was the same with them as Osiris was with the Egyptians. The inner part and the entrance also into this cavern, was quite dark, and those who wished to enter into it were obliged to seek the way with a lighted torch. A door led into the inner part, on the opening of which, the water that surrounded the border of the cavern, broke loose. If the candidate for initiation was worthy, he opened the door quite easily, and a spring of the purest water flowed gently upon him and purified him. Those, on the contrary, who were guilty of any crime, could not open the door; and if they were candid, they confessed their sins to the priest, and besought him to turn away the anger of the gods by prayer and fasting. In this cavern on a certain day, the Brachmen held their annual assembly. Some of them dwelt constantly there; others came there only in the spring and harvest—conversed with each other upon the doctrines contained in their mysteries—contemplated the hieroglyphics upon the statues, and endeavored to decypher them. Those among the initiated who were in the lowest degrees, and who could not comprehend the sublime doctrine of one God, worshipped the sun and other inferior divinities. This was also the the religion of the common people. The Brahmins, the present inhabitants of India, those pure descendants of the ancient Brachmen, do not admit any person into their mysteries, without having first diligently inquired into his character and capabilities, and duly proved his fortitude and prudence. No one could be initiated until he had attained a certain age; and before his initiation, the novice had to prepare himself by prayer, fasting, and alms-giving, and other good works, for many days. When the appointed day arrived, he bathed himself and went to the Guru or chief Brahmin, who kept one of his own apartments ready in which to perform this ceremony. Before he was admitted, he was asked, if he earnestly desired to be initiated?—if it was not curiosity which induced him to do so?—if he felt himself strong enough to perform the ceremonies which would be prescribed to him, for the whole of his life, without the exception of a single day? He was at the same time advised to defer the ceremony for a time, if he had not sufficient confidence in his strength. If the youth continued firm in his resolution, and showed a zealous disposition to enter into the paths of righteousness, the Guru addressed a charge to him upon the manner of living to which he was about to pledge himself for the future. He threatened him with the punishment of heaven if he conducted himself wickedly: promised him, on the contrary, the most glorious reward, if he would constantly keep the path of righteousness. After this exhortation, and having received his pledge, the candidate was conducted to the prepared chamber, the door of which stood open, that all those who were assembled might participate in the offering about to be made. Different fruits were thrown into the fire, while the High Priest, with many ceremonies, prayed that God might be present with them in that sacred place. The Guru then conducted the youth behind a curtain, both having their heads covered, and then gently pronounced into his ear a word of one or two syllables, which he was as gently to repeat into the ear of the Guru, that no other person might hear it. In this word was the prayer which the initiated was to repeat as often as he could for the whole day, yet in the greatest stillness and without ever moving the lips. Neither durst he discover this sacred word unto any person. No European has ever been able to discover this word, so sacred is this secret to them. When the the newly initiated has repeated this command several times, then the chief Brahmin instructs him in the ceremonies—teaches him several songs to the honor of God, and finally dismisses him with many exhortations to pursue a virtuous course of life.

Instructionen und Instructions Logen. Instruction and Lodges of Instruction.—Any person can be made a member of the Order by being initiated; but by so doing, he for the most part only learns to know the ceremonies; and the precise being or meaning of Freemasonry, he must learn by being afterwards instructed. In many Lodges these instructions are written out as a commentary, and are given to the Lodge from time to time: at these times, the W. M. or Lecturer, has ample room for explanatory remarks. In other Lodges it is left to the W. M. to instruct the Brethren upon Masonic subjects, according to his own views. These instructions must form a principal part of the labors of a Lodge, and the candidate must pay great attention to them.

CORRESPONDENCE.

Manchester, N. H., May 13, 1847.

BRO. C. W. MOORE,—Dear Sir,—I address you from this city for the first time, where I have taken up my residence, and where I have become acquainted with many of the Craft. I find a Lodge of Masons here, and Brethren with willing hearts and ready hands to work. We meet every week for lecturing and practice in the work, and with work on hand to do. Our Hall at present is not so convenient as could be wished, but we are in search of a better. I also find Companions who are desirous that a Chapter should be started, and I am of the opinion that it will be done the coming season. I regret leaving my Brethren and Companions in Lowell, as also the Councils of the Grand Chapter and Lodge of old Massachusetts; but light is needed here. This is a growing city, so our Institution will find favor with the people. Lafayette Lodge, No. 41, is the one located here, formerly of Bedford.

Yours, D. B.

New Orleans, 7th May, 1847.

CHAS. W. MOORE, Esq.—*Dear Sir*,—The Ancient York Masons of this city, have just fitted up a Masonic Hall, and intend to celebrate its consecration on the 31st inst. It is hoped that the G. Lodge of Mississippi, by its G. Officers or delegation, will perform the ceremony, and that the Fraternity at large, professing the same principles as ourselves, will unite with us on the occasion. On behalf of the Committee of Arrangements, permit me to tender you a most cordial invitation, and, if practicable, request your presence on this (to us) interesting occasion, and through you, to the Fraternity generally.

Most truly and fraternally, yours,

W. H. HOWARD.

[We are gratified to learn that our Brethren in New Orleans who adhere to the Ancient York Rite, have obtained a Hall for their uses, and should have been pleased had it been in our power to accept the invitation to be present on the occasion of its consecration.—ED.]

Frederickton, N. B., 6th May, 1847.

BRO. MOORE,—* * * Solomon's Lodge, 764, to which I belong, has now been twelve months organized. We have at present twentyfive members, (Master Masons,) one F. C. and three E. A.,—in all, 29—a goodly number, under all the circumstances of the Fraternity in this section of New Brunswick. The number entered in our Lodge since its opening, is fourteen, and four have been approved to be entered hereafter. Two applications were also recorded at our last meeting.

Yours, faithfully, R. G.

MASONIC INTELLIGENCE.

VERMONT.

THE Grand Lodge of Vermont held its annual communication at Vergennes, on the 14th January, 1846,—the printed proceedings had at which, together with those had at its annual meeting in January, 1847, are before us. At the communication first named, ten Lodges were represented. The session was opened by the Grand Master, with the following

ADDRESS.

My Brethren,—Permit me to congratulate you on the opening and reorganization of the Grand Lodge of Vermont. Around our common Altar, let us invoke the blessing of Deity, and ask for his direction, that we may discharge with fidelity the important trusts committed to our charge. Let us render to him humble and devout acknowledgments for his merciful protection to us, during a long and painful separation: Let us praise Him, for his watchful care over us, as an associated fraternity of Free and Accepted Masons, and for all the individual blessings bestowed upon us.

For a period of more than ten years, most of our Masonic work has been suspended. With pain and regret, we are compelled to look upon the *past;* with high hopes—with Christian Faith and Charity, let us look to the *future.* The severe trials and persecution we have been called to endure, admonish us of the justice and wisdom of our Heavenly Father, and the frailty and imperfection of man. How distinctly are the traces of his mighty power seen in the working of that Providence, that, amid the sneers, contumely, and thousand difficulties which beset our path, enabled us successfully to resist encroachments from enemies without, and foes within, the Masonic fold.

Fifteen years have elapsed since a bitter and vindictive persecution was commenced against us; and—*Our Brethren, where are they?* Many have paid the debt of nature, and gone to their final account,—many shrank back, as they saw the storm gathering; while not a few, firm and steadfast Brethren, remained to defend our Altar, and those principles endeared to us by the thousand Masonic recollections of brotherly love and friendship they called into being.

The law upon our Statute Book respecting extra-judicial oaths, is said to have been aimed at Masonry. If so, we must recollect it was passed at a time of great excitement. No injury can accrue to us from its operation. We need not, my Brethren, resort to extra-judicial oaths to carry on our Masonic charities and work: the *honor* of a Mason is a sufficient guaranty that he will hold sacred our vows or declarations, voluntarily assumed. Similar laws exist in other States; but have they closed the doors of our Masonic Temple? No; Masonry was never in a more flourishing condition than at the present time. In every State and Territory of this Union, our Institution is upheld, honored and respected; additions are constantly making to the Masonic family, and no good reason now exists why this Grand Lodge should not again resume the stand, from which, by force of circumstances, she has been temporarily driven. We boast of our political privileges and rights: what, let me ask, are our *Masonic* privileges and rights? When Vermont came into political existence, she found Masonic Lodges on her highest hills and in her deepest vallies, peaceably pursuing their Christian and Masonic work. The name of one of the principal officers found in a Charter, granted previous to the adoption of our State Constitution, is that of our first Governor, *Thomas Chittenden.* The first founders of our State Government were Masons, and the book upon the Secretary's table, containing the early records of this G. Lodge, bears ample testimony to the fact. Our Masonic principles do not clash nor interfere with our religious or political opinions and rights, but harmonize with them. One of the first declarations made to a candidate on being admitted a Mason is, that it is not to affect his religious or political opinions; but he is required, in the State, to be a quiet and peaceable citizen, true to his government, and just to his country; he is not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which he lives: correct Masons have done this in all countries. Let us, then, continue in the way of well-doing; and if we live up to our professions, we shall find that the same Almighty Being who governed and protected our ancient Brethren, will not forsake us.

The decided vote of 99 to 19, in Grand Lodge, at their session in October, 5831, on the question of surrendering our Charters and dissolving Masonry in Vermont, was supposed, by the friends and adherents of the Order, to put at rest that unmasonic and perplexing question; but in 5833, it was resumed with increased warmth and bitterness. The suicidal resolutions introduced in Grand Lodge that year, must ever be considered by all true Masons, as an *antimasonic landmark,* as well as a monument of perfidy and weakness. It is true, the times were then sadly out of joint; prejudices ran high against our Institution: the Grand Lodge, therefore, with great forbearance, permitted these resolutions to have a calm, free and dispassionate discussion; this being done, they were again met with that promptness and decision of character which marked the proceedings of this Lodge, in 5831, and which, it is hoped, will ever characterize this Grand Lodge, and all true and faithful Masonic sons of the Green Mountains. The resolutions referred to, were dismissed, and "held for naught," by the decisive vote of 79 to 42. Masonry, my Brethren, has never yet suffered by the most rigid examination of her principles; but she has been often wounded in the house of her friends. *Truth—patience* under trials—*belief and trust in God*—and all cemented by Christian *charity,* should ever mark the course of the just and upright Mason. This attempt to abolish Masonry in Vermont, produced an important crisis in the affairs of this Grand Lodge. We were compelled, in a measure, to bend to the storm we had so successfully breasted. To relieve many of the Lodges that had refused to surrender, permission was given (by resolution introduced by Br. P. C. Tucker, our worthy D. G. M.,) to receive and cancel such Charters as might be thereafter surrendered. An opportunity was thus given to those who chose to withdraw, to do it in a Masonic manner. The Charters granted to Lodges held at Derby, Randolph, Williamstown, Waterbury, Plainfield, Montpelier, Putney, and Charlotte, have been surrendered, and remain deposited in the archives of this Grand Lodge.

Having struggled through the sea of difficulties which encompassed us at the beginning, and during the antimasonic excitement, permit me in this place, for none can be more suitable, on resuming our labors in this Grand Lodge, after a temporary suspension of our work, to tender to those Grand Officers and Brethren in New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Delaware and Maryland, our grateful acknowledgments for their able counsel and Masonic support, in strengthening our weak and feeble arm in the hour of peril and difficulty.

The officers of this Grand Lodge have not been unmindful of their duty, in endeavoring to keep up a Masonic intercourse with our Brethren of other States. Although no public documents have for years issued from this body, my connection with the General Grand Chapter of the United States, has afforded an opportunity, at their triennial meetings, to communicate with the representation from the several States in that body, the state of Masonry in Vermont; and their sympathies have ever been most kindly extended to us. Nothing has been communicated by me, touching our Masonic embarrassments, that would be improper to communicate to this Grand Lodge, and I avail myself of the first proper opportunity to apprise you of the course thus taken.

The first communication made by me to the General Grand Chapter of the United States, at their session in Baltimore, 5832, was responded to, by incorporating in the report of a committee to whom it was referred, a portion of the appeal sent forth by this Grand Lodge, 5829; and that committee closed their report with the following resolution:

"*Resolved*, That this General Grand Chapter do cordially approve the dignified firmness—the commendable prudence and sound discretion, with which the great body of our adhering Masons, have met the attacks which have been made against the Institution."

In a communication made to the same body, at their session in the City of New York, a full expose of the proceedings of Masons in Vermont was made. Those documents are too voluminous to be incorporated in this address, and I can only refer to them, for your information, as being deposited in the archives of that body, as connected with the report made at Baltimore. My communication was referred to a committee on the general state of Masonry, who reported:

"That from the examination of documents which have been laid before them, and from information which they have otherwise obtained, they have reason to congratulate the Grand Chapter, and the Order generally, upon the prosperity of the Institution,—that the Masonic Institution in the United States and the Republic of Texas, is in a flourishing condition, and that even in *the benighted State of Vermont*, the sun of Masonry is above the horizon, and in a few years it will again shine forth with bright effulgence."

At the late communication of the General Grand Chapter, at New Haven, the following statement was made:

"At the last triennial meeting of your body, in New York, I had the honor to present a communication, giving an account of the state of Masonry in Vermont. In accordance with the duty I owe the Fraternity, and in behalf of many good and true Masons in my State, I have now further to report, that nothing has occurred since that period, to warrant the renewing our Masonic labors. In no State of our Union has the antimasonic spirit gained so strong a foothold as in Vermont. Although she has been divested of the political power that for years marked her course, still, her old [antimasonic] leaders continue restless and troublesome, exerting a secret influence, hostile to our Institution, which *time*, *patience* and *perseverance* only can conquer. Mortifying and unpleasant as it is to us, to be compelled by the continued force of circumstances, to suspend our Masonic labors, prudence dictates this course as important to the well-being and future welfare of the *whole Fraternity*. We look forward to a period when we can peacefully resume them,—when public opinion shall do us justice, and sanction the course thus adopted. Then shall our present *obscure*, but not *lost Pleiad*, again break forth, diffusing new light and heat in the Masonic constellation. We ask your parental advice in our difficult movements, and in behalf of the Companions and Brethren in Vermont, whose fidelity has never been shaken, I submit this report."

It now remains, my Brethren, for us to discharge the Masonic duties for which we have convened. Communications have been received from several Grand Lodges, who have kept up, on their part, a correspondence with us, some of which are of a late date. They show the Institution of Masonry to be in a flourishing condition at the present time, not only in the United States, but in every country where civilization and Christianity prevail. These documents will be referred to the appropriate committee.

Our funds are exhausted, and I find the last committee on Finance reported a balance due the Grand Secretary, of $33 32, since which he has paid out some small sums for postage, &c. Justice would require that these sums, with interest arising thereon, should be paid out of the first moneys received, or the payment met in some other manner.

In conclusion, my Brethren, let me say, that it is not a chrysalis state Masonry is emerging from, in Vermont: she has changed not her form or shape. Although her limbs have for years past been bound by the cords of prejudice, her body has remained sound and undisturbed; and your assemblage and action this day, bids us unloose those cords and declare her FREE,—prepared by the severe discipline and privations she has undergone, worthily again to take her stand among the Masonic bodies, from whom, for years past, she has been estranged. Like our mountains, may you, my Brethren, continue to the end, *firm*, *steadfast*, and *immovable* in the cause of Masonic truth,—in prosperity, rejoicing with one another, and in adversity, trusting in God for deliverance.

NATHAN B. HASWELL, *G. Master*.

NORTH CAROLINA.

The Grand Lodge of North Carolina held its annual communication at Raleigh, in December last. The session was well attended, and the business transacted was particularly interesting and important. The opening address of the Grand Master, M. W. Br. P. W. FANNING, is a business-like and talented paper. We subjoin such parts of it as we have room for:

"*Brethren*—On again assembling, under the most auspicious circumstances, as the representatives of an Order claiming for its object the most disinterested benevolence, let us with becoming humility and overflowing hearts, pour forth our gratitude to that great, omnipotent Being, whose guardian care forever hovers around all who sincerely put their trust in Him—and let us fervently invoke His blessing on the labors we are now about to resume. Protected in life, in health, and in our individual pursuits, and surrounded by every blessing which conduces to the happiness of man, let us cheerfully and assiduously enter upon the discharge of those responsible duties with which we are charged—and let us, in all our intercourse, remember that we are *Masons*, whose distinguishing motto, '*Brotherly Love, Relief, and Truth*,' should ever be placed conspicuously before our eyes, to check the intrusion of any unhallowed passion.

As the responsible head of the Masonic Institution within the State, charged with the administration of its affairs, I am happy in having it in my power to represent the Order within our jurisdiction, as being in an unusually flourishing condition, steadily advancing in respectability and usefulness, and free from those discordant occurrences, which are sometimes, unfortunately, suffered to mar the harmony of our Lodges, or jeopardize their existence.

During the past year, I have received numerous communications from Lodges and Brethren, evidencing a commendable desire to be enlightened on points of duty, and a determination not blindly to violate any established regulations of the Craft—to all which I have promptly responded, setting forth, in the clearest possible manner, an exposition of the principles involved."

DUTIES OF GRAND AND SUBORDINATE LODGES.

"I would now most earnestly, but most respectfully, urge upon the Grand Lodge, by no means to abandon the policy it has adopted for supplying the Grand Treasury, and for continuing the office of General Grand Lecturer. It is idle for us to assemble together year after year, in grand council, unless those for whom we legislate, are to be enlightened by our deliberations and benefited by our acts. Simply to pass resolutions, appoint committees, and elect officers, will never improve the condition of our Lodges—good and wholesome laws must be enacted and enforced, and every Lodge must be made to know and feel that it has an interest in the business here transacted. A uniform and correct mode of work and lectures must be adopted, irregularities must be corrected, and the benevolent objects of our Institution must be carried out—to effect which, suitable measures must indispensably be devised and adopted.

What is Masonry? For what are Lodges constituted? and why the necessity of Grand Lodges? A solution to these queries is of infinite importance in directing us to a proper discharge of our duties,—and that solution must be apparent to every reflecting mind. Much importance is sometimes attached to the operative and speculative character of Masonry. True, it is both operative and speculative; so is it invested with certain forms and ceremonies, and so also does it clasp within its expansive embrace every object that may be contemplated by man—but its genuine essence consists alone in its benevolent or charitable tendency, and in its moral influence. Did every Mason carry out to perfection the principles he professes, there would be no need of Lodges to impel him to his duty—and were Lodges rigid in their discipline, and scrupulous in inculcating the healthful tenets of the Order, Grand Lodges might readily be dispensed with. But Masons, like other men, are fallible; hence the necessity of organization for the purpose of remedying defects, not otherwise to be guarded against.

The spirit of reform is evidently abroad among our Lodges, and the desire is strongly manifested to gather the true light of Masonic knowledge, and to conform strictly to all legal requirements. Such gratifying demonstrations should not be unheeded, but should be encouraged by every possible means.

I am confident that every member present feels an equal solicitude with myself for the welfare of our Lodges, and that they will not hesitate to make sacrifices, if necessary, or be slow to adopt any measures whereby Freemasonry within our State may become the admiration, as it justly should, of all who witness or experience its happy influences. To effect so great a desideratum, I cannot too strongly recommend an increase in the salary of the Grand Lecturer, consistent with the resources of the Grand Treasury, to an amount sufficient to command his exclusive services, that he may labor incessantly among the Lodges, and perform the various duties that would continually be required at his hands. Could the Grand Master himself make the requisite visitations, it would be far more satisfactory and beneficial, besides in a measure superseding the necessity of that appointment; but I imagine it will rarely, if ever, be possible for that officer to devote any considerable portion of his attention to that duty."

GENERAL GRAND LODGE.

"In accordance with a resolution adopted at your last session, being myself unable to attend, I duly commissioned our worthy Brother, P. G. M. Lewis H. Marsteller, to represent this Grand Lodge in the Masonic Convention, to be held at Winchester, Va., in May last. His report, marked B, is herewith submitted. It will be perceived that this Convention, as had been predicted, completely failed in its object, a sufficient number of delegates not having attended to form a quorum for the transaction of business. How those delinquent Grand Lodges which had adopted the convention project, can reconcile to themselves their remissness in not providing a representation; or what justification they will attempt to offer, for having disappointed those who in good faith entered with them into the compact and sought to fulfil it, I am at a loss to divine.

In a former communication, I took occasion to express my aversion to any special conventions, whose acts might only be conditionally binding. The result in this instance proves their inutility, and strengthens me in convictions long entertained and often expressed, that a General Grand Lodge is of the most vital importance. Some of our sister Grand Lodges have expressed disapprobation of such a body; but I have seen no substantial reason advanced for abandoning the efforts for its erection. The innovations, not only permitted and practised by some Grand Lodges, but sometimes absolutely insisted on as original landmarks, and the various regulations of different Masonic bodies, conflicting with each other, imperatively call for such an Institution—in fact, I can discover no other plan for preventing the whole Masonic system from becoming ultimately chaotic, by the infringements upon its fair proportions which are daily sanctioned. Our Grand Lodge has already taken action in the premises—but I am of opinion that the delegates should be so instructed, as that any three, assembling at the appointed time, shall be authorized to proceed at once to organize, agree upon all necessary preliminaries, draft a constitution, and continue in session until they shall have accomplished, as fully as possible, the object of their appointment. When their report shall have been spread before the State Grand Lodges, such as think proper can adopt the same, and be governed accordingly. It is of course desirable that a majority, at least, of Grand Lodges should concur;—at all events, it would be gratifying to see even two or three agree upon some uniformity. True, discordant feelings seem rarely to be produced by discrepancies of practice—still, that is no good reason for suffering them to exist."

INITIATION OF SOJOURNERS.

"The report of the committee on foreign correspondence of the State of Alabama, expresses proper views in regard to Masonic jurisdiction, and reprehends the practice of conferring the degrees on citizens of other States. The recommendation of the committee, to prescribe terms upon which residents, travelling into foreign jurisdictions and receiving the degrees, shall be acknowledged, will hardly be sanctioned. An individual receiving the degrees in a regular Lodge, in any State or country, cannot be denied his Masonic privileges. Suspension or expulsion must first take place."

We regret that our limits do not permit us to give the address entire. It is altogether worthy of its author, and honorable to the respectable body over which he presides.

EDUCATION.

"The Standing Committee on Education, respectfully report: That they have omitted to take any steps, during the past year, to raise a fund for the establishment of the Seminary of Learning contemplated by the resolutions heretofore adopted by your Most Worshipful Body, because of their inability to devise any satisfactory, feasible plan for the accomplishment of that object. They could, under the authority vested in them, have appointed an agent to solicit and collect subscriptions; but this appeared to them objectionable, because of the expense attending such an agency. The compensation of an agent, either in the form of a salary or a certain per cent. upon the amount of his collections, would, in the judgment of the committee, constitute a ruinous moth or draft upon the fund itself intended to be raised. To insure success in this noble enterprise, it must be conducted throughout, and more especially in its incipient stages, with the least possible expense; and every dollar collected, instead of being subject to a deduction of any per centage, should be immediately placed in a situation for increasing its value—on the principle of stewardship laid down in the Scriptures—of him to whom five talents are committed, the gain of five other talents is required. The committee were unwilling, therefore, to adopt any means by which a portion of the sacred fund to be collected, would be absorbed in agencies, particularly as it appeared to them a scheme could be devised which would be at once efficient, easy of execution, and totally free from expense. That plan, as they were not competent to carry out themselves, the committee would now most respectfully recommend to the Grand Lodge. It is as follows:

1. That there be a Board of Trustees immediately constituted, for the School, consisting of three to be appointed by the Grand Lodge, and one by each subordinate Lodge, under its jurisdiction, who shall hold an annual meeting at the time and place of the Annual Communication of the Grand Lodge.

2. That the subordinate Lodges be authorised and directed, at the earliest day practicable, to meet and appoint their Trustees, respectively, by the selection of one member for that purpose, from each of their own bodies.

3. That it shall be the duty of the three Trustees appointed by the Grand Lodge to discharge any duties required of them by the Grand Lodge, or the Board of Trustees, as an Executive School Committee.

4. That the Trustee of each subordinate Lodge shall, under the direction of his Lodge, and in such manner as the Lodge may prescribe, proceed immediately

to secure from the members of his Lodge, or any other individuals disposed to contribute, such voluntary subscriptions as they may be disposed to make for the purpose of establishing the school; that he shall report the amount of subscriptions to the Lodge, and the cash collected thereon, which shall, whenever it amounts to ten dollars, be forthwith transmitted to the Grand Treasurer at Raleigh.

5. That the subscriptions be made payable as follows: One fifth cash, and the remainder in four equal annual installments; and that notes be taken upon them, conforming thereto, made payable to the Trustees of the Charity School fund of the Grand Lodge of North Carolina; and that they be kept by the Trustee of each Lodge aforesaid, and collected when due, and reported to the Lodge as above, or, if not collected, handed over to his successor, or such person as may be hereafter designated.

6. That each subordinate Lodge be requested to subscribe, at their discretion, such amounts as they may deem it prudent or proper to spare from the fund of the Lodge for this purpose—to be forwarded, or such amount thereof as they may think proper then to pay, to the Grand Treasurer, at the next Annual Communication; and the remainder, if any, in similar annual installments.

7. That the Grand Lodge make such annual appropriation to this object as her funds and the other demands upon her resources, will allow.

8. That the Executive Committee, of whom the Grand Treasurer shall be one, shall put the moneys, as fast as received, if practicable, in some safe and profitable investment, from which six per cent. interest will be realized.

9. The Trustees or Executive Committee shall be authorised also to receive any donations that may be made by charitable individuals, other than regular subscriptions, and cause them to be likewise invested, by the same committee, with the other monies, in Bank Stock, in notes of individuals, on mortgage of real estate and personal security, or in State bonds.

10. That the Grand Lecturer be required to explain this subject to every Lodge he may visit, and urge upon them the necessity of liberal contributions on the part of the Lodges and of individual members, in order that the benevolent designs of the Grand Lodge may be speedily and successfully accomplished.

The Committee forbear to make any suggestions with regard to the place of location or plan of conducting the institution intended to be established, (as they are matters which may properly be deferred for future decision,) further than to say, its friends should be reminded that it is contemplated to make it one of a high character and extensively useful; and that these objects will require a large amount of money, and will make a considerable draft upon their purses, which, however, it is hoped and believed, their liberality will prompt them to honor duly and cheerfully.

On this subject, the committee, in conclusion, will be pardoned for saying, it is time now to act promptly, energetically, and decisively. The cause of charity and the cause of humanity are bleeding for the want of such an institution as that proposed by the Grand Lodge. The means are in the hands of the Fraternity. There are 47 subordinate Lodges. An average of $300 from each Lodge, would give at once $14,100;—many smaller streams from other sources will flow into your treasury; and the committee believe there are some wealthy, noble-hearted, benevolent members of the Fraternity in the State, who will, when they see the work progressing in earnest, step forward and pour forth their thousands like water, in aid of the accumulating fund. If we would overtake our Brethren in other States, we must throw off every weight, and increase our speed in this great race of benevolent enterprize. Many of the Grand Lodges have instituted, and some have large and flourishing schools already in operation. If we imitate their example, we shall prosper: if we sit still and do nothing, we shall be consumed of our indolence, and our venerable and beloved Institution will become, in North Carolina, nothing but a reproach and a bye-word.

The committee, therefore, most earnestly urge upon your Most Worshipful Body, to adopt some means of banishing all apathy from your borders, and of arousing every member of our Fraternity to a sense and performance of his duty—his whole duty.

Respectfully submitted.

Wesley Hollister,
Thos. J. Lemay."

We make the following spirited extract from a subsequent report on this subject, submitted by Brs. W. Stedman and Jos. T. Hunter:

"The project is one which deeply interests the Masonic Fraternity throughout the State, and requires of this Grand Lodge the most devoted care and energetic action. It is needless for this committee to speak of the cause of Education: it is a theme which has for ages employed the most eloquent tongues and the most gifted pens; and the destitution which surrounds us, and which is the foundation of so much misery and crime, pleads with far greater power and more touching pathos than can be called into requisition by this committee.

We are pained to say that Masonry in North Carolina has been so long neglectful of this glorious cause; that apathy has so nearly become her second nature, that nothing but the most persevering, united and continued action can accomplish an object so necessary and so much desired. We are far behind many of our sister Grand Lodges, of fewer resources and less abilities; and this, in addition to our convictions of the positive necessity of the thing, and our duty to promote this grand and glorious cause, should impel us, and every North Carolina Mason, to shake off the lethargy which weighs us down, to enter firmly, surely and energetically into the good work, and to determine not to cease our efforts and labors until each descendant of every destitute Mason within our State, shall become, as was desired by the noble Roman of old, respecting each of his countrymen—so learned that a portion of the administration of government and the execution of the laws may be safely entrusted to him.

Your committee have had before them the report of the Standing Committee on Education, submitting a plan for raising funds for the establishment of a seminary of learning, by the Grand Lodge of this State. They have carefully considered the recommendations of that Committee, and are of opinion that they are wise and practicable, and that nothing more is at this time necessary to be done, but the adoption of that report, the confirmation of its suggestions, and the execution of its provisions in the manner proposed, without alteration or amendment."

GENERAL GRAND LODGE.

The committee on foreign correspondence submitted an able report, from which we extract as follows:

"The question of a General Grand Lodge has been extensively discussed, and its propriety in some sections admitted and advocated, while the greater number of our sister Grand Lodges have opposed that measure. Your Committee have examined some of the arguments for and against the proposition, and have come deliberately to the conclusion, and upon the same reasoning as that of our Brethren in other States, that such an institution is not only highly necessary, but almost absolutely indispensable. The necessity of some *general head* seems to be universally admitted to be as great, as respects the several Grand Lodges, as it is with respect to the subordinate Lodges in the respective States.

The question is, how and in what manner this general head is to be formed, and of whom composed? Two plans have been suggested, viz: The Convention system, (which this Grand Lodge has hitherto adopted,) and the plan now under consideration. The abortive attempt to hold a National Convention in Winchester, Va., in May last, shows, at least, that it is a matter of so much importance, we should not trust a plan liable to the objection common to conventions of all kinds, namely, uncertainty.

* * * * * * * * *

Moreover, the Conventional system of necessity, almost permits the several G. Lodges to be so independent of it, and of one another, as to leave them open to all the evils of jealousy, and especially to the curse of striving on the part of one or more, for the mastery in all things, that by some means pre-eminence may be obtained.

As this proposition seems to be fraught with so much uncertainty, confusion and tendency to evil, and as a General Grand Lodge is not liable to these, or indeed in the opinion of your committee, to any serious objections, and as the necessity of a general head to settle disputes between different Grand Lodges, and we apprehend, between citizens of different States, also, and to secure propriety, uniformity, and harmony in the work of all the Grand and subordinate Lodges in the United States, is almost universally recognised, your committee cannot too strongly recommend this Grand Lodge to adopt so much of the suggestion of the M. W. Grand Master of the Grand Lodge of Maryland, as relates to the holding a Convention for the purpose of considering the question of a General Grand Lodge, in the city of Baltimore, in Sept. 1847, and the appointing delegates to attend that Convention. But would dissent from the proviso contained in the G. Master's address, viz: That a majority of the Grand Lodges in the United States, shall concur in the measure, and substitute therefor the suggestion of our M. W. G. Master, in his communication on the subject, viz: that should delegates from any three Grand Lodges assemble at the appointed time, they be instructed to proceed to organize, agree upon preliminaries, draft a constitution, &c."

The committee, in conclusion, offered the following resolutions, which were adopted:

"*Resolved*, That this Grand Lodge approves of the proposition to establish a General Grand Lodge, and invites the co-operation of her sister Grand Lodges, by the appointment of delegates, to meet in convention, for the purpose of reporting a constitution for the government of the General Grand Lodge.

2d. That the M. W. Master of this Grand Lodge attend the proposed convention to be held for that purpose, in the city of Baltimore, in September, 1847; or appoint some person as a substitute.

3d. That should any three or more of said delegates assemble, agreeably to the provisions herein set forth, it shall be legal for them to organize and transact any business connected with their appointment, agreeably to the recommendations of the M. W. Grand Master."

The following resolutions were passed:

Resolved, That from and after this Grand Communication, the subordinate Lodges shall pay into the Grand Treasury, as an annual stipend, the sum of fifteen dollars. *Provided*, that no Lodge be required to pay more than one dollar for each of its members.

Resolved, That the members of this Grand Lodge, are deeply sensible of the assiduity and ability with which our Most Worshipful Grand Master, P. W. Fanning, has discharged his duties during this Communication of the Grand Lodge, and that we tender to him our thanks and fraternal regards for the same.

A resolution was passed, expressing the sensibility of the G. Lodge of the loss it had sustained in the death of Br. James P. Freer, late one of the G. Lecturers, and tendering to his family the warmest sympathies of the Grand Lodge in their bereavement.

REGISTER OF OFFICERS.

GRAND LODGE OF NORTH CAROLINA.

M. W. P. W. Fanning, G. M.
R. W. John H. Drake, G. S. W.
" Peter Adams, G. J. W.
" C. W. D. Hutchings, G. Treas.
" Wm. Thos. Bain, G. Sec.

GRAND LODGE OF S. CAROLINA.

M. W. Charles M. Furman, G. M.
R. W. A. E. Miller, D. G. M.
" J. S. Burges, S. G. W.
" Z. B. Oakes, J. G. W.
" John H. Honour, G. Treas.
" Albert G. Mackey, G. Sec.

GRAND R. A. CHAPTER OF S. CAROLINA.

M. E. John H. Honour, G. H. P.
E. James C. Norris, Dep. G. H. P.
" Albert G. Mackey, G. King.
" Z. B. Oakes, G. Scribe.
" James S. Burges, G. Treas.
" Samuel J. Hull, G. Sec.
" P. K. Coburn, G. Marshal.
" Samuel Seyle, G. Sentinel.

CONCORD CHAPTER, WILMINGTON, N. C.

A. Martin, H. Priest.
A. P. Repiton, King.
C. B. Morris, Scribe.
D. McMillan, R. A. C.
W. A. Burr, Capt. Host.
J. Northrop, P. Sojourner.
John A, Taylor, Treasurer.
T. Burr, jr., Secretary.
T. F. Peck, }
B. G. Bates, } M. of Veils.
R. G. Rankin, }
John Banks, Tyler.

ST. JOHN'S LODGE, WILMINGTON, N. C.

W. A. Burr, W. Master.
C. G. Rankin, S. W.
W. W. Harriss, J. W.
John Christian, Treasurer.
Geo. S. Gillespie, Secretary.
D. McMillan, S. D.
Jno. A. Taylor, J. D.
John Banks, Tyler.

CORINTHIAN LODGE, CONCORD, MASS.

Joseph O. Skinner, W. Master.
Addison G. Fay, S. W.
Micajah Rice, J. W.
Nathan M. Wright, Treas.
Alvan Pratt, Sec.
Asa Brooks, S. D.
James Adams, J. D.
Jonathan Fairbanks, Tyler.

MOUNT HOREB CHAPTER, LOWELL, MS.

P. Cushing, H. Priest.
William North, King.
Coburn Blood, Scribe.
Solon Stevens, R. A. Capt.
Maynard Bragg, Capt. Host.
Joseph Bedlow, P. Soj.
James Russell, Treas.
Benjamin Mather, Sec'ry.
S. K. Fielding, M. of 3d Veil.
Peter Lawson, M. of 2d "
Zenos Crowell, M. of 1st "
Rev. Theodore Edson, D. D., Chaplain.
Wm. Roby, S. Steward.
Joel Williams, J. Steward.
Manassah Bailey, Tyler.

WARREN CHAPTER, POMFRET, CT.

Samuel Underwood, H. Priest.
Samuel Fenner, King.
Uriah Fuller, Scribe.
Benjamin C. Palmer, R. A. C.
Henry Wells, Capt. Host.
Jabez Amsbury, P. Soj.
Luther Rawson, Treas.
Mowry Amsbury, Sec'ry.
John W. Wells, Capt. 3d Veil.
Cyprian M. Chandler, Capt. 2d Veil.
Robert Kinney, Capt. 1st Veil.
Arthur Gleason, Tyler.

PUTNAM LODGE, POMFRET, CT.

Jabez Amsbury, W. Master.
Luther Rawson, S. W.
Samuel Underwood, J. W.
Henry Wells, Treas.
Mowry Amsbury, Sec'ry.
Harris Arnold, S. D.
Thomas S. Aldrich, J. D.
Leonard Haskell, }
Welcome Miller, } Stewards.
Arthur Gleason, Tyler.

NORTHERN STAR LODGE, ANSON, ME.

Calvin L. Getchel, W. Master.
Walter Spaulding, S. W.
Moses Moore, J. W.
Joel Fletcher, Treas.
James Y. Cleaveland, Sec.
Cyrus Pullen, S. D.
John Pierce, J. D.
Christopher Thompson, Tyler.

ST. ALBAN'S LODGE, LINDEN, ALA.

Thomas J. Woolf, W. Master.
Wm. H. Mounger, S. W.
James A. Young, J. W.
John B. Bruce, Treas.
John H. Long, Sec.
William Robinson, S. D.
John T. King, J. D.

MASONIC CHIT CHAT.

☞The communication of our correspondent at Lowndesboro', covering a copy of the original letter of instructions in relation to the fund for the relief of our Brethren in Ireland, was received after the letter in a preceding page had been put in type and prepared for the press; and though it expresses in stronger terms, the warm and generous sympathies of the donors for their destitute and suffering Brethren, we have not deemed its publication necessary. The *act* speaks trumpet-tongued for them, and proclaims more strongly than words, that "true Masonic charity is not bounded by geographical limits."

Presentation of a Past Master's Jewel.—We understand that a handsome *gold Past Master's Jewel* was presented to W. Br. Samuel J. Hull, by Washington Lodge, No. 5, Charleston, S. C., at its stated meeting in January last, in token of the respect entertained by the members for his personal worth, and of their high appreciation of his valuable services and abilities as an accomplished Mason.

☞We have no memorandum of having received an order for a set of the Magazine for Br. McKinstry, at Mobile. It may have been, and probably was, sent as he intimates; but we are confident it never came to hand, or it would have been noticed, or answered. If he is still deficient in any numbers of the 4th vol., we will cheerfully supply them, if in our power.

☞A meeting of the Supreme Council 33d degree, for England and Wales, and the dependencies of the British Crown, was held at London, on the 24th Feb.

☞Our Mobile correspondent, under date of April 29th, writes: "Our Order is yet flourishing in Mobile. We have two flourishing Lodges, a Chapter, and Council, all in fine spirit, and fast increasing. Masonry is on the forward March."

☞The G. Lodge and G. Chapter of this State, meet the present month.

☞Our Brethren at Worcester are making extensive preparations for the celebration of the approaching anniversary of St. John's Day, and it is expected and hoped there will be a large gathering of the Fraternity present. Arrangements will be made for the accommodation of the ladies at dinner.

Landmarks.—We can now furnish the 2d vol. of this work to such of our Brethren as have the first, and to all others who may wish it. Price, $6 75. We imported several complete sets, but they have been all taken up, and a new supply has been ordered. The reader is referred to the advertisement on the covers, for a list of works now on hand, for sale.

To Correspondents.—We must ask the further indulgence of several correspondents, under the assurance that they shall all be attended to as fast as we can find room for the purpose.

We shall feel obliged to devote, for two or three numbers to come, a larger space to domestic intelligence than we have been able to do for some time past.

☞Our correspondent at Genesseo, N. Y., writes that a new Lodge has just been opened at Mount Morris, with encouraging prospects. Phœnix Lodge, at Genesseo, will celebrate the approaching anniversary of St. John's Day, when, it is expected, there will be a large assemblage of the Fraternity.

☞We understand that the Grand Council of Princes of Jerusalem, of this city, will appear at Worcester, on the 24th, in full regalia. The escort duty will be done by the Boston Encampment.

☞Lodge No. 164, and Chapter No. 150, Washington, Penn., will celebrate the approaching anniversary of St. John. Address by Rev. Br. Geo. S. Holmes.

☞The Grand Lodge of Rhode Island, will hold their annual meeting and festival on the 24th. Address by Rev. Br. Joseph O. Skinner, of Concord, Mass.

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MASONIC PROCESSIONS.

Holly Springs, Miss., April 16, 1847.

Bro. Chas. W. Moore,—A question of some novelty (at least with us,) has arisen in our Lodge within the last few days, which has given rise to considerable debate amongst the Brethren. On tomorrow, the citizens of this county are to assemble, to pay the proper tribute of respect to the memory of those who fell at Buena Vista, and also to give expression to their sentiments of joy for the victory achieved by our army. The general committee of arrangements has invited our Lodge to attend the procession, &c. in a body. Many of the Brethren object to any participation in these contemplated proceedings. Some distinguished Masons have fallen in this battle. Is it, or not, right to accept the invitation? If right, what dress should be worn? Perhaps it would be better to state the question in a more general form, viz: Is it proper that we should, as a body, mingle with our fellow-citizens on occasions of great rejoicing or sorrow? Or are our processions to be confined alone to our stated festivals, to funeral occasions, and to the ceremony of laying the corner stones of public edifices? Will you do us the favor of answering these questions? W.

The legitimate purposes of Masonic processions are undoubtedly restricted to funeral ceremonies, the laying of corner stones, consecrations of Masonic halls, installations, and annual festivals. But a wider range has obtained in this country, and it is now not uncommon, in the interior towns, and sometimes in the larger cities, to witness Masonic Lodges uniting with the civil authorities in celebrating the national anniversary, and other occasions of public rejoicing. We cannot doubt, however, that these are departures from correct Masonic usage. They have no connection whatever with the purposes, the forms or ceremonies of Freemasonry, and Masonic processions are not appropriate adjuncts to civic shows. There is danger in making such a use of them. There is great danger in permitting our Lodges to identify themselves, even in a remote degree, with any of the political movements of the day. Our great security always has been, and will always continue to be, in a rigid and punctilious adherence to the true purposes of the Institution.

The case stated by our correspondent, presents itself in a double aspect:

1st. The citizens were to assemble "to pay the proper tribute of respect to the memory of those who fell at Buena Vista;" among whom were many distinguished Masons. This was a proceeding analogous to established Masonic usage. It was not strictly, or in other words, it was not exclusively, a Masonic ceremony; yet it was an occasion on which Masons might, with entire propriety, unite with their fellow-citizens, in paying a proper tribute of respect to the memory of their friends and Brothers.

2d. The further object of the assemblage was "to give expression to their sentiments of joy for the victory achieved by our army." This was an occasion for the united rejoicings of all patriotic citizens, without reference to their religious, political, or social relations. It was one of those general occasions on which the distinctive appellations of sectarianism, of whig and democrat, Mason and antimason, and all the multifarious designations by which the subdivisions of every community are known, should be avoided. It was an assemblage of American citizens, and the purpose was to rejoice in the triumph of American valor and patriotism. Local and peculiar distinctions, in our opinion, were neither necessary nor proper. But however this may be, such occasions seem not to be adapted to Masonic display. The Masonic Institution is a universal one. It belongs to all nations and to all people. The use of it as a means of rejoicing at the triumph of one party over another, or of one nation over another, is a perversion of its universality; and the effect of such use, as a general rule, (having, of course, its exceptions,) would be to exclude from the processions, Brethren who have an imprescriptible right to participate in them.

In the particular case stated by our correspondent, there was not, probably, a Mexican Mason present; and therefore no Brother may have been wounded in his national pride, or deprived of his Masonic rights, if the Lodge united in the ceremonies. But extend the application of the principle, and suppose that a war should break out between England and America, (which may Heaven avert,) and that the Masonic Fraternity in New York or Boston, or in any other place where foreigners are numerous, should unite with their fellow-citizens in rejoicing at a victory obtained over their enemies. Is it not apparent that such a proceeding would not only improperly wound the feelings of English Brethren who might be present, either as visitors or members of Lodges, but that it would wrongfully wrest from them a privilege which, in common with their American Brethren, is guarantied to them by the constitutions,—that of appearing in all public processions, and participating in all the public duties and festivals of the Order? Of course we have reference to English Brethren who have not renounced their allegiance to their native country; and such form a large class in all of our principal cities.

It appears, then, from what has been said, that our Brethren at Holly Springs were placed in a dilemma. They were required to mourn and to rejoice—to cry and to laugh—at the same moment and by the same act! The first they could do consistently with their professions and principles as Masons. The second they could not do without violence to their professions and principles as members of a universal, peaceful Fraternity, recognising as Brethren, men of all nations and tongues. How ought they to have acted? Viewing the question on general grounds, we should have declined the invitation. There may have been local considerations which would have induced us to accept it, but of these we know nothing.

Our correspondent makes the further inquiry, that, "If it be right to accept the invitation, what style of dress should be worn?" We answer, the ordinary dress of the Lodge, as in common processions,—there being no funeral services for the Lodge to perform.

While on this subject, it may not be out of place here to add, that our Brethren on the continent of Europe, are distinguished above all others for the splendor of their public processions, though we cannot subscribe to the correctness of their tastes. The superior officers wear splendid robes of silk and velvet, of the three pure colors, decorated with gold and precious stones. Under the Helvetian ritual, "the Grand Master walks under a purple, blue and crimson canopy, with fine linen and bells. The staves of his canopy are four or eight, which are borne by Master Masons, of the oldest Lodge present. On the right hand of the Grand Master is a sword-bearer, and on his left hand is a sword-bearer. Before the Grand Master is a standard, and behind him is a standard. All Masters of Lodges present are under blue canopies, each borne by four Master Masons of his own company. The canopies are six feet long and three feet broad: the staves are six feet long; the frame-work is of cedar, or pine, or box-wood; the covering hangs down not less than three feet on each side, and in the front likewise. In the middle of the procession is carried the Ark, covered over with the veil of purple, blue and crimson, by four of the oldest members present."

This, however, is a style of procession which we should much regret to see imitated in this country. It is neither consistent with propriety nor good taste.

THE ALABAMA DONATION TO DISTRESSED MASONS IN IRELAND.

Our readers have been already informed, that at a meeting of the Masonic Fraternity of Lowndes County, Alabama, convened on the 17th March last, "for the purpose of contributing to the relief of the suffering population of Ireland," the sum of one hundred eightyseven dollars was raised and transmitted to the editor of this Magazine, to be by him forwarded to some Lodge or safe and suitable persons in Ireland, for the purchase of food for distribution among the destitute, giving the preference to distressed Masons. In compliance with these instructions, the amount was forwarded to Michael Furnell, Esq., of Cahir Elly Castle, by steamer of the 1st of May. On the 3d of June, we received the following answer:

Freemasons' Hall, Dame St., Dublin,
18th May, 1847.

My Dear Brother,—In ackowledging both your esteemed favors of 30th ultimo, I have not words to express my feelings to my kind Brethren of Lowndes County, Alabama, for their benevolent remittance of thirtynine pounds sterling, to be appropriated in giving food to the destitute, particularly Brethren, their widows and orphans.

The Sup.·. Coun.·. of 33d S.·. G.·. I.·. G.·. being convened by his Grace the Duke of Leinster, for Thursday morning the 20th inst., I shall take that opportunity to lay the same before his Grace and the Council to decide on the prompt and efficient dispensation of the truly philanthropic donation, in strict conformity with the instructions of my esteemed Brethren, to whom and to yourself, I beg to offer the heartfelt aspirations of a sincere and faithful Brother.

M. Furnell, 33d.
P.·. G.·. M.·. of North Munster, and D. Lt. and J. P.
Chairman of the Relief Committee for the Electoral Division of Munster, Limerick.

Br. Furnell, in an accompanying note, says—" I shall not attempt what I am unequal to do, to express my feelings at the magnanimous generosity of your nation to our deplorable, and, I fear, doomed country. Alas! I see no chance of weathering the gale for the vast majority. The Masonic Order alone seems not paralyzed by the universal desolation around. Its sympathies and consolations enhance its value, and I think its peaceful associations are more industriously courted to soothe the pangs of sadness."

MISSOURI MASONIC COLLEGE.

Our correspondent at Boonville, Missouri, under date of June 1st, writes:—"I have nothing of interest to communicate—other than the laying of the Corner Stone of our Masonic College at Lexington, in this State, on the 18th of May. We had a splendid procession, and it would have done your heart good to have witnessed the delight that shone on every countenance. There is the right spirit amongst the folks at Lexington—as you may judge from the fact that they contributed some $33,000 for the benefit of the College, &c.: they calculate to commence the school on the 2d Monday of November."

THE DEGREES OF PERFECTION.

Penn Yan, N. Y., May 29, 1847.

Chas. W. Moore, Esq.:—Sir:—* * * I wish to get some information relative to the degrees of Perfection. How can they be obtained, at what price for each, and how many can be conferred at a time? That is, must there be a regular petition, election and pause between degrees? This may have been answered in former numbers of the Magazine; if not, I think it would be useful information through its pages. As a S. G. I. G., you will pardon me and others, if frequent appeals are made to you for information.

Yours, fraternally, J. L. L. Jr.

Our correpsondent is informed that there is a Lodge of Perfection at Albany, where the degrees may be obtained. The Lodge fees in this city are twentyfive dollars, and we presume they do not vary much from that sum at Albany. It is usual to confer three or four of the less important degrees in one evening, except in cases of emergency, when a larger number may be conferred. A petition is necessary, as in other degrees; though the rule as to the time of conferring a superior degree, is not so rigidly enforced. The degrees ought not, however, to be conferred with so much rapidity as to destroy or mar the ceremonial.

We shall be always happy to answer all proper inquiries from our correspondent, or other Brethren interested in this or any other branch of Freemasonry, if it be in our power to do so.

ANECDOTES ILLUSTRATIVE OF THE ADVANTAGES OF MASONRY UNDER PECULIAR CIRCUMSTANCES.

Our attentive correspondent at Charleston, S. C., has forwarded to us the original of the following interesting anecdotes, with the assurance that the writer is a worthy and respectable Brother, and that his statements are entitled to entire credit:

Charleston, S. C., Jan. 26, 1846.

To the Worshipful Master and Wardens of Washington Lodge, No. 5:

Brethren,—Since having the honor of visiting your Lodge in this city, one of your worthy members has requested me to make a statement of an incident which happened to me some years since, which I alluded to in his company the other day.

When a young man, I was made a Mason in the *Sea Captains' Lodge, No.* 115, at Liverpool, England, (1808.) In the year 1813, during our last war with England, I was returning home from Lisbon, after discharging a cargo of corn and flour there, with my ship loaded with salt. About the 4th or 5th of April, at 10 A. M., four days out from Lisbon, I saw a large ship standing for me, which soon came near enough to reach me with her shot, when I hove to. She hoisted French colors, and proved to be the French frigate *Arethusa*, of fifty guns, Commodore Bovett, Commander, with instructions to burn, sink and destroy all ships or vessels bound to or from an enemy's port. I was soon boarded by a Lieutenant and twenty men from the frigate, all prepared to set fire to my ship. When the boat came along side, I stood at my gangway, ready to receive the officer on board, gave him *my hand*, and led him into my cabin, where he examined the ship's papers, when I had further opportunity to make myself known as a Mason. He returned the recognition, and looked on me with a smile that I never shall forget, and said, in broken English, "The Commodore is also a Mason. I will now go on board the frigate: You keep your main and mizen top-sails aback, and if we haul down our ensign, you fill your topsails and go home—and a good voyage to you." In the course of ten minutes after the Lieutenant got on board the frigate, down came her ensign, and I was soon before the wind, under a cloud of sail, and arrived home safe about the 30th of April. Had I not been a Mason at that time, there is not the least doubt that my ship would have shared the fate of many others destroyed by that frigate, under the decrees of Napoleon.

About six months after, I was taken by the British privateer *Retaliation*, out of Halifax, on a cruise. I then had the command of a schooner under Spanish colors, bound to Windsor, N. S. They took my vessel and sent her to Halifax, and me they took on board the privateer, the men of which rifled my trunk of about all its contents, consisting of clothing and some money. In the course of the evening, the Doctor of the privateer answered my signal as a Mason, when I informed him of the robbery. He took me by the hand, and said, "Brother, fear not: our Captain and both Lieutenants are Masons." I was soon invited into the cabin, and treated with brotherly love and affection. Next morning, at 8 o'clock, all hands were called to quarters, and when all were on deck, the gratings were put on, fore and aft. I was then called on the berth deck, while every man's bag and box were opened and the contents exposed to my inspection. I recovered all my clothing again, and instead of sending me a prisoner to Halifax, they put me on board of a fishing boat, in sight of Portland, where I landed the next day, which was the 4th of November, 1813. The third day I was safe at home with my family. Had I not been a Mason, there is not the least doubt that I should have been sent to the Halifax prison, without clothing or money, there to have stayed during the war.

May God bless Freemasonry, in all its interests and concerns, and abundantly bless your noble Lodge. May all your members be enabled to live in such manner as to do much honor to themselves, and to the glorious Institution to which they belong.

With much respect, I remain your Brother,

NICOLAS BROWN.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER III.

THE SUBJECT DIVIDED INTO SPECULATIVE AND OPERATIVE—COMMENCEMENT OF THE SPECULATIVE PORTION—ANCIENT EGYPT—MODE OF REDUCING THE HIEROGLYPHICS—ORIGIN OF HEBREW EMBLEMS.

IN the preceding chapter, I offered some *general remarks* as to the nature and meaning of the ancient mysteries, their common origin, the relation which they bore to the universal system of Freemasonry, their original purity, and the causes which led to their subsequent perversion, and eventual decline.

The various subjects embraced in those remarks are necessary to be carefully examined, and perfectly understood, before any profitable investigation into the history and progress of the mysteries in any particular nation of antiquity can be entered into. A *correct general view* must first be formed before the student can be qualified to examine details. It is thus only he can be enabled to compare and understand the symbols and emblems, rites and usages, disclosed in each particular system, and comprehend the different forms under which the same elementary principles are variously presented.

It does not fall within the scope of my present intention to give a full explanation of the machinery of the mysteries, or the various rites observed by the different nations by whom they were practised. It will, however, be necessary to enter into such details relative to this subject, as will serve (as before observed) to direct the Masonic student in his researches into the antiquities of our Order; and for more minute particulars I would refer to the very erudite works of our learned Brother, Dr. Oliver, and particularly his "History of Initiation."

As many of the mysteries were practised contemporaneously in different nations, a mere chronological account of them would be somewhat confused, and give but an indistinct idea of their entire meaning. I consider, therefore, that the object I have in view, will be best answered by dividing the future observations into two parts, corresponding with the general division of Freemasonry, viz: SPECULATIVE and OPERATIVE. The propriety and convenience of this arrangement will, it is apprehended, be sufficiently obvious. It seems calculated to avoid much of the apparent incongruity which, in the absence of such clear division, is frequently perceptible in our most learned treatises, and renders the whole subject under consideration more perspicuous and intelligible.

I propose, therefore, under the *speculative* portion of the subject, to give some account of those countries where the principal mysteries were celebrated, with an outline or some general notice of the ceremonies observed by each, and such observations as may occasionally be deemed necessary for the more complete elucidation of the subject; and under the *operative* portion, to give some description of the Dionysians of Asia Minor, the colleges of architects of ancient Rome, and the various fraternities of builders, by whom the most magnificent monuments of antiquity were erected, with an account of the Freemasons of the middle ages, our more immediate predecessors, who, travelling in Lodges, and patronized by kings and nobles, filled Christendom with those splendid cathedrals and ecclesiastical structures, which still stand unrivalled monuments of architectural beauty, symmetry, and skill, and contrast, most strikingly with the debased and unmeaning style adopted after our ancient Brethren had closed their Lodges, and ceased to work as operative Masons.

And first, then, as to the *speculative* portion of our subject. As LIGHT, both physical and intellectual, springs from the *East*, we naturally refer to that bright region to trace the dawn of intellect, the source of the arts, and as the spot where the first practical development was given to the beneficent and comprehensive principles of Freemasonry. I have before observed that the mysteries were unquestionably pure in their origin. In fact, they comprehended, at their institution, the simple rites and pure principles of a patriarchal form of worship, with the interposition of such guards as were gradually found necessary to preserve them from profanation. They were instituted in the infancy of the post-diluvian world, when the waters of the deluge had subsided, and Noah and his family descended from Mount Ararat to occupy and replenish a purified earth. It would seem more in order, therefore, to commence this part of the subject with some description of the mysteries of India, probably the most ancient; but at present a cloud of darkness hangs over the early history of that portion of our globe. There, empires have perished, of which we do not even know the name—they may have been ruled over by dynasties, but they are forgotten—they may have possessed records, but they have been destroyed—patriots and poets may have flourished and sung, but their literature is lost—their history is a blank. And what remains of Nineveh the mighty, and Babylon the proud? The city with its hundred brazen gates, its stately walls, its hanging gardens, its temples, palaces and towers, has been swept from the plains of Shinar—its very site unknown.

We therefore propose to leave the valley of the Euphrates, and turn, in the first instance, to the valley of the Nile.

In Egypt, we find vestiges of the most remote antiquity, monuments of grandeur, and works so stupendous as to seem almost superhuman, and these, moreover, wrought in a material apparently imperishable; for though four thousand years have rolled over them, they still preserve their pristine freshness; the mark of the workman's chisel is still clear and distinct, and in the mystic characters they bear, events are recorded which occurred contemporaneously with their erection.

In the valley of the Nile, we thus have a most interesting field for investigation, and I will commence the *speculative* portion of my subject with some account of

ANCIENT EGYPT.

For nearly two thousand years, thick darkness laid upon the history of the land of the Pharaohs, and all attempts to disperse it failed. Vague surmises, wild imaginings, and absurd hypotheses, were all that the world beheld in the vain but laborious attempts of the learned "to uplift the veil of Isis;" but the persevering efforts of modern hierologists, directed by the clear intellect of Champollion, have succeeded in penetrating the circumambient gloom, and throwing a ray of light upon the history of ancient Egypt, her manners and customs, conquests and dominions, arts, religion and laws, and in deciphering those long-hidden records of Pharaonic glory, which were to the Romans "a stumbling block, and unto the Greeks foolishness."

The Masonic student is earnestly recommended to make himself acquainted with the results of these splendid discoveries: a knowldge of them will constitute a stepping-stone to the study of Masonic antiquities. Mysteries heretofore deemed incomprehensible, are solved, and we are enabled to trace those fountains of light, philosophy, and knowledge, which more than one thousand years afterwards, diffused their influence over Greece and Rome; and ages before Athens was founded, or the city of Romulus had a name, we are enabled to discover every art and science of civilized life in active operation in the valley of the Nile. Indeed, as a learned writer on ancient Egypt (Gliddon) observes—"The pure resilitions of Egyptian philosophical doctrines start, in spite of their Grecian chrysalis, from all the pages we possess of Orpheus, Pythagoras, Plato, and Aristotle; and evince that in *philosophy*, as in everything else, the Greeks borrowed from the Egyptians, who are not, however, amenable for errors that originate in the vanity, volatility, and misapprehension of the Hellenes, and which invest the profound and practical wisdom of the *teachers* with the puerilities of the *pupils*. The touchstone of hieroglyphical analysis now enables us to cull the Nilotic pearls from the mound, and return them with honor to their proprietors, leaving the remainder to the Greeks, as their exclusive copyright." The importance, therefore, of the investigation recommended, cannot fail to be manifestly obvious. Many histories, notices of Nilotic paleography, biblical commentaries, ponderous disquisitions, and evanescent papers, have, and continue to be, issued from the press upon the subject of Egyptian history; but without a full knowledge of all that has been accomplished by the Champollion school, such works are utterly valueless, as far as the history of ancient Egypt is concerned.

But this knowledge is not only indispensable in conducting our present investigation: it is interesting to all. The writer I have before quoted, asks—"Are not, however, Egyptian studies and the mythology, philosophy, and doctrines of that misrepresented race, interesting to the divine, as attesting the unity of the Godhead and the Holy Trinity? Can the theologian derive no light from the pure, primeval faith, that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul and a final resurrection? Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples? and long before Etruscan civilization had smiled under Italian skies?"

In fact, philologists, astronomers, chemists, painters, architects, and physicians, must return to Egypt, to learn the origin of writing—a knowledge of the calendar and solar motion—of the art of cutting granite with a *copper* chisel, and of giving elasticity to a *copper* sword—of making glass of the variegated hues of the rainbow—of moving single blocks of polished syenite, nine hundred tons in weight, any distance, by land or water—of building arches round and pointed, with masonic precision unsurpassed at the present day, and antecedent by two thousand years, to the Cloaca Magna of Rome—of sculpturing a Doric column, one thousand years before the Dorians are known in history—of *fresco-painting*, in imperishable colors—and of practical knowledge in Masonry.

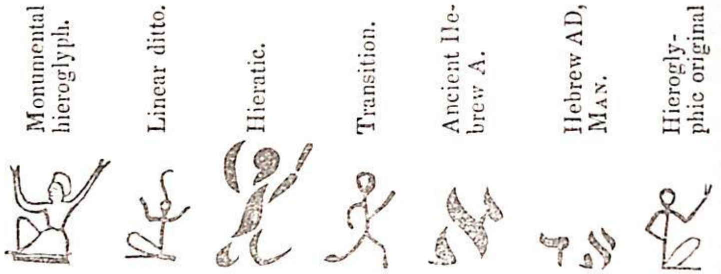
And it is no less clear that every craftsman can behold, in Egyptian monuments, the progress of his art four thousand years ago; whether it be a wheelwright building a chariot—a shoemaker drawing his twine—a leather-cutter, using that self-same form of knife which is considered the best form now—a weaver throwing the same hand-shuttle—a whitesmith using that identical form of blow-pipe, but lately recognized to be the most efficient—the seal-engraver, cutting in hieroglyphics such names as SHOOFO's, four thousand three hundred years ago—or even the poulterer removing the *pip* from geese—all these, and numerous other astounding evidences of Egyptian priority in every art and science, usage and custom of civilized life, now require but a glance at the plates of Wilkinson and Rossellini.

These considerations enable us to form some conception of what in reality was the *wisdom* of the Egyptians.

As the discovery of the art of deciphering the hieroglyphics, has led to the important results before detailed, it will not, I trust, be uninteresting to the general reader; and my Masonic friends will not, I hope, consider that I am "travelling out of the record," or indulging in unnecessary prolixity, if I extend this portion of my observations by giving some explanation of the manner in which this is effected.

It must, as a preliminary observation, be borne in mind, that hieroglyphics are both *symbolic* and *phonetic*, that is to say, they sometimes stand as *emblems of material objects*, or as exemplifying a particular action; and at other times are used to designate a particular *sound*, forming part of a letter or word. As Mr Gliddon has put the latter point very clearly in his work before quoted, I shall here again, as well as in the subsequent observations, avail myself of the valuable information his pages contain.

"It is a law of phonetic hieroglyphics, that the picture of a physical object shall give the *sign* of the *sound*, with which its name begins in the Egyptian tongue. Thus, a *lion*, whose Egyptian name was 'LABO,' stood for the letter L in hieroglyphics, as it might stand in our language, to represent the initial letter of the designatory title of that animal, whose name with us is *Lion*. Now the same principle is distinctly discernable in the Hebrew, Arabic, Samaritan, Phœnician, and other Semetic tongues. The ancient Hebrew letter Li or L, was the initial letter of their name for *Lion*, 'Labi,' while, in shape, it is only an abbreviation of the figure of a recumbent lion, *a pure Egyptian hieroglyph.* The B, in Hebrew, is the initial letter of the word 'Beth,' meaning 'a house,' which is its *name;* and there is even a resemblance to be traced between the *form* of the letter 'Beth,' and the outline of an oriental house with a flat roof! I will exemplify this fact by the name of the *letter* AD in the ancient Hebrew, which, besides being probably the first articulate sound uttered by Adam, signifies 'A MAN,' as also '*red earth,*' out of which man was moulded by the divine 'Potter.' (See Isaiah lxiv. 8.) The transitions are herein made clear.



"The letter A, in Hebrew, meaning *man*, is thus traced to its Egyptian parent. The same holds good with the entire Hebrew alphabet; but is peculiarly evident in their letters G N P R and T; all can be respectively traced to the initial letters of objects, whose names in *sound* corresponded to the initial value of the letters, as the *form* of the letters still preserves a resemblance to the pictorial hieroglyphic of the objects whence they are derived. Nor does it seem improbable that Moses, who was 'learned in all the wisdom of the Egyptians,' should have introduced into the Hebrew writings some of those forms and ideas, he had necessarily contracted in regard to this and other subjects, during his education at Heliopolis. It is likewise a curious chronological coincidence, that the fifteenth century, B. C., witnessed the exodus of the Israelites from Egypt, and their organization into an orderly community by Moses—the introduction of the present Hebrew alphabet, in lieu of the previous character, whatever it was—the importation of the primitive alphabet from Phœnicia, (at that time a province tributary to the Pharaohs, and overrun by their armies,) into Greece by Cadmus, and the foundation of the Bœotian Thebes, with its oriental mysteries and oracles; the emigration of Danaus, who was perhaps the brother of Rameses IV. (Sethos-Ægyptus,) and who founded the kingdom of Danai at Argos, where colossal ruins of the Egypto-Pelagic period again point to their Nilotic sources; and with less historical certainty, but with some probability, may we also trace the foundation of Athens itself to an Egyptian colony, led by Cecrops from Sais, within half a century of the preceding events that so strongly mark the period of the fifteenth century, B. C., the Augustan age of Pharaonic renown."

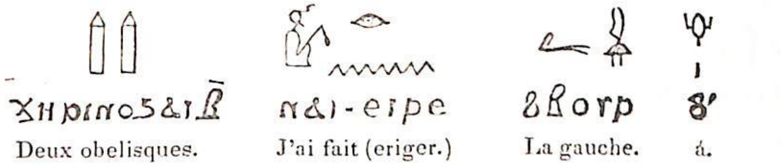
In closing this quotation, I would remark, that the reader cannot fail to be struck with the light thrown upon the important occurrences referred to in the concluding paragraph, by their being placed in juxtaposition, and by showing how much Egyptian learning and Egyptian agency influenced them all. Indeed, in each event, we can readily trace a Nilotic influence more or less direct. The annals of these events have hitherto been veiled in so much obscurity, as to be generally considered partially recondite, if not entirely mythical, and yet they materially affected the subsequent history of the world, and their beneficial effects are still subsisting. Cadmus, in our scholastic teaching, was honored as the inventor of letters; but researches, like the present, enable us to refer the true honor to its genuine claimants. By such researches we are enabled to trace the first faint glimmering of that light which subsequently attained its meridian splendor in ancient Greece, and to discern the important part which the "land of purity and justice" assumed in the early diffusion of science and civilization, and the channels through which its wisdom was conveyed to neighboring nations, before the lights which shone from Theban colleges were extinguished, and the sun of Pharaonic glory sunk to rise no more.

With these remarks I return to the subject of the hieroglyphics.

The language of the ancient Egyptians was ancient Coptic, and it is somewhat remarkable that this language ceased to be orally practised among the Egyptians about a century since. Arabic gradually superseded the Coptic, and the Coptic died about seventy years ago. The ancient Coptic was, however, read in the churches of the Coptic community, with Arabic translations. Had it been entirely lost, the art of deciphering the hieroglyphics, and the important results which have been detailed as flowing from that circumstance, would have been lost to the world forever.

The *process* adopted in translating the ancient Egyptian legends, is to transpose the hieroglyphics according to their corresponding values in Coptic letters; the roots are thus, in general, traceable in Coptic lexicons; but it requires vast erudition, long practice, and intense study, to be enabled to translate correctly. In the days of the Pharaohs, the hieroglyphical texts could be read by the initiated as correctly as a page in Chinese characters by a scribe of the "celestial empire," or a treatise on algebra by an arithmetical master in our own country; both, like the Egyptian legends, offering a continual intermixture of *phonetic* and *ideographical* signs.

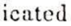
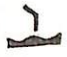
I will now proceed to give an illustration as to the mode of rendering the hieroglyphics. The following, from Champollion's grammar, shows the method introduced by that accomplished scholar for translating the legends into Coptic, and from thence into French. The reading is from right to left:



"On the left hand (or western bank of the Nile,) I have caused two obelisks to be erected."

Speech of Amunoph the Third, on a stela dedicatory of his palace, the Amunophium, Thebes, B. C. 1690.

Names of Epyptian localities were indicated by this sign —"consecrated bread," betokening civilization.*

Foreign countries were indicated by the sign , "kah," or country, generally with the addition of the *barbarian mace*, which is still in use in Nubia, thus 

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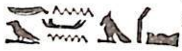
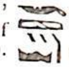
*The Egyptians, from the permanency of their civil institutions, and consequent attention to agricultural pursuits, were enabled to prepare leavened bread, a distinguishing mark of superior civilization—unleavened bread being the primitive food of man, in the earlier stages of civilized life; and being the simplest mode of preparing bread in the wilderness, was used by the Israelites on their departure from the land of Goshen. Leavened bread, therefore, denoted in hieroglyphics by the emblem drawn above, was adopted by the Egyptians to indicate their localities as an expressive symbol of civilization, in contradistinction to the coarse, unfermented aliment of the nomadic tribes by whom they were surrounded. This hieroglyphic, it will be observed, is identical in shape with the consecrated cake of the Roman and Eastern churches, and its form is still preserved among us in the shape of "hot-cross-buns."

The following illustrations will show the application of this sign:



"Kanana, barbarian country," i. e. CANAAN—conquests of 18th dynasty, prior to B. C. 1500.

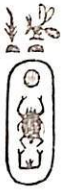


"Kush, barbarian country, perverse race"—being the name and title by which the negroes were designated prior to B. C. 1600.

Names of kings were determined by the oval sign, generally termed "cartouche," and within which the names of Egyptian monarchs were enclosed for a period extending to nearly three thousand years; and in order to distinguish among so many sovereigns, the Egyptians from some period prior to 2272 years B. C., gave to each Pharaoh two cartouches, bearing some similitude to our christian and surnames, the first, which is called the *prenomen*, being generally *symbolic*, and containing titles, and being always the designatory oval by which the individual Pharaoh is known; and the other, called the *nomen*, being altogether *phonetic*, and containing his *proper name*. The following example is taken from the obelisk which still marks the site of Heliopolis, and shows the cartouches of OSORTASEN the First:

PRENOMEN.

Symbolic.

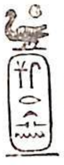


Pharaoh

SUN OFFERED TO THE WORLD.

NOMEN.

Phonetic.



Son of the Sun.[*]

O S
(o) R OSORTASEN.
T (a)
S (e) N.

The following are the elements of the hieroglyphical numerical table:

𓏺 is the sign for units up to 9—𓎆 for tens—𓍢 for hundreds—𓆼 for thousands, and 𓂭 for myriads, or tens of thousands.

In the mystic chamber of the temple of Philæ, near the first cataract, is the following subject, which is placed here for the purpose of showing that the ancient Egyptians possessed a knowledge of the nature and attributes of the Great Architect of the Universe, and that they possessed the elements of a pure belief, which was "*veiled in allegory and illustrated by symbols.*"

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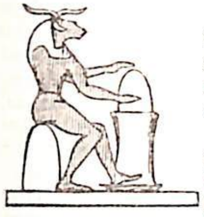
[*] The word Pharaoh, according to Josephus, meant king. Now *Phre*, (the god Sun) from whence the name Pharaoh was derived, was symbolized by the solar orb, and the King of Egypt, as the incarnation on earth of solar dominion and benevolence, was symbolized in the sacred characters by the same emblem ⊙. Thus, through the well known system of analogies, (the King being the chief of *earthly*, as the Sun was of *heavenly* bodies,) every Pharaoh was, in this symbolic sense, "the Sun of Egypt," and over his name bore the title of "Son of the Sun," and as the sun was called *Phre*, so each king, in common parlance, was called *Phre*—this name having, in its true signification, precisely the same meaning as our term king; and as each monarch inherited his father's throne, in succession, the reigning Pharaoh was therefore *Phre*, son of *Phre*, or, rendered literally, as in the above example, "Son of the Sun," precisely in the same way as in the East at present, the Ottoman Emperor is called by the Arabs, *Sooltan ebn Sooltan*, that is, "Emperor, son of an Emperor." This explanation will, it is hoped, place in a clear light the true meaning of titles, which would otherwise appear to us hyperbolical and absurd. The Arabs now call Phrah, or Pharaoh, *Pharaoon*—and so complete is the perversion of the original meaning, that *Ebn Pharaoon*, "Son of a Pharaoh," is now a great term of reproach among the modern Egyptians, and almost equivalent to "son of a Frank." But the climax is "a Jew's dog."



This figure represents the god AMUNKNEPH turning a potter's wheel, and moulding the mortal part of Osiris, as father of men,[*] out of a lump of clay: the clay is placed on the potter's wheel, which he turns with his foot, while he fashions it with his hands.

Above the figure is an inscription in hieroglyphical characters, of which the following is a translation: "Knum, the Creator, on his wheel moulds the divine members of Osiris (the type of man,) in the shining house of life, (i. e. in heaven, or the solar disc, typical of the abode of Amun.")

AMUN-KNEPH, or Neph, Kneph, Chnoupis, Noub, represents the creative power of Amun, that is, "the *spirit* of God," the *breath of life* poured into our nostrils. The Deity, therefore, in his creative capacity, moulds man. In Hebrew, ADAM, the first man, (אדם, A D M,) means both *man*, and *red earth*, or *clay*. We see this type of the creative power of the Deity, in the subject figured above, and it is in idea precisely the same figure which is adopted by Isaiah, when sublimely alluding to the same subject—"But now, O Lord, thou art our Father; we are the *clay*,[†] and thou our *potter*; and we are all the *work* of thy *hand*." (Chap. lxiv. 8.)

On the Egyptian monuments, Amun is always painted of a *blue* color, this color being symbolical of truth; and the word *Amun*, in Hebrew, is identical with the hieroglyphical name, meaning "truth," "wisdom," and when typified by the *sapphire*, the precious stone of blue color, worn on the breastplate of the High Priest of the Jews, it represented the word of God, the decrees of the Most High, enclosed in the Sepher, the Old Testament, which in Hebrew is written ספר (Sphir.)

(Subject to be continued.)

CHARITY.

EXTRACT.—"Night kissed the young rose, and it bent softly to sleep. Stars shined, and pure dew drops hung upon its blushing bosom, and watched its sweet slumbers. Morning came, with her dancing breezes, and they whispered to the young rose, and it awoke joyous and smiling. Lightly it danced to and fro in all the loveliness of health and youthful innocence. Then came the ardent sun-god, sweeping from the East, and he smote the young rose with his scorching rays, and it fainted. Deserted and almost heart-broken, it drooped to the dust in its loneliness and despair. Now, the gentle breeze, who had been gambling over the sea, pushing on the home-bound bark, sweeping over hill and dale—by the neat cottage and the still brook—turning the old mill, fanning the fevered brow of disease, and frisking the curls of innocent childhood—came tripping along on her errands of mercy and love; and when she saw the young rose, she hastened to kiss it, and fondly bathed its forehead in cool, refreshing showers, and the young rose revived, and looked up and smiled in gratitude to the kind breeze; but she hurried quickly away: her generous task was performed, yet not without reward; for she soon perceived that a delicious fragrance had been poured on her wings by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees. Thus true Charity, like the breeze, gathers fragrance from the drooping flower it refreshes, and unconsciously reaps a reward in the performance of its offices of kindness, which steals through the heart like a rich perfume, to bless and to cheer."

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[*] Osiris, among his attributes (as the Nile, or the "Jndge of Amenti," the future state,) was also typical of Adam, or the first created man; he also represented Noah in the mysteries, and was also mystically a form of Khem, and corresponded likewise with the Hindoo Siva, from whence the Greeks derived their Pluto.

[†] In Hebrew, (A D M) red earth.

A MASON IN HIGH PLACES—BISHOP GRISWOLD.*

> "Reduce Freemasonry to the limits of any particular religious institution, and you, *de facto*, annihilate its usefulness as a common bond of humanity. Declare it to be, in its maxims, rites and ceremonies, exclusive in its character, and you, *a priori*, debase it to that anti-social position wherein the most rancorous passions of the human heart have raged, to enkindle wrath, envy, hatred and discord among mankind."
>
> REV. H. RAPER SLADE, D. D.

"NOTHING surprises me more," was the remark of a young and intelligent American who had come on a visit to his father-land, "than the influence of the Church in the old country. It is marvellous. We know nothing of it in the States."

"So I should imagine," was my reply.

"Nothing at all," continued he, musingly; "but on this side the Atlantic, 'Hear the Church,' are words of import. Two of the ablest of your prelates—Bishops Phillpotts and Thirlwall—I had the rare opportunity of hearing in the House of Lords on the same evening. The former reminds me a good deal, in his personal bearing, courage, fluency, determination, and decision, of a model churchman in our own country—Bishop Griswold."

"He differs from him, though, in one respect, and that an important one," remarked a bystander.

"Name it."

"In his treatment of Freemasons. Bishop Griswold cherished them: Bishop Phillpotts discountenances them."

"He but follows in that respect, his right reverend brethren," contended the first speaker.

"That can hardly be, seeing that the present Bishop of Lincoln is a Mason; and further, that the Primate, Dr. Howley, not only belonged to the Craft, but was at one period of his life, Master of a working Lodge at Bristol."

"As to Dr. Griswold's favorable feelings towards Freemasons," said the young American, "those are easily explained when you are told that the Bishop was himself a Mason."

"That *does* surprise me!" remarked a very formal gentleman, in a most amusing tone of unequivocal amazement—"A bishop—a Mason! Oh dear! oh dear! These *are* the latter days. What sort of person was this dignitary—in practice, I mean, as well as intellect? The latter, I presume, was feeble."

"Why!" returned the American, bluntly, "we form our opinion of an individual most safely when we judge him by his acts. Of the party *under dissection*, I will give a trait or two, then say whether or no his opinions are entitled to respect. He was bishop of the Eastern diocese and senior bishop of the Episcopal Church in the United States. As a matter of course, many were the odious representations to which he was obliged to listen; for in England, let me tell you that you have no idea of the minute, and jealous, and unceasing *surveillance* to which, in America, church clergy are hourly subjected. One morning—this was about a year and a half before his death—he was surprised in his study by a clergyman, who poured into his unwilling ear, a series of remarks, inuendos, fears, doubts, and surmises, respecting the conduct and character of a neighboring church minister. The bishop, apparently, did not heed him; but wrote on, assiduously and in silence. When his visitor had completed his statement, Dr. Griswold looked up from his paper, and said, gravely, 'I have committed to writing every syllable you have said to me: I will now read it over to you, deliberately, paragraph by paragraph: sign the memorandum, and I will instantly act upon it.' His visitor looked aghast. 'Oh dear, no! by no means!' cried he, pushing the long catalogue of misdemeanors away from him—'I contemplate nothing of the kind. I merely called, Right Reverend Sir, to put you in possession of certain rumors, remarks, and suspicions current, respecting my unhappy neighbor: it was a visit of information—nothing more.' 'Ah! very well! but I will teach you, sir,' said the bishop, 'that to a party filling my office, there can be no such thing as what you phrase a *visit of information*. Mine are functions far too solemn to be trifled with. There can be no gossiping visits to me. Sign this paper, taken down from your own lips—your own voluntary, unasked-for, and spontaneous statement, be it remembered—sign it, as a needful preliminary to its being laid before the next Clerical Convention, or—*I proceed against* YOU.' The visitor grew paler and paler—hemmed, coughed, explained, and hawed—still flinched from substantiating his statement. The result was speedy. The bishop drove the eaves-dropper from his diocese."

"Would that other official authorities were equally proof against the poison of eaves-droppers!" sighed the formal gentleman.

'An act of self-denial scarcely to be expected; its results would be so horribly inconvenient," suggested the American, slyly: "see you not how marvellously it would thin the ranks of great men's toadies?"

"Adjuncts, which," remarked I, "*your* bishop, clearly, could dispense with."

"He did—and on principle," observed my transatlantic companion: "in public and in private, he abhorred the *genus*. He never allowed it to fasten on him; and to this may be ascribed the weight which attached to his opinions, and the respect and reverence which waited on him to his last hour. During the persecution sustained by Masonry, some years since, in America, a wealthy layman accosted the bishop, and after sundry insinuations to the discredit of a clergyman whom for years he had been endeavoring to injure, wound up with the remark, 'And now, bishop, you will be shocked—much shocked—at hearing what I am quite prepared to prove:—this man is a *Mason!*' 'A *Mason*, is he? *I am one myself*,' returned Dr. Griswold. The objector was flabberghasted. 'I wish,' continued the bishop, '*all* my clergy were Masons: I wish they all belonged to the Craft; provided they would act up to its obligations and fulfil its engagements.' 'And in what may these consist?' said the tale-bearer, hurriedly; bent on bettering his position, or, at all events, regaining his composure. 'I will show you practically,' returned the bishop, after a short pause: 'You have sought me, sir, with a long and labored statement, and have given me a variety of details relative to Mr ———; you have said much that has a tendency to injure him, and that to his ecclesiastical superior. His failings—and who is without them?—have not escaped you; his merits—and he has many—have been barely adverted to. Such a conversation as we have had, cannot but lead to some immediate and grave result. Now, in awarding to it the importance which it may deserve, I will believe that you have been actuated by no other than perfectly pure and disinterested feelings; I will forget that between you and your minister there has existed for years strong personal dislike: I will forget that he once remonstrated with you in private on the course of life you were then leading; and I will further believe that *you have yourself altogether lost all remembrance of that incident!* I will believe, too, that in seeking me this morning, you had no wish whatever to crush him; that your sole aim was to benefit the church; that your distinct object was to preclude from doing further mischief one whom you considered to be a rash and an ill-advised minister. I will believe that no personal animosity; no impulse of private pique; no revengeful or malicious feeling—have, in the most remote degree, moved you: but that on public grounds, and from religious considerations, and those alone, you have sought me. *This conclusion you owe to* MASONRY. *That*, sir, teaches me charity: do n't mistake me; I do n't allude to mere alms-giving; but to charity in its purest, largest, most comprehensive, and most effective form,—*the charity which bids us invariably put* THE BEST CONSTRUCTION *upon the acts and motives of others*. This I learn from Masonry.'

"Would you believe it," concluded the American, with the most extraordinary and laughter-moving twist of his droll mouth—"the rich layman never cared to converse with Bishop Griswold afterwards!"

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*From "Stray Leaves from a Freemason's Note Book."

Ha! ha! ha! burst from the party, tickled as much by the anecdote as by the contortions of the speaker.

"But was he benevolent, as a Mason?" asked the formal gentleman, in a querulous tone, from his distant corner.

"This I can say, that to my own knowledge, one of the Fraternity applied to him in a moment of great distress. The bishop coolly demanded a clear, correct, and candid *exposé* of his position and his perplexities. Now, bear in mind, the bishop was not opulent. We have no wealthy prelates amongst us. We have no deans who die worth fifty thousand pounds. We have no churchmen with large revenues at their disposal and few claims upon their exertions and leisure. These are found in the 'ould country.' Dr. Griswold's means were limited. The petitioner obeyed, and then named a sum. '*This*,' said he, 'will relieve me.' 'No! no!' cried the bishop, 'that won't do. Don't tell me what will *relieve* you, but what will RELEASE you.' A further and much heavier sum was then stated. This the bishop raised, and gave him. But by far the largest donor on the list was himself."

Our formal friend in the corner, with his lugubrious tones, again struck in:

"A bishop a *Mason!*—I cannot understand it. I presume, however, that Dr. Griswold was not a man of mind; nor a scholar; nor a student, nor a man devoted to literary research?"

"He was our greatest mathematician after Dr. Bowditch," replied the American, firmly; "a man of indisputable attainments and strong natural mental endowments. His domicile was Boston, where he had to cope with no less an antagonist than Dr. Channing; and this eloquent and accomplished advocate of opposite (Unitarian) views, always spoke of the churchman as an able and learned man. This, remember, was the testimony of an opponent."

"And his faults?"

"It is hardly fair to dwell on them. They were lost amid the brilliancy of his many virtues. Those who love to expatiate on a great man's failings, would say that he was somewhat too self-reliant; unbending in his judgments; and stern in his reproofs. But towards the decline of life, every harsh feeling mellowed under the controlling influence of Christian charity and Christian love. He was verging on seventyeight when he died. In the last week of his life, he said to a young friend, who watched by his sick couch, 'We are all of us apt to think too harshly of our fellow-men; to reprove too willingly, and to condemn too exultingly. But listen to me: FORBEARANCE *is the great lesson of life*.' A sentiment to which his age and experience lent strength; and worthy, let me add, of a bishop and—a Mason."

DEDICATION OF THE NEW MASONIC HALL AT NEW ORLEANS.*

MONDAY, the 31st of May, being the day appointed for dedicating the new Masonic Hall, in the city of New Orleans, upwards of a hundred Brethren of the Fraternity assembled at Marion Lodge Room, when a Dispensation from the Right Worshipful Grand Master of the State of Mississippi having been read, appointing Brother S. H. Lewis, Esq. to act in his stead, a Grand Lodge was opened in ample form. After which,—the Grand Lodge having been adjourned,—the Brethren present formed, and proceeded through the streets designated in the programme, preceded by a band of music, a number of ladies in carriages closing the procession, to the M. E. Church on Podras street, where prayers having been offered up by the Grand Chaplain, an Address was delivered by the R. W. Grand Master pro tem.; who having directed to the members of the Fraternity, the ladies present—who had taken an honorary degree, and the audience generally, a few preparatory remarks, stated that the Institution of Freemasonry had occupied the attention of mankind from time immemorial; but that in the present revival throughout the United States, it commanded more than usual attention. All human institutions, he said, had their periods of prosperity and decline—had their rise and downfall; and Masonry among others, had experienced its fluctuations; still, however, it exercises a powerful influence throughout the civilized world; and continues to exist and flourish; exhibiting principles which entitle it to the support of every virtuous and well regulated mind; and which none but bigots and fanatics would oppose.

He then called the attention of his auditory to the first principles of Freemasonry; which Institution, he said, claims no exemption from the failings common to every thing human; but which is founded upon a basis that contemplates an amelioration and improvement of the condition of man; and whose effects have been to disseminate knowledge, truth, and virtue. He would not go back to that period when Masonry originated, and which was lost in the mists of time, every record having been destroyed, amid the darkness of the middle ages; during which it had been cherished, however, by the Sons of Light; in whose charge it had shone more brightly, and would continue to flourish until it should accomplish those desirable ends that were contemplated when the Supreme Architect of the Universe first said, "Let there be light, and there was light," in the universal prevalence of those principles which Masons profess to teach and practice.

Masonry, he continued, speaks one universal language, and Masons of every nation can thus communicate with each other. It is true, there are secrets and mysteries connected with it that are unknown to mankind, and with which the world has no concern. That this should excite animosity was not to be wondered at; and it was not surprising that it should be vilified and abused. But Masonry, he said, desires only to be judged of by its works. If these were found to be bad, it should be condemned, if good, approved of. And all that Masons require, is the charity of silence, and to be allowed to pursue that course, which duty points out,—to pour the balm of consolation upon the mind of the bereaved widow, and to make the orphan lose sight of its destitution.

The Grand Master here recapitulated the tenets of the Order, which enjoin Prudence, Fortitude, Truth, Faith, Hope, and Charity; and the Brother, he said, who neglected either of these, had lost sight of the principles of the Fraternity. Masonry, he continued, requires that every member shall follow some useful occupation. In accordance with the language of the Apostle, "If a man will not work, neither should he eat;" and a Mason is bound to perform those duties, which, as a good citizen, he owes to himself, to his family, and to all mankind. These tenets are founded in the Bible, and are the source of light and hope,—light, by which the path of man may be illuminated, while travelling the rugged way of life, yielding that hope which bids him look for admission into the Celestial Lodge above.

There are certain duties, he said, which Masonry inculcates; among these the first is Temperance. He did not mean temperance in eating and drinking: on the contrary, intemperance consisted not only in a disregard of this rule, but was applicable to the opinions and pursuits of man. Those who carried these to extremes, formed the converse of temperance; and to this Masonry also is opposed. If Masons, therefore, unhappily pursued this course, the Institution should not be judged of by their improper conduct. Washington, he observed,—that great man whose figure graced the banner then suspended before him; Warren, one of the earliest who shed his blood on the sacred altar of liberty; the great and good men among mankind everywhere, had given their testimony in support of the Institution; and such credence was not to be shaken by the examples of those who deviated from the rules of the Order.

Truth is another of the attributes of Masonry; and that Mason, he said, who lives in a continued disregard of its requirements, could not be considered a Mason, in the true sense of the term. Hope, as he had before remarked, was one of the points of Masonry; the principle of which served as a sure foundation on which it could rest. Charity, however, is the crowning virtue of Masonry: not that charity which is limited in its extent, but that which feels for the sufferings, and would assuage the sorrows of the human race. These, he repeated, are the principles, tenets, and duties of Masonry; against which it would seem there could be no objection. And yet, the Institution had always had its opponents; among these, he regretted, were sometimes found the Ladies. But this opposition, he said, was fast yielding to a more correct and better feeling, as was evinced by the presence of those, who that day gave to the proceedings an interest and a charm. Females, of all others, should support the Order, whose members were bound to defend and protect the weak; and wherever the influence of Masonry extended, woman had been rescued from a state of degradation and servitude; had been restored to her proper dignity; and in her immediate and proper sphere of action, her power had become supreme.

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*We are indebted for this notice of the Dedication to the New York Anglo-American.

In conclusion, the Grand Master stated that every thing depended, during the present crisis, upon the conduct of the members of the Fraternity. They must see that the inner courts of the temple are properly guarded; and that no unworthy candidate enter therein: for, should they prove recreant to their trust, the tears of the widow and the wailings of the orphan would rise in judgment against them. Finally, he charged them all faithfully to discharge their duty as Masons, and to the whole family of mankind.

The address was received with every demonstration of satisfaction, and the band struck up the beautiful and plaintive air of "Burns' Farewell." The procession was then re-formed; and after making a turn through the First and Second Municipalities, proceeded to the Hall, where the ceremony of Dedication took place in open Grand Lodge. After which, all, except Master Masons, having retired, the Grand Lodge was closed in due form.

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 244.

Johannes der Evangelist.—St. John, the Evangelist, and Apostle of Jesus, whose gospel is so important to all Freemasons, was born in Bethsaida, in Galilee, a son of Zebedee, and a disciple of Jesus, who loved him because he distinguished himself by his gentleness and humility. After the ascension of Jesus, he preached the gospel principally in Asia Minor and at Ephesus, where it is probable that he died, at a good old age. He was a man of great energy and poetic fire and life; in his early years, somewhat haughty and intolerant, but afterwards an example of humility and love. We have a gospel or biography of Jesus by him, and three of the epistles also bear his name. The opinions of the ancients as to his being the author of the apocalypse or Revelations, were as various as are the opinions of the moderns. The gospel of St. John is especially important to the Freemason, for he preached love, and his book certainly contains all the fundamental doctrines of Freemasonry. As a Freemason ought never to forget that he has laid his hand upon the gospel of St. John, so should he never cease to love his Brethren according to the doctrine of love contained in that sacred book. Many Lodges celebrate his anniversary, the 27th December.

Johannis fest und Johannes der Taufer. St. John's Festival and St. John the Baptist.—The latter was the forerunner of Jesus, a son of the Jewish priest Zacharias and of Elizabeth, who, as a zealous judge of morality and undaunted preacher of repentance, obtained great celebrity, first in his native country, then in the mountains of Judea, and afterwards among the whole nation. His simple and abstemious manner of living, contributed much to his fame, and especially the peculiar purification or consecration by baptism in a river, which he introduced as a symbol of that moral purity which he so zealously inculcated. Jesus allowed himself to be baptized by him, and from that time forward, John said unto his disciples that he was certainly the Messiah. The frank earnestness and the great fame with which he preached even in Galilee, soon brought upon him the suspicion and hatred of the court of the Tetrarch Antipas, or King Herod, who imprisoned him, and on the 29th August, in the 32d or 33d year of his life, caused him to be beheaded. The 24th of June, his birth-day, is dedicated to his memory by the Masonic Fraternity, through all Christendom.

Isis.—A goddess of the ancient Egyptians, who often appears in the works on the mysteries of the ancients. She is reported to have been the wife of Osiris, and the mother of all-supporting and most mysterious Nature. Her religious worship was mixed with a great number of secrets and ceremonies. She is represented as a figure apparently wrapped up, so that there is no appearance of either arms or hands, only the lowest part of the feet being visible. The garment in which she is wrapped up, is covered from the top to the bottom with female breasts. Her most distinguishing mark after this, is the Sistrum, an instrument used in the mysterious religious service of this goddess, and by which an oval may be drawn with one motion of the hand.

Italy.—Freemasonry is prohibited in all the Italian States, even those which at present are under the Emperor of Austria. In former ages, the Brethren suffered severe persecutions in Italy, especially in Venice and Naples, which were at the time to be attributed to the Catholic clergy, and to the excommunication of the Pope. From that time, all the Lodges in Italy have been closed. It is true that when the French conquered Italy, they formed Lodges in various places, but on the restoration of the old political regime, they were all closed.

Kette. Chain.—All the Freemasons upon the surface of the earth form one chain, of which every member is a link, and should ever strive with the true hand of a Brother, to strengthen it. No wavering doubt should break it. None should be shut out from it, if worthy, as is taught in every Lodge.

Kleinodien. Jewels.—The Freemason's ornaments are three jewels—the square, the level, and the plumb-rule. Those who are entrusted with them must possess great skill, and whether they can be cautious and worthy guardians of them must be apparent from their previous conduct.

Kohlo—A barony in Niederlausitz, near Pforten—is remarkable on account of the Masonic Convention which was held there in 1772, at which the Freiher von Hund was again confirmed as Special Chief of the Upper Saxisch, Danish and Courlandish Lodges, and the Herzog Ferdinand of Brunswick, was elected and accepted Grand Master of all the acknowledged Lodges of Strict Observance.

Kunst oder auch Koenigliche Kunst. Art, or Royal Art.—It is a royal art to be able to preserve a secret, and we are, therefore, accustomed to call Freemasonry a Royal Art. To be able to plan large buildings, especially palaces, is also certainly a great and royal art, but it is still a more royal art to induce men to do that which is good, and to abstain from evil, without having recourse to the law. Others derive the appellation, Royal Art, from that part of the members of the English Builders' Hutts, who after the beheading of Charles I., 30th January, 1649, joined the persecuted Stuart, inasmuch as that they labored to restore the royal throne, which had been destroyed by Cromwell. Anderson, on the contrary, in his English Constitution Book, affirms that the appellation Royal Art, is derived from the fact that royal persons have stood, and still stand, at the head of the Craft.

Lehrings.—Apprentice, or first degree in the Order, in which every one must remain one or two years; yet many are advanced to the Fellow-Craft's degree earlier, according as their spiritual capacity, zeal for the Order, and proved brotherly love deserve. An apprentice is nevertheless respected in every Lodge as a Brother equally as much as an older member, and he has not, as might be supposed, any especially derogatory work to do. He learns Masonic wisdom as far as it can be taught in the first degree, and he is, therefore, called an apprentice.

ORIGINAL MASONIC SONGS.

The following Songs, written for the occasion, were sung at the Masonic Festival at Worcester, on the 24th ult. :—

I.

BY R. W. BR. THOMAS POWER.

Tune—*Auld Lang Syne.*

Again in social kindness met,
As Brothers good and true,
We 'll cherish still, and ne'er forget
The thoughts to friendship due.
Chorus.—As days and years roll kindly by,
And varied scenes appear,
No change shall reach the social tie,
To Brothers ever dear.

A hand of welcome we extend,
To friends and Brothers here;
And ever, till life's joys shall end,
Shall memory linger near.
Chorus.—As days and years, &c.

How dear, upon our festal day,
To join the social band,
To gather pleasures while we may,
United heart and hand.
Chorus.—As days and years, &c.

For others be the warrior's plume,
For them the trumpet's blast;
Be ours the laurels that shall bloom
In love, while time shall last.
Chorus.—As days and years, &c.

While WISDOM gives its steady light,
And STRENGTH its manly aid,
In smiles of BEAUTY hearts unite,
That ne'er from memory fade.
Chorus.—As days and years, &c.

Then hold we on our even way,
That dearest friends approve,
Till passed where friendships ne'er decay,
Nor fades FRATERNAL LOVE.
Chorus.—As days and years, &c.

II.

BY J. H. D., OF BOSTON.

Air—*Bonnie Doon.*

Their perils pass'd—the warfare o'er—
Hate's ruthless rage all spent in vain—
Upon this festal day, as erst,
In peace the Craftsmen meet again.
Again all o'er the land is heard
The busy Gavel's pleasing sound,—
And where, but late, we met with foes,
True friends and Brothers now abound.
Repeat.—And where, but late, &c.

Again, as erst, with blithesome hearts,
We come in strength and pride today;
Not as the victors, to exult,
But to our Patron honor pay.
Here, hoary heads, with *Wisdom* crown'd,
And vig'rous manhood's *Strength* are met;
While Woman's *Beauty* radiant glows,
Like diamonds in thick cluster set.
Repeat.—While Woman's beauty, &c.

Wide o'er the earth as Heaven's own light,
Our Craft is spread—a balm for grief:—
Where'er in woe a Brother's found,
A Brother's hand brings quick relief.
Hark! o'er the wave, from Erin's shores,
There comes a famish'd people's cry:
The needed aid is quickly sent,
And Masons swell the blest supply.
Repeat.—The needed aid, &c.

Oh! life were but a cheerless scene,
And drear and dark the way we tread,
Did we not know fraternal joys,
Had we not WOMAN, light to shed.
As parent, wife, and friend, most dear,
We greet her presence here today:—
Still faithful found, and blessing still,
"She points to Heaven and leads the way."
Repeat.—Still faithful found, &c.

Oh! hail the day,—improve the hour:
Let social joy and mirth abound:—
Still firm our truth-based Temple stands,
And faithful Craftsmen still are found.
Though blind-led hate our Art assail,
We 've nought to fear:—IN GOD WE TRUST:
By HIM upheld, 't will live and bless,
When man's best monuments are dust.
Repeat.—By Him upheld, &c.

LAYING THE CORNER-STONE OF THE SMITHSONIAN INSTITUTION.

This ceremony took place at Washington City, on Saturday, the first of May, with appropriate and imposing ceremonies, agreeably to the order prescribed by the Marshal-in-Chief. The *Intelligencer*, of that city, says:

Early in the morning, the banners in front of the City Hall, and at other public places, gave indication of a holiday, and a day of public rejoicing. At 9 o'clock, the volunteer companies under the command of Capt. Tucker and Lieut. Tate, were formed at their respective parade grounds, near the City Hall. At about the same hour, the cars arrived from Baltimore, bringing hither a large delegation of the Freemasons of Baltimore and Philadelphia, to unite with their honored Brethren in this District, in the grand and interesting ceremonies of laying the foundation of an institution whose object is the "increase and diffusion of knowledge amongst men."

At ten o'clock, the members of the various Lodges of Free and Accepted Masons of the District, united with the delegations from Maryland and Pennsylvania, and took the station assigned them in the order of procession, by the Marshal-in-Chief, Beverley Randolph, Esq., who appeared, as did most of the assistant marshals, with appropriate badges.

The Masonic part of the procession was unusually grand. We never witnessed so numerous a turnout in this city, of that ancient and respectable Fraternity, who embrace in their body persons of every condition in life, and of all countries. The Philadelphia delegation, headed by Col. James Page, Grand Master of Pennsylvania; the Baltimore delegation, headed by Charles Gilman, Esq., Grand Master of Maryland; and the Washington, Georgetown and Alexandria delegations, headed by B. B. French, Esq., the popular Grand Master of the District of Columbia—all these functionaries and several other officials, whose names we do not know, with the long line of members in full regalia, with their splendid banners and emblems, presented a very interesting and imposing spectacle.

The procession moved from the City Hall to the President's House about 11 o'clock. The Marshal-in-Chief and his Aids were all on horseback, and wore white scarfs and blue rosettes. Three bands of music accompanied the procession, which was more than a mile in length.

The column moved down 4 1-2 street to Pennsylvania Avenue, then up the Avenue to 7th street, up 7th to E, up E to 11th, up 11th to F, and thence on F to the Presidential Mansion, where the President, Heads of Departments, Diplomatic Corps, &c., were received into the line. The entire column then moved, by Pennsylvania Avenue and 12th street, to the site of the Smithsonian Institution.

The military was then formed in line on the south side of the site, and the President, Heads of Departments, Diplomatic Corps, Regents, Mayor and Corporation of Washington, &c., passed in front, receiving their salute, and repaired to an elevated platform, erected for the occasion, near the corner-stone, and beautifully arched and decorated with festoons and wreaths of flowers and evergreens.

The column then opened to the right and left, and the Masonic bodies, preceded by the Grand Master of the District of Columbia, passed up the line to the corner-stone.

The Masonic ceremonies were then performed, for the details of which we are indebted to an official source, as follows:

Proclamation for silence having been made by the Grand Marshal—

B. B. French, Esq., the Grand Master, accompanied by James Page, Esq., G. Master of the G. Lodge of Pennsylvania, and Charles Gilman, Esq., G. Master of the G. Lodge of Maryland, took his stand at the corner-stone, and having announced the object of the meeting, called upon the Grand Chaplain of the Grand Lodge of Maryland, Brother McJilton, to address the Throne of Grace, which he did as follows:

Prayer.

O, Lord God of Nations! There is none like thee in Heaven nor on earth; which keepeth covenant, and showeth mercy unto thy servants that walk before thee with all their hearts. Thou hast kept with thy people that which thou hast promised them in all generations; and that which thou hast spoken with thy mouth thou hast fulfilled with thy hand, even unto this day. (2 Chron. vi. 14, 15.) As thou didst with thine ancient people Israel, of small beginning, thou hast raised up a mighty nation in this western world. By thy power it has prospered. By thine arm it has been begirt with strength. By thine hand it has been overstrown with blessings.

Few in number, and feeble in strength, our fathers came upon these shores. They hewed themselves a home in the wilderness, and sat down, weary and toilworn, amid the wilds of the forests. But they abode beneath the shadow of the Almighty. (Ps. xci, 1.) Thou wast to them as rivers of water in a dry place, and as the shadow of a great rock in a weary land. (Is. xxxii, 2.) Thou gavest them rain in season. The land yielded her increase, and the trees of the field yielded their fruit. The threshing reached unto the vintage, and the vintage to the sowing time. They did eat their bread to the full, and dwelt in the land in the safety. When their enemies rose against them, thou wast the shield of their defence. In thy strength they had power to overcome, and their foes fled before them. Thou gavest them independence and peace, and madest them to lie down in safety, with none to make them afraid. Thou didst set up thy tabernacle among them, thou didst break the bands of their yoke, and made them to go upright and free. (Lev. xxvi.)

Thy second Israel has been greatly blessed at thy hands. Thou hast given her plenty of corn and wine. Thou hast made peace in her borders, and filled her with the finest of the wheat. Thou hast strengthened the bars of her gates and blessed her children within her. (Ps. cxlvii, 13, 14.) Thou hadst respect unto our fathers. Thou madest them to be fruitful, and didst multiply their posterity. Thou didst establish thy covenant with them. Under thy fostering care, the land became the heritage of freedom, the asylum of the oppressed, the home of the stranger, a blessing to the nations. The gloomy clouds of ignorance and superstition are resting darkly upon other lands, but the sun of enlightenment and religion is beaming brilliantly upon ours. The shackles of civil bondage are binding the nations of the East, and they bow in their captivity to the despot's iron rule; but no fetters of oppression bind the free of this favored land. Civil discord has reared its hydra-head and rent asunder the bond that united other States, but ours is unharmed, and no enemy appears that has power to sever it. The pestilence, with fearful step, has trodden other shores, and desolation fierce and fell, has marked its direful way; but the rude form of the ravager has not reached our favored clime, and the trail of his burning footsteps is not found upon our soil. The famine has marred the beauty of a sister land, and the shrill cry of the suffering still rises from the soil that is made desolate by its terrible tread; but our barns are yet full of the harvest's yield: we have enough and to spare. While the oppressed can find a home of happiness in our wide domain of liberty, we have bread for the starving, and our ships are bearing it to the suffering beyond the seas. Truly the Lord has been good to us. He has remembered us in mercy, he has rewarded us beyond our deservings.

And now, O Lord God of nations, that hast so highly favored and so greatly prospered the people of this land: hear thou, in heaven thy dwelling-place, the cry and the prayer of thy servants, when they pray before thee, that thy fatherly care and protection may be continued over us; that thy power may still be our prosperity; thine arm the girdle of our strength; thy hand the security of our blessing.

Let thy mercy cover our sins; for we must acknowledge that, like lost sheep, we have erred and strayed from thy righteous ways. We have departed from the path of thy holy commandments, and we have done evil in thy sight. Give us true repentance for our many and grievous offences. Overrule the rebellion of our hearts, and the disobedience of our lives by the interposition of thy abounding mercy, and let not our guilt be visited in merited vengeance upon us.

May we never, either in word or deed, deny the Lord, nor neglect his sacred worship. But may his blessed name, his doctrine and worship, be so inwoven with our institutions of freedom, that the names of American and Christian may ever be one and inseparable. As a nation, as well as individuals, may we spurn the creeds of infidelity, and in the acknowledgment of the divine authority, supplicate the overruling Providence of God, remembering always that it is He that maketh us to differ from others, and that crowneth us with mercy and loving-kindness.

Grant to us wisdom and purity, and integrity of purpose, that we may preserve unhurt the inheritance of freedom that our departed sires have bequeathed to us. May it be nothing impaired, nothing dimmed, but strengthened and brightened by our having used it and enjoyed its blessings. And may we deliver it to the succeeding generation as spotless as we received it,—as beautiful, as rich a treasure as it came to us drenched in the blood and crowned with the victorious bays of two fierce ensanguined wars.

In peace may we possess our territory. Do thou make the shout and the noise of the battle to cease from our shores, and may friendship, and love, and righteousness prevail. Make us to know that wisdom is better than weapons of war, and a peaceful heritage than much spoil. May the spear of the warrior be speedily exchanged for the plough and the pruning-hook, and the dread thunder of battle for the shout of thanksgiving to God.

Guide us ever in the choice of our rulers, that the wisdom and virtue of the nation may appear in the characters and deeds of those who may be honored with magisterial distinctions. May thy praise, which is sounded by thy church, be echoed from the high places of the Republic, and re-echoed from the multitudes of the people, until, like the rushing of many waters, the voice shall go forth proclaiming the Lord Omnipotent to be our God. And in the pursuits of our lives, in the expression of our lips, and in our daily worship, may we prove that we know no other God but him.

With thy favor, we beseech thee to behold and bless thy servant, the President of the United States, and all others in authority, and so replenish them with the grace of thy holy spirit that they may always incline to thy will and walk in thy way. Teach thou our Senators wisdom, that they may establish such laws as are wholesome and good. Direct thou the minds of our Judges, that they may decree justice, and that their judgments may be rendered with equity. Imbue the people with a spirit of patriotic devotion, and enlighten them with heavenly wisdom, that they may be zealous for their country's honor, and exercise with prudence the fearful trust of freedom which is committed into their hands. Make us a people fearing thee and honoring thy most holy name; loving each other as brethren, and living for the good of mankind.

We invoke thy blessing upon this present undertaking of thy servants. Grant that the structure here commenced under thy eye, and, we trust, by the direction of thy Providence, may be reared up in thy name, and redound to thy glory. May the building here to be erected as a depository of the curious works of art and nature, and emblems of national distinction, be more than sufficient for this worthy and honorable purpose. May it become a monument of usefulness to us as a nation, and a matter of admiration to the nations of the world. In the deposite of national symbols, may it be a central point of peace and friendship to the kingdoms and governments of the earth. And may the nations which shall be represented in its halls, find themselves in union, firmly leagued for the encouragement of national prosperity, the promotion of art and intelligence, and the increase of human happiness. May it be as a central sun of science, about which systems may revolve, and from which light and knowledge may be reflected throughout every clime and kingdom of the globe. And, in the accomplishment of these great and important results, may the blessings of the nations follow the memory of the projector, and America become the almoner of a bounty whose benefits shall not cease to flow until time shall be no more.

In all our civil and domestic relations, may we remember our religious duties, and contribute of our means and services, and characters, to the increase of thy church and the advancement of thy glory; that we may be a people truly serving thee, honoring thy name in our walks and works of righteousness, and in the possession of happiness under thy smiles and favor.

Hearken, O Lord God, we beseech thee, to the prayers and supplications we have now presented before thee. And let it be thy good pleasure to grant us our requests, which we offer in the name and through the merits of thy Son Jesus, and our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Grand Secretary and Treasurer then proceeded to make the following deposites in a casket, to be placed in the cavity formed to receive it:—An elegant copy of the Holy Bible, presented by Rev. Charles A. Davis, on behalf of the Bible Society of Washington; a stereotype page of Bancroft's History of the United States; Constitution of the Grand Lodge of the District of Columbia; an impression of its Seal in metal; a copy of its proceedings for 1846; a silver plate inscribed with the names of the officers of the Grand and Subordinate Lodges of the District; various coins of the United States; the newspapers of the day; the Constitution of the United States; evidences of the grant and origin of the Smithsonian Institution, and a plate with the following inscription:

"On the first day of May, 1847, was laid,
In the City of Washington,
This foundation stone of a building, to be appropriated for the
Smithsonian Institution.
JAMES K. POLK,
President of the United States.

Corporation.
President of the U. States, Vice President of the U. States,
Secretary of State, Secretary of the Treasury,
Secretary of War, Secretary of the Navy,
Postmaster General, Attorney General,
Chief Justice of the U. States, Commissioner of Patents,
Mayor of the City of Washington.

Board of Regents.
George M. Dallas, Vice President of the United States.
Roger B. Taney, Chief Justice.
W. W. Seaton, Mayor of the City of Washington.
Lewis Cass, United States Senator.
Sidney Breese, United States Senator.
James A. Pearce, United States Senator.
Robert Dale Owen, United States Representative.
William J. Hough, United States Representative.
Henry W. Hilliard, United States Representative.
Rufus Choate, Massachusetts.
Richard Rush, Pennsylvania.
Gideon Hawley, New York.
William C. Preston, South Carolina.
A. Dallas Bache, National Institute.
Joseph G. Totten, National Institute.

Officers.
George M. Dallas, Chancellor.
Executive Committee.
W. W. Seaton, Chairman; Jos. G. Totten, Rob't Dale Owen.
Building Committee.
Robert Dale Owen, Chairman; Joseph G. Totten, Wm. W. Seaton.
Joseph Henry, Secretary. C. C. Jewett, Assistant Secretary.
James Renwick, jr., Architect.
Robert Mills, Assistant Architect and Superintendent."

The Grand Master then applied the square, level, and plumb, and pronounced the stone properly squared, duly laid, *true and trusty.*

He then proceeded to place upon the stone, the corn, wine and oil, preceding this ceremony by an appropriate explanation of their symbolic meaning, concluding his remarks by the following quotation from the venerable Harris: "Wherefore, Brethren, do you carry corn, wine, and oil in your processions, but to remind you that, in the pilgrimage of human life, you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts of your fellow-travellers?"

Upon pouring the *corn* upon the stone, the Grand Master said: "I do this, expressing a hope that the hearts of those who are charged with carrying into effect the intentions of the generous donor whose legacy has established the Smithsonian Institution, may be strengthened in the performance of all their duties." In pouring thereupon the *wine*, the Grand Master said: "May the Regents of this Institution, and all connected therewith, be cheered onward, and rejoice in the success of all their measures connected with the erection of this building and with the government of the Institution." In pouring the *oil* upon the stone, he said: "May harmony, peace, and brotherly love prevail among all connected with the Smithsonian Institution, and may they witness the placing of the capstone of the complete edifice, under circumstances as propitious as those which attend the present ceremonies."

The Grand Master then informed the assembled multitude that he held in his hand the identical Gavel used by the immortal WASHINGTON, in conducting the Masonic ceremonies upon laying the corner stone of the Capitol of these United States—this happy and glorious Union, which had now so greatly extended, and was still extending so that no man could foresee its magnitude or its power. He also stated that he had the honor then to wear an Apron worn upon the same occasion by the Father of his Country, which was presented to Washington by the Grand Lodge of France, through that great and good patriot and Mason, General Lafayette. This Apron, he said, had been in possession of Mount Nebo Lodge, of Shepherdstown, Virginia, for many years, and that that Lodge had kindly delegated a Brother, S. McElroy, Esq., to bear the Apron to this city, and to present it to the Grand Lodge, with a request that it be worn by the Grand Master on this occasion, which he had done at the meeting of this morning.

The Grand Master then gave the three raps upon the stone with the Gavel of WASHINGTON, the Masonic Brethren present gave the grand honors, and the Masonic ceremonies were concluded.

Hon. GEO. M. DALLAS, Chancellor of the Board of Regents, then delivered an address, explanatory of the origin, purposes, plans and prospects of the Institution.

Mr. D. remarked, that the exact amount of Mr Smithson's legacy, when deposited in the U. S. Treasury, on the 1st of September, 1838, was five hundred and fifteen thousand one hundred and sixtynine dollars. "The legacy was accompanied by a declaration of its design. It was '*to found an institution at Washington, for the increase and diffusion of knowledge among men*;' to found, not an academy, not a college, not a university—but something less technical and precise; something whose import and circuit should be bolder and more comprehensive: an institution not merely for disseminating, spreading, teaching knowledge, but also, and foremost, for creating, originating, increasing it. *Where at?* In the city whose name recalls the wisest, purest, and noblest spirit of the freest, newest, and broadest land. And *among whom?* Not a chosen and designated class—not the followers of a particular sage or sect—not the favored of fortune, nor the lifted of rank,—but among MEN—men of every condition, of every school, of every faith, of every nativity."

Mr DALLAS having concluded, a national salute was fired, while a band played a national air. A benediction by Rev. F. S. Evans, closed the ceremonies.

After the closing of the Masonic Grand Lodge, we understand that it gave at Coleman's Hotel, an elegant collation to the visiting Lodges, the Mayor of the city and the Grand Master of the District presiding.

MASONIC INTELLIGENCE.

VERMONT.

WE continue our extracts from the proceedings of the Grand Lodge of Vermont. The following extracts are from the report of the committee on foreign correspondence:

The undersigned, your committee upon communications from foreign Grand Lodges, have attended to the duties of their appointment, and now respectfully report: that during the past year, but few communications from foreign Grand Lodges have been received. This has probably occurred from the long period during which this Grand Lodge has ceased to publish its annual proceedings, thus leaving foreign Grand Lodges generally without the means of knowing whether any Masonic organization continued to exist among us. From the small number of our foreign communications at the present time, your committee would have been unable to obtain all the Masonic information that this Grand Lodge would probably desire to have. They have, therefore, necessarily sought for information from other sources, and have been strongly indebted in this pursuit to the well conducted pages of the *Freemasons' Monthly Magazine*, published by our worthy Brother, CHAS. W. MOORE, of Boston. With the aid derived from that able work, your committee are enabled to bring before this Grand Lodge some light from the Masonic world, with which, of late years, we have unfortunately had so little intercourse.

It has been with sentiments of the deepest feeling that your committee, in examining all the Masonic publications to which they have had access, have perceived that the Masonic institutions of Vermont appear to be blotted from the calendar of Masonry. While they have found almost every State in the Union, including the youngest members—Florida, Wisconsin, Texas, and Iowa—shining gloriously forth with full Masonic light and brilliancy, and spreading our beneficent principles to the remotest bounds of our country, Vermont—*proud* Vermont—is wholly missing from the Masonic horizon; she is the only apparently eclipsed star in the American Masonic firmament; the lost Pleiad in the splendid galaxy of Masonic States. Her name is absent in all the Masonic proceedings of the sister Grand Lodges—she is the missing star in the present annals of the Institution.

Your committee entertain the opinion that this state of things should exist no longer. It is not called for by any existing necessity; it is against our local Masonic interest, as well as against the interests of the Institution at large; it is a strong neglect of Masonic duty, and a severe reflection upon our just pride; and your committee strongly hope and believe that this is to be the last communication of this Grand Lodge at which our Brethren of other Grand Lodges shall have cause to think that Green Mountain Masonry is either dead or sleeping.

At the last annual communication of this Grand Lodge, your committee on communications from foreign Grand Lodges briefly referred to our troubles of past years and to the manner in which they had been passed through by all the *true* men of the Order. To the memory of those days, painful as is their general history, it is yet grateful to recur, in view of the occasion it gave for proving the characters of men, and of the lessons their experience brought us. We saw men, universally appreciated as firm and strong men, quail beneath the rough blows of our infuriated adversaries; and we saw also many of our most modest, retiring, timid Brethren, rise in their strength as the storm increased, boldly breast the blast, and gloriously triumph over its fury—and now that it has passed, the renovated voice of the Institution comes back upon them like the music of their home heard in a distant land, beguiling sorrow of its weariness, pain of its sting, and affliction of its despair.

Having preserved our constitutional organization till the storm has passed over, having preserved among the ruins of our temple, its solid foundation and its storm-tried, living pillars, we have only to repair its shattered walls, and again invest it with its beautiful architectural ornaments. For this work, the Apprentice, the Craftsman, and the Master Mason are prepared. Those States which, with us, were subjected to the antimasonic tornado, are already far in advance of us in their labors. New York, it is well known, has long since triumphed, and now stands forth pre-eminent in her Masonic strength. Michigan, speaking through a committee of her Grand Lodge, (holden on the same day that we were ourselves assembled last year,) says—"In 1841, the storm had passed away, and here and there might be seen a solitary workman searching amidst the ruins for the implements of the Craft, to rebuild the fallen Temple—one encouraged another, until the timid were made bold. The Grand Lodge was reorganized—dormant subordinate Lodges were revived—new ones chartered—and we proceeded in trimming and relighting our Masonic lamps." And your committee take occasion to add, that although some difficulties attended the reorganization of the Grand Lodge of Michigan, yet they soon gave way before "the conservative principles of our beloved Institution," and the Institution in that State appears to have overcome all its troubles, and to be again prosperous as in former days.

Indeed, so far as your committee are informed, the Institution has no where lain so long prostrated as here; but they are happy also to say that everything known to them indicates that the day of its deliverance with us has fully come.

Among subjects of deep interest in the transactions of foreign Grand Lodges, is the highly gratifying information that "the Grand Lodge of Missouri has established a Masonic College for the education of the children of indigent and deceased Masons, with such others as the Grand Lodge may see fit to admit." This College has been chartered by the Legislature of that State, and is under Masonic government. Your committee have been gratified to learn, also, that much has been done for the cause of education by the Grand Lodge of North Carolina, Tennessee and some other States, and that Kentucky particularly, is nobly following in the footsteps of Missouri. The Masonic College of Missouri is erected upon one of the very prairies where, in the year 1833, the famous Black Hawk raised the war-cry of the infuriated savage against the settlers, and from the prairie where so lately resounded the yell of the Sac and the Winnebago, educational light is flowing out through the West, not only to the inhabitants of Missouri, but to those of the neighboring States. Surely an institution which devotes its funds to the purposes of education, and builds colleges for the instruction of indigent and fatherless children, well merits that it should be highly obnoxious to censure in enlightened, intelligent, intellectual Vermont! But, Brethren, so is the truth;

"And pity 't is 't is true."

The picture is worth a moment's observation. The Legislature of Missouri incorporates a college under exclusive Masonic control, while the Legislature of Vermont passes laws against extra-judicial oaths, lest the same Masonic Institution should prosper within its borders. The contrast is a strong one. It is significant and instructive. The historic page will register both events, and upon its gilded leaves of light both will pass to posterity. No claim to prophetic vision is needed to foresee the verdict which future generations will pass upon these things, when the passions or the prejudices of the present shall have mingled themselves in their own deserved oblivion.

Your committee have also learned that the Grand Lodge of Massachusetts is now in regular correspondence with the United Grand Lodge of England, and that it has now a representative in London, duly commissioned, who has been received formally by the English Grand Lodge. A Masonic intercourse of this kind with the other side of the Atlantic, seems to promise favorable results to the common interests of the Institution. In general, the Masonic Institutions of the United States originated from England. It is extremely desirable that Masonry in the two countries should be known to have an identity of character, and the plan adopted by the Grand Lodge of Massachusetts appears well calculated to give us the necessary information in this important particular. Some Masonic publications have spoken of a similar contemplated arrangement between the Grand Lodge of New York and the Orient of France, but whether such an arrangement has been accomplished, your committee are not informed. The Grand Lodge of Massachusetts have admitted as honorary members, two distinguished English Masons. In England, Scotland, Ireland, France, Sweden, Switzerland, and upon the Rhine, Masonry is now flourishing; its revival is spoken favorably of in Portugal; and India, the Cape of Good Hope, and Australia, are reported as flourishing in their Masonic labors.

* * * * * * * * *

The state of things abroad furnishes us every encouragement to activity at home. The Masonic interests of Vermont have been too long deferred to the *opinions*—perhaps we may now say with truth—the *malice* of our enemies. Vermont Masonry has been long enough in obscurity. We are told by astronomers that stars have sometimes disappeared from the firmament for years, and have reappeared again with increased and increasing splendor. Your committee entertain the confident hope that it may be thus with the Masonic star of Vermont. It disappeared, indeed, in clouds, and darkness, and gloom. Its heaven, cleared now of the fogs which obscured it—of the liars who libelled, and the cowards who deserted it—may enable it to shine in its former glory, and with increasing lustre shed its beams of happiness upon us and upon our children.

All which is respectfully submitted.

Philip C. Tucker,
John Nason,
Samuel S. Butler, } *Committee.*

Burlington, Jan. 15, 5847.

The following resolution was passed unanimously:

Resolved, That the thanks of this Grand Lodge be tendered to our late M. W. Grand Master, Nathan B. Haswell, for the firmness, fidelity, and ability with which he has so acceptably discharged the duties of Grand Master of this Grand Lodge, for the long period of sixteen years.

From the report of the committee on foreign correspondence, made at the session of the previous year, 1846, we extract as follows:

This Grand Lodge has not—from causes too familiar for repetition—published any of its proceedings for several years, and has not, therefore, on its own part, been able to reciprocate with other Grand Lodges, the usual civilities of Masonic intercourse. Indeed, your committee think it highly probable that there are, at the present time, several Grand Lodges in the United States who have no knowledge that any branch of the Masonic tree yet shoots forth a bud, a leaf, or a flower, among the Green Mountains of Vermont: and your committee hope that this report, if it serve no other useful purpose, may be the means of undeceiving them in this respect, and of leading to the renewal of an intercourse so interesting to us, even although, from our very peculiar situation, we may be unable to make reciprocity on our part, of more than comparatively small interest to them.

Our Brethren in other States are doubtless acquainted with the general history of our Masonic difficulties; but none, other than ourselves, can entirely realize the manly firmness, the entire conquest over interest and selfishness, the high-minded and self-devoted spirit which have characterised the *true* members of our Order, through a storm of more than sixteen years' duration, the blasts of which have been unceasingly driven against their interests, their characters, their feelings, and their rights. That they have survived it all, and are yet able to say to their Brethren abroad, that the chamber of the Temple entrusted to their care, though desecrated by the ruthless hands of our Vandal foes, has not been razed to its foundations—that its living base yet stands firm, the pillars of its porch still undespoiled of their pomegranates—its sanctuary yet unpolluted, its great lights still burning, and its faithful and sleepless watchmen upon its walls—must be no less cheering to them than it is consolatory to us, as well as furnishing cause of deep-felt gratitude to the Supreme Architect, who, although disturbance exist among the workmen, and the trestle-board show no designs of the draftsman for a time, allows not the ruin of the building. We do our foes and persecutors the justice to say, that, to some extent, we doubt not that in persecuting us, they thought themselves to be doing God service. We rejoice that the time has arrived in which many of them have already found, and many are still finding, that in their zeal against us they were practising upon themselves a mental deception, and erecting an airy castle of horror upon a rainbow which owed its only existence to the peculiar state of the atmosphere.

The Masonic excitement of Vermont, and the purposes it was made to subserve, will form an unenviable page in her otherwise fair, and in many respects, proud history. Masonry within her borders was precisely what it was in every other State of this free Confederacy. No public or private crime was to be found in the annals of Green Mountain Masonry—no Masonic outrage had been exhibited upon her soil. Steadily and calmly, from the very infancy of the State, had Masonic principles and Masonic practice obtained strength among her people, and the Masonic Institution had existed within her borders, not only without reproach, but surrounded by respect and favor. Her Governors and her Judges, her statesmen and her citizens, had vied with each other in the praise and patronage of Masonry. And the Institution may with confidence invoke Heaven to witness, that it had done nothing to forfeit this favorable opinion. It had neither committed, assented to, nor approved of, any illegal, irreligious, or immoral act. Yet, upon this soil, where men daily exult in the existence of free thought, liberal opinion, and universal toleration, our innocent Institution was destined to be the object of more vindictive assault than in any other State. Here, it was proscribed with a violence and a hatred elsewhere unknown. Here, for a long course of years, was the finger of scorn pointed at it, and the strong arm of power invoked to crush it. Here, have its direst foes risen to power upon the bald merit of their zeal against it. Here, have its members been placed under the ban of intolerance and insolence, excluded from honorable station, their names prohibited the jury box, and held up to the world as tainted and disgraced. This is the picture —for *truth* will justify no other—which impartial history will place among the annals of Vermont. It was neither "summer soldiers" nor "sunshine patriots" who maintained an unsullied integrity, without fear and without reproach, through those years of trial, and who can now happily join in hailing their Brethren abroad, with the assurance, that if beaten they were not conquered; though persecuted they were not destroyed.

At this session, the following resolution was passed:

Resolved, That hereafter the communications of this Grand Lodge be holden annually at Burlington, in the county of Chittenden, on the second Wednesday of January, at 9 o'clock, A. M.

The G. Secretary's address is—JOHN B. HOLLENBECK, Burlington.

GEORGIA.

We acknowledge the receipt of a copy of the proceedings of the Grand R. A Chapter of Georgia, had at its annual communication at Augusta, in May last The business was principally of a local character; but we gather from the proceedings gratifying evidence that Royal Arch Masonry in the State is in a highly prosperous condition. We make the following extracts:

On motion of Comp. L. Dwelle,

Resolved, That all laws and parts of laws, embraced in the Constitution of this Grand Chapter, relating to the erection and regulation of Mark Masters Lodges, as separate and distinct from the control of subordinate Chapters, be, and the same are hereby declared to be, null and void; being in contravention of the Constitution of the General Grand Royal Arch Chapter of the United States.

This being an amendment to the Grand Constitution, was ordered to lay over till the next annual Communication.

On motion, the Grand Chapter proceeded to the election of officers for the ensuing year; when, on counting the ballots, the following Companions were found duly elected:

M. E. Wm. T. Gould, G. H. P.; E. Amos Benton, D. G. H. P.; J. W. Castens, G. K.; Geo. W. Adams, G. S.; Rev. Wm. H. Clark, G. C.; Wm. H. Maharrey, G. M.; Lemuel Dwelle, G. T.; Wm. K. Kitchen, G. S.; J. W. Meredith, G. Tyler.

On motion of Comp. W. T. Gould,

Resolved, That the thanks of this Grand Chapter be presented to our M. E. Companion William Schley, for the ability, courtesy and dignity, with which he has presided over this body for twentyfive years; and that an engrossed copy of this resolution, under the seal of the Grand Chapter, be furnished to our said Companion.

On motion of Comp. A. Benton,

Resolved, That the Grand High Priest be requested to take measures to have this Grand body represented at the approaching session of the General Grand Chapter of the United States.

Obituary.

"Thou art gone to the grave, but we will not deplore thee."

Hon. Br. —— WHITNEY, of Brattleboro', Vermont, died in that town, in March last, at the age of 82 years. He was one of the best jurists in Windham county—a man of great purity of character, and an unswerving Freemason. He was at the head of some of the Masonic Bodies of Vermont, for a number of years, and in antimasonic times, he maintained his integrity. He was, at the time of his death, the oldest man in the town. When asked, just previous to his death, what he thought of Freemasonry, he replied—"*I have been a Mason a long time;—I shall not live long,—I shall die a Mason.*"—COM.

EXPULSION.

Fayette, Mo., March 9th, A. L. 5847.

COMP. C. W. MOORE—Sir—At a meeting of the members of Fayette Royal Arch Chapter, No. 5, held in the town of Fayette, State of Missouri, in their hall room, on the 9th day of March, A. D. 1847, A. L. 5847, the following resolution was unanimously adopted:

Resolved, That Companion *David Kunkle*, be expelled from all the rights and privileges of a Royal Arch Mason, and of the appendant degrees of the Chapter.

WILLIAM TAYLOR, *Sec'ry.*

MASONIC CHIT CHAT.

☞The Celebration at Worcester, on the 24th June, was all that was anticipated, or could have been desired. The procession was large, and presented a fine appearance. The address, by the Rev. Br. Huntoon, was a highly creditable production, and all the performances at the church were conducted with great propriety. Several excellent speeches were made at the table, songs sung, and letters from dis'inguished Brethren read, one of which was from Hon. Geo. M. Dallas, Vice President of the United States. In our next, we shall give a more full account of the ceremonies, and probably some of the speeches and letters.

☞Our correspondent at Bloomington, writes that the Grand Lodge of Iowa held its annual session on the first day of June. "The session was not fully attended, owing to a misunderstanding as to the day, the time having been changed from January to June. We had an interesting session; all things moving in harmony and brotherly love. Our Educational fund is increasing, as also our library. The officers are—M. W. Ansel Humphreys, G. M.; J. P. Lancaster, S. G. W.; Pearly Jackson, J. G. W.; John Hawkins, G. Treas.; T. S. Parvin, G. Sec."

☞Our correspondent at Aberdeen, Miss., writes—"Masonry at this time is prospering here, far beyond the most sanguine expectations entertained by any of us two years ago. Our large and beautiful Hall is nearly finished, costing about $4,000; and on the 24th of June we expect to have it dedicated. Euphemia Chapter, established about the 1st of March, is fitted up in beautiful style, and our work is going on at a rapid pace, the materials all sound and durable."

☞We are indebted to R. W. Br. Herring, for a very beautiful copy of the "Transactions of St. John's Lodge, No. 1, in the city of New York, at their first Sorrow Lodge," with the correspondence connected therewith, and shall take an early opportunity to refer to it again.

☞A respected correspondent at Holly Springs, Miss., writes as follows: "Masonry is in the most flourishing condition here. We have under the jurisdiction of this Lodge, about 250 Brethren. Last year we sent to our Masonic school, some fifteen children, and are doing the same now. Our Lodge, Chapter, and Council, are in excellent condition."

☞Our correspondent at Jackson, Tenn., writes—"Masonry here is gaining ground; old prejudices are being overcome, and many are continually knocking at the portals of our mystic Temple for admission."

☞Our correspondent at Penn Yan, N. Y., writes—"Our Lodge is in a very flourishing condition, with 60 members, 32 of whom have been received within the year past; and our Chapter has 39 members, of whom 21 have been received since November last."

☞We had prepared a reply to the inquiries proposed by our correspondent at Aberdeen, Miss., in relation to "demitted" members, but have been constrained by press of other matter, to defer its publication until next month.

☞We return our thanks to the Brother who has favored us with a copy of the address delivered before Lodge No. 119, at Greenville, Tenn., on the 4th of July last, by Rev. Br. Shaver, of Abington, Va.

☞The Grand Lodge of Rhode Island celebrated the 24th at Warren. The address was delivered by Rev. Br. Joseph O. Skinner. We shall look to some of our friends in that State, for an account of the ceremonies, for our next number.

☞Our readers will find in this number, an interesting account of the ceremonies of laying the corner-stone of the Smithsonian Institution, at Washington, on the first of May last. We would particularly call their attention to the beautiful Prayer made on the occasion, by Rev. Br. McJilton, of Maryland.

THE
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THE CELEBRATION AT WORCESTER.

The anniversary of the nativity of St. John the Baptist, was celebrated agreeably to previous arrangement, under the auspices of Morning Star Lodge, at Worcester, in this State, on the 24th of June. It was a clear, bright day, and the assemblage was one of the largest we have witnessed on any similar occasion within the last twenty years. The special train of cars that left this city in the morning, took up about six hundred passengers, composed of Brethren and their ladies. Besides these, there was a very large attendance from the neighboring towns, and we noticed delegates from the extreme parts of the Commonwealth. Our engagements did not allow of our taking the names of the different organised bodies present. Among them, however, were the Grand Lodge of the Commonwealth, the Boston Encampment, the Grand Council of Princes of Jerusalem, several Chapters, and ten or fifteen Lodges.

The Committee of Arrangements of Morning Star Lodge deserve great credit for the excellent provisions made for the celebration. If they were at fault in any particular, it was in under-estimating the number of Brethren and their fair companions, that would be present at the place where the "creature comforts" were provided;—in consequence of which (we suppose we must say *excusable)* miscalculation, many who would have swelled the gay assemblage in the dining-hall, had to forego the pleasure of participating in the "feast of reason and the flow of soul" which was there supplied.

At about half-past 11 o'clock, the Boston Encampment, under the command of Sir John R. Bradford, escorted the Grand Council of Princes of Jerusalem from their room at the Worcester House, to the Masonic Hall, where they received the Grand Lodge and Morning Star Lodge, and escorted them to the beautiful public Park at the upper part of the village, where the Lodges and Chapters were assembled. The procession was then formed by Col. JAMES ESTABROOK, Chief Marshal, (assisted by Brs. E. F. Dixie and Col. Ivers Phillips,) in the following order:

Boston Encampment of Knights Templars.
Entered Apprentices.
Fellow-Crafts.
Master Masons, (not formed in Lodges.)
Lodges, according to date of Charter.
Royal Arch Masons.
Royal Arch Chapters, (according to date of Charters.)
Grand Council Princes of Jerusalem.
Most Worshipful Grand Lodge of Massachusetts.
Orator and Chaplains.
Morning Star Lodge.

The procession moved at about 12 o'clock; and on reaching the Worcester House, was joined by *two hundred and fifty ladies*, and twice that number of bright and beautiful eyes. With this brilliant and dearly cherished accession, the line moved on to the First Unitarian Church, where the following exercises took place:

VOLUNTARY—Organ—by Prof. Hamilton.
ANTHEM—By a select Choir, under the direction of Prof. Br. Emery Perry.

Go forth to the Mount, bring the olive branch home,
And rejoice, for the day of our freedom is come!
From that time when the Moon upon Ajalon's vale,
  Looking motionless down, saw the kings of the earth
In the presence of God's mighty champion grow pale,
  Oh, never had Judah an hour of such mirth.
    Go forth, &c.

Bring myrtle, bring palm, bring the boughs of each tree,
That is worthy to wave o'er the tents of the free.
From that day when the footsteps of Israel shone
  With a light not their own, through Jordan's deep tide,
Whose waters shrunk back as the Ark glided on,
  Oh! never had Judah an hour of such pride!
    Go forth, &c.

PRAYER—By Rev. A. Hill.
CHANT—(From Power's Melodies)—"Rejoice all ye that are assembled," &c.
ORATION—By R. W. and Rev. Br. BENJ. HUNTOON.
HYMN—"Angel of Charity."
BENEDICTION—By Rev. Br. Randall.

The Oration, by Rev. Br. HUNTOON, occupied about an hour in the delivery. It was a highly creditable production, and worthy of the reputation of its estimable author. We took no notes at the time, and have delayed the preparation of this account of the proceedings so long, that we dare not now attempt to sketch its argument from memory.

The singing was admirable. The beautiful Anthem, "Go forth to the Mount, bring the olive branch home," was executed with consummate skill and propriety.

At the conclusion of the exercises at the Church, the procession was again formed in the same order as before, and marched to the Upper Town Hall, where arrangements had been made for the company to dine; but, unfortunately, only about eight hundred plates had been spread, and many of the Brethren, in consequence, were obliged to resort to the public houses and other places of refreshment, for the means of appeasing a somewhat sharp appetite!

The tables were handsomely and tastefully arranged, and with about three hundred ladies facing the elevated seats prepared for the Grand Lodge and other distinguished bodies, presented a beautiful and enlivening appearance.

After dinner, the R. W. and Rev. Br. ALBERT CASE, Chairman of the Committee of Arrangements, welcomed the Brethren in the following appropriate address:

Brethren:—By request of the Committee of Arrangements, in behalf of Morning Star Lodge I give you Masonic greeting. I hail you as Brethren, and bid you fraternal welcome. Welcome to the heart of the Commonwealth,—welcome to the feast of reason,—welcome, thrice welcome to the Festival of St. John, the Patron Saint of Freemasonry. We welcome you the more heartily, on account of the length of time that has elapsed since a similar scene has been witnessed in our village. Our hearts are gladdened to behold such a large number of the faithful and true assembled at our invitation, to rejoice with us—to take sweet counsel together, and encourage each other in their labors of love.

We are honored with the presence of distinguished Brethren from the far north Vermont, from Maine, Rhode Island, and Connecticut—from the proud metropolis of our own State—from the heights where Warren fell—from our cities and towns both far and near. You come with joyous countenances to meet us here, where Masonry was early planted—where the venerable and lamented THOMAS labored, and maintained his integrity, and where others, less principled and less true, faltered and fell,—where, in times of rank apostacy and heartless persecution, the "*Morning Star*" sank under the cloud. But you have seen the sign of its rising, and you behold it now in its meridian splendor, with no clouds lowering around its base, its pillars pointing heavenward in their pristine *beauty*, standing firm and unshaken in the *wisdom* of years and the *strength* of Masonic principle.

It is meet that we should rejoice together on this occasion, and strengthen our hands and encourage our hearts in the promotion of the welfare of humanity.

We are favored with a large assemblage of the beauty and intelligence of our land, who, by their approving smiles, inspire us with new hopes, and bid us God speed, as the protectors of innocence and the soothers of sorrow. We give to the ladies a cordial greeting, and feel that we are surrounded by an influence that shall sustain us, and bear us upward and onward to noble triumphs.

Brethren—All, on this happy occasion, is gladdening to our hearts. Not only here, but all over the Commonwealth,—throughout all our favored country—in Europe, and elsewhere, our ancient and honorable Institution is in a healthy, prosperous, and happy condition,—the shattered walls have been built up, the moral Temple is rising, altars are again uncovered, and from the sleep of years, the Order has become invigorated, purified and rendered sound in health, and active in useful deeds. Our hearts glow with gratitude to the Grand Master Supreme, who hath preserved our altars, and given renewed life, liberty and joy to our Institution.

Again, Brethren, I bid you welcome, and give you the

Hand with a Freemason's grip,
With heart in the grasp, and truth on the lip:
The chain that unites us shall never more sever,
We will be Freemasons—Freemasons forever!

The Chief Marshal then announced the following sentiments, which were cordially responded to by the Brethren, on strictly temperance principles:

1. *Our country and our Order.*
Music—"*Hail Columbia.*"

2. *The M. W. Grand Lodge of Massachusetts.*
Music—"*Washington's March.*"

3. *The Memory of those eminent Men and true Freemasons—Washington, Warren and Franklin.*
Music—"*Oft in the stilly night.*"

4. *The Memory of Past Grand Master, Isaiah Thomas*—The light he shed round the Altar of Morning Star Lodge, shall not cease to burn while Acacia blooms.
Music—"*Burns' Farewell.*"

5. *Our much respected Guests and Brethren, who have honored us with their presence this day.*
Music—"*Come o'er the heather.*"

6. *Woman*—By her presence and approval, she encourages us, and sanctions the pure principles of her nature—Charity and Relief.

After the above, several volunteer sentiments were given. We add such as were handed to us for publication:

By W. Br. Earl, Master of Morning Star Lodge:
The Freemasons' Monthly Magazine—A great light shining from the East,—is now at its meridian height, dispensing its genial rays to the South. May it never set in the West, until it has illumined the minds of the Craft with *Moore* of its refulgent light.

To this sentiment, after thanking the W. Master for his compliment, and the Brethren for the hearty endorsement they had placed upon it, the Editor of this Magazine responded, substantially, as follows:

"And now, W. Master, you will allow me to congratulate the members of Morning Star Lodge, that the ever-revolving wheel of time has brought around this day, when they are again permitted to assemble in peace and security, and to parade through the public streets of their own beautiful village, without fear of subjecting themselves to insult or derision.

"It may not be known to all the Brethren present, that, in common with many of its sister Lodges, yours fell before the storm which, a few years since, swept

over the whole Commonwealth, like the sirocco-blast of the desert,—paralysing the energies of our Institution, polluting the fountains from which flow the purest streams of social happiness, and spreading broadcast over the land the seeds of a moral pestilence.

"Morning Star Lodge did not, indeed, fall without a struggle. It stood for a season, as the knarled oak stands in the open pasture. Reposing in its native strength, it nobly braved the storm and defied the hurricane, till the lightnings came and stripped it of its limbs and scattered its foliage. It then drooped and withered. But the roots were too firmly planted in the soil to be eradicated, and through their recuperative energies, the trunk has put forth new limbs, clad in richer and more luxuriant drapery, and the old scathed OAK again stands before us today, in all its primitive beauty and comeliness. And, W. Master, the sincere and ardent prayer of your Brethren is, that it may long continue to stand and to prosper, undisturbed by dissensions within and prejudices without,—that beneath its grateful shade, you, and the Brethren associated with you, may long continue to cultivate the virtues of Brotherly Love and Charity, and to exemplify before the world that spirit of fraternal affection which is the strength and support of our Lodges.

"The town of Worcester, Sir, presents an interesting page in the early history of Freemasonry in this Commonwealth. It has furnished its full share of distinguished and faithful Brethren. It has also furnished its full share of those whose moral characters, in the language of an eloquent Brother, the ravenous birds of the air have long since stolen and devoured. Among the former—and they only claim our attention—was one whose name will illustrate the history of Massachusetts, so long as faithful public services and high moral worth, shall be regarded as qualities worthy of remembrance. I allude to the late distinguished Brother, the Hon. Timothy Bigelow—the able jurist and accomplished statesman. He was a native of Worcester, and Past Grand Master of the Grand Lodge of this Commonwealth.

"And there was another eminent Brother, Sir, whose name there is a peculiar propriety in introducing to our younger Brethren on this occasion. Isaiah Thomas was one of the original petitioners for the charter, and the first Master of Morning Star Lodge. He was born in Boston, in 1749, and probably connected himself with the Masonic Fraternity soon after he had attained to his majority. In 1794, he was elected S. G. Warden, and in 1802, G. Master of the Grand Lodge of Massachusetts. He established himself in Worcester immediately after the breaking out of the Revolution. He was an active, intelligent and zealous Mason, and was, perhaps, more than any other Brother, instrumental in the diffusion of Masonic Light among the green hills and lovely valleys of his adopted county. He lived to see the brilliancy of that Light obscured; but he never for a moment doubted, that it would again appear with renewed beauty and splendor, as the sun breaks forth when the storm-cloud has passed from before it. His experienced and far-penetrating eye enabled him to see in the distance, the bright coruscations shooting up above the surrounding darkness,—foretelling of the coming of this day, when TRUTH has triumphed over error, and the TRUE LIGHT is again seen burning upon the hill-tops and in the deep valleys. And, Sir, a sa small token of our appreciation of his worth as a man and a Mason, you will permit me to give, as a sentiment—

The Memory of Isaiah Thomas—As a Patriot, he served his country with a patriot's love,—as a Christian, he illustrated his profession by his truth and practical benevolence,—as a Mason, he manifested his attachment to the Institution by his devotion to its principles while living, and to its interests by his generous legacies at his death.

In reply to a complimentary sentiment, the R. W. Br. Nathan B. Haswell, P. G. Master of the Grand Lodge of Vermont, who was present as an invited guest, spoke as follows:

Worshipful Master:—It is with no ordinary feelings I rise to respond to the kind notice taken of the North, and particularly of the Green Mountain State, from which I hail. The warm and cordial welcome announced by Br. Case, as the organ of Morning Star Lodge, while it has been extended to me individually, I must also consider as a compliment paid to the living Masonry of my State; and in its behalf, as well as my own, I return them sincere thanks for the honor thus conferred.

Aside from the Masonic associations which crowd around this festive occasion, Worcester is doubly dear to me, as it is the last earthly resting-place of my ancestors upon the mother's side. Massachusetts, too, I consider hallowed Masonic ground, for in its bosom are entombed the great and distinguished Masons of olden time. More than a century has elapsed since Lord Montague, Grand Master of England, appointed Henry Price Grand Master of New England; and at the first celebration of St. John the Baptist, in 1734, a petition was presented to St. John's Lodge, at Boston, by Benjamin Franklin, in behalf of his Brethren at Philadelphia, to hold a Lodge at that place. Authority having been given while we were colonies for the establishment of Masonry in all parts of North America, the prayer of Br. Franklin was granted, and he was the first Master of the Philadelphia Lodge. Four years after, Grand Master Price went to England, by way of Antigua, where some Boston Masons met him, and a charter was granted for that Island, and its Governor, with many gentlemen of distinction, were made Masons. From this New England Grand Lodge have emanated some of the first Lodges in Massachusetts, Rhode Island, New Hampshire, Vermont, Connecticut, Pennsylvania, New Jersey, New York, North Carolina, Maryland, Canada, Nova Scotia, Newfoundland, and the West Indies. Without disparagement to the Lodges which have emanated from other sources, well may we be proud of Massachusetts Masonry, for she was its great pioneer in this Western Continent, and most nobly has she sustained her Masonic character. Permit me, therefore, in conclusion, to offer you as a sentiment—

Tomlinson

Massachusetts Masonry—It has proved a cloud by day, and a pillar of fire by night, to guide the Brethren in the North, the South, and the West, and her "*Morning Star*," shining in the heart of the Commonwealth this day, denotes that her Masonic glory is still ascendant.

Simon W. Robinson, Esq., M. W. G. Master—We welcome him to the heart of the Commonwealth. We regret that illness prevents his attendance at the festive board. May he soon be sound in health, as he is excellent in wisdom, firm in Masonic principle, and zealous in his duty to the Institution.

The President of the United States—We respect and honor him as the Chief Magistrate of our country, and are proud to recognize him as a Brother of our Fraternity.

P. G. M. George M. Dallas—The honored statesman—the exalted Mason.

P. G. M. Lewis Cass, of Michigan—The true Light burns on the Altars he reared in the West.

P. G. M. Joseph R. Chandler, of Pennsylvania—A gentleman—a scholar—a long tried and faithful Mason.

P. G. M. S. W. B. Carnegy, of Missouri—To his ability and zeal, the Order in that State is indebted for much of its prosperity. For his labors in establishing a Masonic College, he receives the gratitude of the whole Fraternity.

Horace Chenery, Esq., Dis. Dep. G. M.—A faithful and true Mason. He applied the lever, and re-raised the Morning Star Lodge. May he arise from his present illness, and may his future health be as good, and his career in life be as brilliant, as is that of the Lodge he loves.

By R. W. Edward A. Raymond:

The Orator of the Day—The *Wisdom* of his speech is only equalled by the *Beauty* of his figures and the *Strength* of the principles he commends.

Our Invited Guests, whether present or absent—Shining lights in the Masonic firmament. Though the darkness of antimasonic days comprehended not their light, it shone not the less brilliant, and through their *zeal, fortitude* and *prudence*, they have caused it to be seen and approved by all men.

Our Visiting Brethren—We welcome them to this Festival. We ask them to *Judge* whether or not Masonry is defunct in Worcester—and which is most respected, the Institution or those who destroyed themselves, in their vain attempts to demolish it.

By Rev. Br. Albert Case:

Freemasonry—The hand-maid of our holy religion:

The wrath of man hath pour'd in vain
  Its vials on her jewel'd head;
But, lo! with Time shall be her reign!
  And when his last-day beam is shed,
Eternal splendor then shall gem
Her queenly brow's bright diadem.

By Br. Isaac Brown, of Mount Carmel Lodge, Lynn:

The Wives and Daughters of Masons present on this occasion—We recognise them as Masonic *Jewels* of the *purest water*.

By Br. J. Judson Ames, of Maine:

The Widow and Orphan—While we bedew a Brother's grave with tears, let us ever be reminded of the active duty of removing the heavy hand of want from the mourners.

Freemasonry—The foundations of its pillars are laid in Truth, and the cement of its arches is Love: therefore, the shafts of slander shall fall harmless before its pillars, and the poisoned tongue shall lose its venom before a keystone of its arches shall be removed.

The Ladies—Although they are not admitted into our secrets, yet they control them; for they have the command of the affections of the best of Masons.

By the Ladies: *Our Fathers and our Brothers of the Mystic Tie*—We honor them for their devotion to Freemasonry, and bid them God-speed in their labors of love.

The Chairman of the Committee of Arrangements presented several letters from distinguished Brethren who had been invited to attend the celebration, but were prevented by other engagements. From them we have been permitted to select the following:

From Hon. Geo. M. Dallas, Vice President of the United States:

Gentlemen and Brothers:—I have felt much flattered by your kind remembrance; and regret my inability to accept your invitation to participate in the festivities with which Morning Star Lodge will observe the Anniversary of St. John.

Having heretofore experienced the generous hospitality of the Masons of Massachusetts, I well know the enjoyment which I am thus obliged to decline. The feast of Fraternal welcome, at Boston, in the Spring of 1837, was marked by incidents so impressively grateful that it can never cease to be cherished as a green and growing spot in memory. To renew my acquaintance with the M. W. Grand Lodge would be a source of sincere pleasure.

Wishing you every happiness which can flow from the fellowship of virtuous, faithful, intelligent, and united friends,

I am always, gentlemen and Brothers,
most respectfully and affectionately yours,

June 7, 1847. G. M. Dallas.

To Albert Case, Horace Chenery, and others, Committee.

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From Hon. Lewis Cass:

Detroit, May 22d, 1847.

My Dear Sir—It would afford me pleasure to accept your invitation, and to meet you on so interesting an occasion, were it in my power. But it will not be. My engagements here will prevent me from leaving home at the time of your meeting.

I am, my dear sir, with great regard, truly yours,

Lew. Cass.

Albert Case, Esq., Worcester, Mass.

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From Hon. David Henshaw:

Leicester, May 20, 1847.

Gent.:—I am obliged for your kind invitation to attend the celebration by the Morning Star Lodge at Worcester, on the 24th of June. I am about leaving on a journey for a few weeks, and should I return in season, I shall do myself the honor of being present at your celebration.

Allow me now to congratulate the Brethren on the prosperous state of this charitable and fraternal Institution. Those of the Brethren who stood firm, fearless and unmoved during the hot persecution of the Order, and amidst apostacy and treachery, in years past, cannot but feel satisfied with their own course, and gratified with the present condition and prospects of the Fraternity.

Very respectfully, your ob't serv't,

David Henshaw.

To the Committee of Morning Star Lodge, Worcester.

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From Joseph R. Chandler, Esq.:

Philadelphia, June 18, 1847.

Dear Brethren—Yours, inviting me to join in the Masonic festival on the approaching St. John's Day, was duly received. So much do I enjoy these gatherings of the Fraternity, that though I was apprehensive that important business would demand my presence elsewhere on that day, still I was unwilling to decline accepting your invitation, while there remained a hope that I might be with you. I am, however, now constrained to express a belief that I shall be deprived of the pleasure you have proposed to me. I shall, however, remember you on that day, and wish for all blessings upon your festival.

It is to me a source of great joy that the good cause of the Fraternity is prospering with you, and while I desire its prosperity, I most heartily wish to see the Order respected for the character, as well as for the number of its members; and in such a community as yours, I am sure Masonry will have claims on the good opinions of the world by the worth of her children. May our Brethren at all times and in all places remember, that charity, (social and fraternal affection,) is the bond of our union.

With deep gratitude for the kind remembrance of my Brethren in Worcester, and with fraternal respect,

I am yours, truly,

Jos. R. Chandler.

To Messrs. Case, Chenery, and others, Committee, &c.

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From Dr. Burnside, Toronto, Canada:

Toronto, June 14, 1847.

Dear Sir and Brother,—Permit me through you to acknowledge the reception of a very affectionate invitation from the Committee, to be present at the approaching celebration of St. John's Day, by Morning Star Lodge, in the town of Worcester, and participate with them in the festivities of the occasion.

If my physical strength was equal to my ardent desire, nothing would prevent me from having the honor of being present on that day, which carries our minds back to the time when all those who were worthy, received from King Solomon the highest honor in his power to confer: I mean that of *Most Excellent Master.* On that auspicious morn, not all Jerusalem, but the whole Jewish nation, beheld with solemn amazement the glory and splendor of the scene. And when they witnessed the completion of that stupendous edifice which was to distinguish them forever above all other nations, they raised their united voices high in praise to him who had inspired his faithful servants with such consummate skill, and had governed their hearts undivided.

If such were the rejoicings to behold the effects of Operative Masonry, how much more should modern Masons rejoice at the extension of the present system, which inculcates love to God, the Great Architect, truth and friendship with all mankind, especially among the Brethren; to raise up them that fall, and cast no one off as an enemy but to admonish him as a Brother, and spread the cement of every moral and social virtue,—principles which, in my opinion, elevate Speculative Masonry far above what it was in days of yore when the temple was being built, for the same reason as "he who buildeth the house, hath more honor than the house."

To the members of the Committee of Invitation, I return my most cordial thanks, and although I cannot be personally present, yet in mind and spirit, I shall be with you during the whole day.

In the bonds of affection, I remain, dear sir and Brother,
Yours, fraternally,

Alex. Burnside.

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From Hon. S. M. Burnside:

Worcester, May 27, 1847.

Getlemen:—Permit me to express, through you, my thanks to the Brethren of Morning Star Lodge, for their kind invitation to join them in the festivities of the anniversary of St. John, on the 24th June.

I leave home to-morrow, on an excursion of several weeks, and shall probably not return in season to be present on that occasion. I beg you, gentlemen, to accept, individually, my grateful acknowledgment of the courteous manner in which you have communicated this invitation, and believe me to be,

Very respectfully, your friend and humble serv't,

S. M. BURNSIDE.

Messrs. A. Case, H. Chenery, H. Earl, and others.

From I. M. COMINGS, Esq., of Georgia:

Macon, Georgia, 15th June, 1847.

DEAR BRETHREN:— * * * * "It is a pleasing reflection, that while there may exist between the North and South, somewhat of jarring interests, and discordant sentiments, yet it is not known in Masonry. The mystic tie by which we are united, enables us to join, by one fraternal grip, the frozen North, with the sunny South.

The lonely stranger as he comes amongst you from the Southern clime, meets a Brother and a friend.

Political animosities—Religious prejudices—and sectional interests, are all forgotten amid the greetings of Brethren and the happy union that subsists amongst us.

The only barrier to the continued increase of our Order, as well as to its extended usefulness, is the want of proper discrimination in the election of members. The outer door has not been sufficiently guarded. We must not suffer this sacred avenue to be trod by the profane, vicious or immoral, and our venerable Institution will stand, amidst the assaults of its enemies, as it has already withstood the defacing fingers of Time.

I will only add as a sentiment—

STRICT MORALITY, *as the Password to Initiation.*

Accept the assurances of fraternal regard,

I. M. COMINGS.

To Brs. Case, Chenery, and others, Committee.

From ABNER CASE, Esq.:

North Granby, Conn., June 26, 1847.

DEAR SIR,—Your letter of the 17th, was duly received, and likewise your card of invitation to the festival of the Patron Saint of Masonry.

I had prepared to attend, in compliance with that respectful invitation, but was unwell for a week previous to the 24th, and much engaged in business at the time.

It would have been very agreeable to me to have attended, and participated in the pleasures of the Festival, with my Masonic Brethren of Massachusetts, if circumstances had not prevented. The severe trial our Institution has passed through, has doubtless benefited it in your State, as well as in this. And now, that it stands forth firm, free, fair and respected, it is proper that the members cultivate the social principle, encourage each other, and commend the ancient Order to the world. The kindly interchange of sentiment, and the instructive address, on the anniversary of the Patron Saint of Freemasonry, are well adapted to that purpose, and, I trust such will be the result of your festival on the 24th.

Please accept for yourself the assurance of my respect, and present to the Brethren associated with you in Committee, my thanks for their invitation, with high fraternal regards. ABNER CASE.

Extract of a letter from a Mason's Widow, dated

Sanbornton Bridge, N. H., June 7, 1847.

DEAR SIR,—* * * Many thanks for the beautiful card inviting me to attend the Masonic Festival, on the 24th of this month. Nothing would afford me more real pleasure; but I am not disposed to go alone, and my brother cannot leave at that time. Why is it that little sweet word, *Masonry*, thrills a deeper tone in my heart than volumes could awaken? But why should *I* ask the reason —*I*, who have been nourished by its streams of love, who have felt its power to soothe, to succor and to bless? O, may God prosper and forward the Institution, preserve it in its pristine purity, and "let brotherly love continue," while *sisterly* thanks "shall rise up and call you blessed."

The Grand Master was present, but being indisposed, was not able to attend the ceremonies; and the R. W. Dep. G. Master, Dr. WINSLOW LEWIS, Jr., presided over the Grand Lodge with his accustomed ability and aptness. His remarks in reply to the complimentary sentiment to the Grand Lodge, were particularly happy and pertinent to the occasion, and we regret not being able to lay them before our readers. We, however, took no notes, and the Brother has not found leisure to write them out.

R. W. Br. POWER, in reply to a call from the chair, favored the company with an original and spirited song, which was received with much eclat.

W. Br. G. WASHINGTON WARREN, Esq, Mayor of Charlestown, also favored the company with some excellent and spirited remarks, in reply to a complimentary reference to him as the Orator on the occasion of placing the Masonic monument within the obelisk on Bunker Hill, on the 17th June, 1845, and closed with a sentiment.

The Boston Encampment numbered about sixty members, rank and file, and have seldom appeared to better advantage. The Grand Council of Princes of Jerusalem, under the command of Ill. Br. E. A. RAYMOND, was also unusually full, and with their rich and tasteful regalia, formed an attractive feature in the procession.

The Supreme Councils of S. G. I. G. 33d, for the Southern and Northern Jurisdiction of the United States, were both represented,—the first by Rev. Br. Case, and the latter by Brs. Raymond and Moore. This is the highest regular Masonic degree in the world.

The New England Grand Consistory of S. P. R. S. 32d degree, was represented by Ill. Brs. Hobart and Young, of this city. The presiding officers of the Grand Chapter S. P. Rose Croix, and of the Grand Lodge of Perfection, of this city, were also present. In fine, every branch and order of Masonry recognised in this country, had its representative in the procession,—the whole presenting a rich, varied and beautiful show, such as is rarely witnessed on occasions of this kind.

We here close our account of this most pleasant and brilliant festival—fully conscious of the deficiencies in our description. Indeed, the attempt, to give anything like a true description of *some* of the gratifying features of the festival, would be, at best, but tame and lifeless, compared with the reality as beheld with the eyes, and thence transcribed on the choicest and most enduring of memory's tablets. We cannot doubt that good will result to the Institution from this proud display by its members; and we wish that all future celebrations of the anniversary of our Patron Saint, may be marked by as happy accompaniments, and attended by as pleasant reminiscences, as this of 1847, under the auspices of MORNING STAR LODGE.

IN MORNING STAR LODGE,
Tuesday Evening, July 6, 5847.

On motion of Br. CASE, the following resolutions were unanimously adopted:

Resolved, That the thanks of this Lodge be tendered R. W. and Rev. Br. BENJAMIN HUNTOON, for the very able and eloquent Address delivered by him before the Lodge and Fraternity, on the 24th ult., the anniversary of St. John the Baptist.

Resolved, That the Committee of Arrangements be requested to convey to Br. HUNTOON the above expression of our gratitude.

Resolved, That Morning Star Lodge returns its hearty thanks to the Boston Encampment of Knights Templars, for their admirable performance of escort duty on the 24th June, the occasion of our late Festival.

Resolved, That in the opinion of this Lodge, the true and faithful Freemason may feel a pride in following where the valiant and magnanimous Sir Knights of the Boston Encampment lead.

Resolved, That *we*, the members of Morning Star Lodge, but speak the sentiment of the Fraternity, the ladies and the public, when we say that the members of the Grand Council of Princes of Jerusalem, who united with us on St. John's Day, by their strict Masonic deportment, and their princely regalia, added much to the grandeur of the procession, and the interest of the occasion, and deserve, as they receive, the thanks of the Fraternity, and of this Lodge in particular.

CELEBRATION AT DANSVILLE, N. Y.

Genesco, N. Y., June 25, 1847.

DEAR SIR AND BRO.:—The festival of St. John the Baptist was celebrated yesterday, at Dansville, in this county, (Livingston) by Phœnix Lodge, No. 115, assisted by a large number of Brethren from other places, among whom were delegates from four Chapters and eight Lodges, together with Brethren (non-affiliated) from Geneseo, Geneva, Canisteo, Cohocton, and other towns. The Chapters represented were Hamilton, of Rochester; Elmira, of Elmira; Bradley, of Bath, and Dansville, of Dansville. The Lodges represented were Valley Lodge, of Rochester; Mount Morris, of Mount Morris; Union, of Lima; Steuben, of Bath; Painted Post, of Corning; Friendship, of Elmira; Morning Star, of Hornellsville, and Howard, of Howard.

At 11 o'clock, a procession, consisting of the Brethren in attendance and about fifty or sixty ladies, was formed, under the direction of Bro. J. T. Beach, Marshal of the day, and accompanied by the celebrated "Adams's Brass Band," of Rochester, marched through some of the principal streets to the residence of the venerable Brother, Maj. Moses Van Campen, a Mason of long standing, one of the survivors of the Revolution, and of Sullivan's memorable campaign. Here a halt was made, to enable the Brethren to pay their respects to the venerable Brother, who was too infirm to unite in the celebration, (being over ninety years of age.)

A beautiful little incident occurred here, that was to me very gratifying, although I do not know whether it is in accordance with Masonic usages. It serves to show, however, the estimation in which Bro. Van Campen is held by the citizens of Dansville. During the time the procession halted in front of his house, one of the Committee of Arrangements was deputed by the ladies to present in their names, to Bro. Van C., a sprig of acacia (evergreen,) with which each lady had provided herself before joining the procession. While the presentation was being made, several appropriate pieces of music were performed by the band.

After this ceremony was completed, the line of march was resumed, the Brethren respectfully raising their hats as they passed the door of the house, where the veteran stood, and proceeded to the First Presbyterian Church, which, by the kindness and liberality of the Trustees, was thrown open for the occasion.

The exercises at the church were conducted by the Rev. Mason Gallagher, Rector of the Episcopal Church, who, though not one of the Fraternity, promptly and cheerfully complied with the request of the committee to officiate.

The exercises consisted of music by the Band—Hymn, by the choir—reading of the third chapter of St. Matthew's gospel—Prayer—Hymn by the Choir, followed by a Sermon by Rev. Mr. Gallagher, from Matthew xi. 11: "Among them that are born of women, there hath not arisen one greater than John the Baptist." The speaker, after giving a history of the miraculous birth and remarkable life of St. John, and depicting in vivid colors the many prominent virtues for which he was distinguished, closed by exhorting his hearers, in eloquent and affectionate terms, to strive to imitate in their lives and conduct, the noble and sublime example of humility, courage, self-denial, and above all, of regard for truth, afforded them in the life of this great man. But as I trust the sermon will be published, I will not attempt a sketch. Suffice it that it was every way worthy of the day and of the speaker.

The exercises were closed with a benediction. After which, the procession was again formed, and marched to the American Hotel, where one hundred Brethren, and nearly as many ladies, sat down to a sumptuous dinner, served up in good style. On being "called from refreshment," the Brethren repaired to the Lodge room, where the exercises of the day were closed.

The utmost harmony and good order prevailed throughout the day, and so far as I could learn, nothing occurred to mar the enjoyment of any one present.

Thus passed off the first public celebration of this festival that has been witnessed in this section of the country for many years. May its influence be felt among the opponents of our Order, and tend to lessen the prejudice which has so long existed in the community against the Fraternity.

Very truly, yours, &c. E. R. HAMMATT.

AT GRIFFIN, GA.

The "Expositor," at Griffin, Ga., gives the subjoined account of the celebration of St. John's Day in that city:

"On the morning of the 24th, at 10 o'clock, the Brethren were called together in the Lodge room, from amongst a large concourse of people, and after attending to the usual preliminaries, the procession was formed in the accustomed order, and moved under the most imposing circumstances, to the Methodist Episcopal Church. The procession was composed of about one hundred and twenty Brethren, all decked in the rich regalia of the Order. This portion of the country has never witnessed so many of the warm-hearted, good, intelligent, respectable, and distinguished Brethren, all uniting in paying respect to the customs of the Fraternity. The Church was crowded to overflowing: numbers went away for want of accommodations.

Our worthy Brother, the Rev. S. G. Bragg, acting as Chaplain, addressed the Throne of Grace in his usual pure, fervid and appropriate manner. After which, the Brethren united with the choir in singing a hymn selected for the occasion. While thus engaged in praising our Grand Master above with song, it occurred to us that, although we had heard the Brethren sing with good spirit and taste on many *interesting occasions* before, yet that they went beyond themselves on this. Every heart seemed elated, every voice was in unison, and, combined as one, swelled and rolled upward, as the deep, rich, mellow tone of the organ, increasing in effect and producing the happiest impression on that crowded assembly. When concluded, L. C. Simpson, who was selected to deliver an address, arose and discharged that duty in a style happily calculated to answer all the purposes for which he was chosen. At the close of Br. Simpson's remarks, the choir sung a second hymn, which, grateful to the heart and pleasing to the ear, was beautifully adapted to open up the sources of sympathy and benevolence, and to bind all in one common union of kindness, gratitude and love.

With such feelings and impressions, the Brethren returned to the Lodge room, and made preparation to enjoy the good quarters awaiting them, which had been made ready by that fattest and best Boniface and caterer, John M. Cox, of the Griffin Hotel. About one hundred and fifty persons, consisting of Brethren, with their wives and 'sweethearts,' sat down at the usual hour, before a table loaded with all the luxuries of the season."

MASONRY IN LOUISIANA.

Clinton, La., June 15, 1847.

Dear Sir and Bro.:—* * In relation to the position which the G. Lodge of the State of Mississippi has assumed towards the G. Lodge of this State, I am fully satisfied of its correctness. There is, actually, without dispute or cavil, *no Grand Lodge of the Ancient Order of* York *Masonry in the State of Louisiana.* The adulteration of the Ancient York rite by the process of "*accumulating*" with the A. Y. rite, other rites unknown to A. Y. Masons, is an innovation subversive of the usages of York Masonry in the U. States, and violates and obliterates the ancient landmarks of our honored Institution.

Besides, in this organization of the G. Lodge of Louisiana, you will readily perceive the difficulties which may arise in the legislative proceedings of the G. L., and the injustice which it may work against the subordinate Lodges of the York rite; for these Lodges may be entirely governed and controlled by a preponderance or a majority of other rites in the G. L., entirely unknown to them, and whose principles and tenets they also know nothing of.

Respectfully and fraternally, yours, E. D.

TRIAL OF A NON-AFFILIATED BROTHER.

Clinton, Miss., June 24, 1847.

Bro. Moore,—We most respectfully desire your opinion upon a case which has arisen with us, on which there is much diversity of opinion. The case is as follows:

A Mason, who was for some time a member of this Lodge, demitted, and has not since joined any other, is charged with unmasonic conduct towards this Lodge, and some of its members;—has been summoned to attend an investigation. He refuses to be tried by this Lodge, and claims to be under the jurisdiction of another, although his residence is the same as when a member of this. The censurable conduct is in reference to this Lodge,—the evidence is here.

The question is, whether we have the right to investigate the matter, or shall it be done by a distant Lodge, of which he never was a member or scarcely a visitor? The Constitution is before us, yet the circumstances seem to vest the right of investigation in this Lodge. It is true, the Constitution gives the Lodge nearest his residence the authority to hold him accountable for unmasonic conduct generally; yet it does not prohibit this Lodge from holding him responsible for unmasonic conduct towards *itself.*

The question may assume this form,—Whether, under the above circumstances, we can take the matter in hand, or shall we have to make our complaint known to the other Lodge, and require them to do so for us?

We hold your opinions in due deference, and would be glad to have your answer at your earliest convenience—by 31st July, if convenient—as that day is set for the investigation.

Respectfully and fraternally, yours, &c.

Geo. H. Gray,

Secretary of Clinton Lodge, No. 16.

THE ANSWER RETURNED.

Boston, July 7, 1847.

Dear Sir and Bro.:—Yours of the 24th ult. is at hand. I am of opinion that when you discharged the Brother in question from membership, or when you allowed him to "demit," or withdraw, you, according to the provisions of your G. Lodge Constitutions, (as I understand your reference,) surrendered all control over him to the Lodge within whose jurisdiction he resides. He stands to you, therefore, as though he had never been a member of your Lodge, and must be proceeded against accordingly.

Your most correct course is, to prefer charges against him before the Lodge nearest his residence; or, the offence being against your Lodge, and he not being a member of any Lodge, you may carry the matter up to the Grand Lodge, and ask to have a special commission appointed to try the charges, if you prefer this course. This commission *may be* your own Lodge, if the Grand Lodge so decide; and it is competent to do so, unless prohibited by its own Constitutions. I should not, however, favor such a reference, because the Lodge, being the accuser, ought not to sit in judgment on the case.

THE ALABAMA DONATION TO DISTRESSED MASONS IN IRELAND.

DUBLIN, June 11th, 1847,
Freemasons' Hall, Dame Street.

DEAR SIR AND BROTHER:—Our Brother FURNELL, the R. W. Prov. Grand Master for the North of Munster, presented to the Grand Lodge of Ireland the sum of £39, which you so kindly forwarded to him from the Masonic Institutions in Lowndes County, Alabama, for the relief of the poor, distressed Freemasons of Ireland, as being the means by which the benevolent intentions of the donors might be fulfilled. And I am instructed to present the warmest thanks of the Grand Lodge of Ireland to the liberal donors for the same.

I have the honor to be, dear sir and Brother,
Yours, most sincerely and fraternally,
J. FOWLER, *D. G. Sec'ry.*

To the Ill. Bro. CHARLES W. MOORE, 33d deg.

GRAND LODGE OF IRELAND,
Dublin, June 3d, 1847.

Brother, the Rt. Worshipful MICHAEL FURNELL, Prov. Grand Master of North Munster, presented to the Grand Lodge of Ireland, £39 sterling, transmitted by the benevolent Freemasons of Lowndes County, Alabama, for the relief of the distressed Brethren of the Order in Ireland, (per favor of Bro. Moore, of Boston,) in order to be distributed according to the intentions of the benevolent donors.

Resolved, unanimously, That the warmest thanks of this Grand Lodge be, and the same are, fraternally presented to the Masons of Lowndes County, Alabama, for their liberal contribution to the relief of the distressed Brethren of the Order in Ireland.

By order. J. FOWLER, *D. G. S.*

SONNET.

Oh, what is Masonry—but gushing streams
Of human kindness flowing forth in love!
Bright flashing—on whose crystal bosom beams
The light of *truth,* reflected from above.
Teaching sweet lessons, waking kindly thought;
Such as from time to time have warmed the hearts
Of earth's best children. Men by heaven taught,
That man is likest God when he imparts
To others happiness. Such is the light
Which will burn brightly in a Mason's breast;
If he have learned his glorious task aright,
And with the lesson duly be impressed.
Yes, such is Masonry! and blessed are they,
Whose noble hearts reflect its feeblest ray.

W. SNEWING.

—*London F. Q. Review.*

LEXINGTON (MISS.) R. A. CHAPTER.

Lexington, Miss., June 12th, 1847.

THE Committee appointed to draft resolutions expressive of the sentiments and feelings of the Chapter towards Companion THOMAS J. HAWKINS, beg leave to submit the following and request their adoption:

Resolved, That this Chapter highly approve of the work in the Chapter Degrees, as exhibited by Comp. Thomas J. Hawkins, and his lectures attendant therein, and cordially recommend the same to the several Chapters in this State.

Resolved, That both as a man and a Mason, Comp. T. J. Hawkins, has, in all respects, entitled himself, during his sojourn among us, to our most favorable regards, and that we will ever hold his services as an instructor in Masonry, and his intercourse with us as a gentleman, in the most grateful remembrance.

Resolved, That the thanks of this Chapter be tendered to Comp. Hawkins, for the efficient services he has rendered us during his late visit.

Resolved, That a copy of the foregoing be forwarded to Comp. CHAS. W. MOORE, Editor of the "Freemasons' Magazine," with a request that they be published in that journal.

A true copy from the minutes. WILLIAM F. COLE,
Sec'ry of Lexington R. A. Chapter, No. 9.

[Br. Hawkins visited this city last fall, and spent an hour or two with a competent Companion in comparing notes on the R. A. We understood there was no material difference between them, and that the Companion referred to would not hesitate to recommend him as a lecturer on the Chapter degrees. Br. H. did not remain long enough to compare notes with any Brother in this city, on the Lodge degrees,—a circumstance which we much regret, as he might otherwise, perhaps, have been of greater service to his Brethren in Mississippi.—EDITOR.]

MASONRY IN CALIFORNIA.

Chihuahua, March 20, 1847.

BRO. MOORE,—That portion of the Army of the West ordered to Chihuahua, after two of the most brilliant affairs which have occurred during the war, replete as it has been in glorious achievements, now find themselves in this city; and our Brethren, who number thirty or forty, principally of the First Regiment of Missouri Mounted Volunteers, have introduced quite a novelty in the shape of Masonic meetings, regularly held tri-weekly, and well attended. Our first meeting was upon a melancholy occasion; to pay our last respects to a departed Brother, Serg't A. A. KIRKPATRICK, who fell mortally wounded at the Battle of Sacramenta, and whose remains were interred with Masonic honors. Major SAMUEL C. OWENS, who fell at the same place, covered with honorable wounds, whilst nobly charging a battery, was also a member of our ancient and honorable body. Both were highly esteemed and deeply deplored, and we make this communication that it may be spread upon the printed records of our country, and that our Brethren in the States may condole with us for their loss.

Our meetings are probably the first of the kind held in Chihuahua, and offer another instance of the advance of *Light* and *knowledge,* and may lead to the in troduction of the *Square* and *Level*, so much needed in this distracted and benighted country. That the great and smaller lights which serve to shed a genial and wholesome radiance over our paths, may direct them to brotherly love, and cement the ties which connect us, is our fervent wish.

As we have no dispensation or authority to organize a regular constituted Lodge, we hold informal meetings for the edification of each other, and for our advancement in knowledge. The officers are—

William J. Harrison, W. M.; Washington Killbuck, S. W.; B. W. D. Moore, J. W.; Wm. P. Hicklin, Treas.; Robert A. Raphael, Sec'ry; Robert Barnett, S. D.; Joseph Currie, J. D.; Wm. L. Copeland, Tyler.

J. Patton, a resident of this place, and Dr. Wm. M. Shepherd, who suffered as a Texan prisoner, we found here to be Brethren.

At a meeting of the Brethren on the evening of the 20th March, A. D. 1847, A. L. 5847, it was resolved that three Brethren be appointed to aid Bro. Secretary in making a communication to you, whereupon Bros. Moore, Barnett and Gibson were appointed.

The foregoing being submitted, in accordance with the preceding resolution, to the Brethren at a meeting held on the evening of the 22d March, it was resolved, unanimously, that it be approved, and that copies of the same be forwarded to the editor of the "Freemasons' Magazine," Boston, and to the Grand Lodge of the State of Missouri. ROBERT A. RAPHAEL, *Sec'ry.*

DEDICATION OF THE NEW MASONIC HALL AT VICKSBURG, MISS.

THE newly erected and richly furnished Masonic Hall in Vicksburg, Mississippi, was dedicated on the 24th ult., in due and ancient form. The M. W. Grand Master, B. S. TAPPAN, his officers, the Fraternity of the city, and visiting Brethren, (says the "Sentinel," of that place,) met in a convenient room at 9 o'clock, A. M., and opened the Grand Lodge in ample form, in all the degrees of Masonry. The order of procession being arranged, and the necessary directions given by the Grand Master to the Brethren, the Lodge then adjourned, the procession formed and marched into the Hall. The Grand Master being seated, the officers proclaimed in order, solemn music was introduced as the Brethren marched three times round the Lodge. The majestic step of the Fraternity, their solemn countenances, their marked silence, as they moved under the Masonic canopy, and viewed the lights, vases, corn, wine and oil, and the altar, with the Bible open thereon, and resting on its sacred pages the Square and Compass—evinced that their hearts and minds were deeply imbued with the *spirit* of Masonry.

As the solemn ceremony progressed, every heart seemed to consecrate itself afresh to the principles of the Order. The imposing ceremonies being closed, the Grand Master, Gen. B. S. Tappan, addressed the Fraternity for thirty minutes, in his usual style of glowing eloquence. His theme, although weather-stained by time, gathered freshness from the charm he threw around it. His mind, full of Masonic knowledge, and richly furnished with classic lore, enabled him, from his overflowing resources, to present Masonry in all her varied forms of unrivalled excellence and perfection.

After the address of Gen. Tappan, the Fraternity were formed in procession, and marched to the Presbyterian Church, where a Masonic Ode was sung, and the blessing of Almighty God invoked by Comp. Rev. S. M. Montgomery, after which the Rev. gentleman addressed the Fraternity and the audience in the happiest style, presenting the Institution in its practical relations to society, with a point and force unequalled. The Fraternity, we trust, will never forget the persuasive arguments employed to influence Masons to live in accordance with the precepts of the Order.

From the church, the procession marched through the principal streets of the city, and returned to the Lodge room. They now "called off," to re-assemble at half-past three, at which hour they again met, and repaired to the Prentiss House to dine, where the rich viands and the whetted appetites of the Brethren, gave a peculiar interest and zest to this part of the dedication observances. Here the company lingered in social enjoyment for a season, and then returned to their Lodge, having manifested through the day, the highest degree of cheerfulness and fraternal enjoyment.

THE CRAFTS OF OLDEN TIME.

BY BROTHER W. SNEWING.

ALL honor to our forefathers, the Craftsmen true of old;
Propounders of the sacred truths which we their children hold,
And guard with jealous caution, as the miser would his gold,
Safe from the coward's crafty wile, and him who battles bold,
As did our ancient Brethren, the Crafts of olden time.

'T was theirs to rear the stately dome, aspiring to the skies,
While wond'ring crowds astonished viewed, the stately structure rise;
And deemed the labor magic, in their wonder and surprise;
Nor know that science in our hand, a giant's strength supplies,
Well known unto our forefathers, the Crafts of olden time.

Nor were their useful labors to brick and stone confined;
'T was theirs to mould in beauty's form the rude unpolished mind,
Which, by their moral regimen, exalted and refined,
Fulfilled the noble destiny for which it was designed.
Thus wrought our ancient Brethren, the Crafts of olden time.

Our ancient Brethren emulous, in virtue took delight;
And zealously and fervently, contended for "the right"—
Not with the arm of earthly pow'r—or sword of carnal might;
But with the spear of *reason*, and the *force* of moral light.
Thus strove our ancient Brethren, the Crafts of olden time.

Each atom of creation, which met the curious eye,
From earth's light dust, unto the orbs which stud the azure sky,
Was listed in the noble work, and made to magnify,
The Wisdom of the Great "I am"—the power of the Most High.
So pious were our Brethren, the Crafts of olden time.

Then let us strive to emulate, those virtues which have made,
The name of Mason glorious, as Sol in light arrayed;
And demonstrate to all the earth, that ages have conveyed
Undimmed to us the holy "Light" whose guiding lustre swayed
The action of our Brethren, the Crafts of olden time.

—*London F. Q. Review.*

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 275.

Leipzig.—This city is celebrated for its university as well as for its fairs, and is situated in the centre of scientific and idustrial intercourse of civilized Europe, and especially of Germany, and had, in common with Hamburg and Berlin, some Masonic work places in the commencement of the past century. The oldest Freemason's Lodge here was opened on the 20th March, 1741. Some time before this, Brethren belonging to the place, who had been initiated in their travels in England, France, and Holland, held private assemblies and initiations here, and had several times celebrated the festival of St. John. . The original Lodge in this Orient, at first wrought only in the French language. It first commenced to work in German in 1746, at which time the name Minerva was introduced, while the French branch named itself Aux trois Compas, until a complete union of the two, in the year 1747, introduced the common name, Minerva zum Cirkel. The Lodge Minerva at present belongs to no foreign Grand Lodge, but rests upon her own constitution in honorable independence. She works by the ritual of the united Lodges, and maintains a friendly and sisterly correspondence with all just and perfect Lodges. Since her foundation, up to 1816, she has led the best and worthiest of men to the Order. She opposed with all her strength the Schrop-ferical mummery which this impostor endeavored to introduce under the abused name of Freemasonry, and by which he sought to deceive the credulous and superstitious. Besides assisting in the founding and supporting the Masonic Educational Institution at Dresden, she holds an annual juvenile festival at Christmas, at which about fifty boys and girls from the charity schools in the neighborhood, who have distinguished themselves by their diligence and good conduct, are rewarded with clothing, linen, books, work-boxes and eatables.

There were several other Lodges in Leipzig, which are closed. One of these, the Lodge Balduin zur Linde, founded a free Sunday School for apprentice and journeymen mechanics, in 1816, which is still in a flourishing state, where instruction is given, (partly by the Brethren and partly by teachers who are paid by the Brethren,) in reading, writing, arithmetic, and the German language.

Leopold, Maximilian Julius—Duke of Brunswick, Royal Prussian General in Franckfort-on-the-Oder, and W. M. of the Lodge at the Upright Heart, was born the 10th October, 1752. On the 27th April, 1785, there was a tremendous inundation of the Oder. In endeavoring to rescue the sufferers, he lost his own life in the waves. A school founded by him at Franckfort-on-the-Oder, is a proof of his philanthropy. The clothes in which he was drowned are preserved in the collection of curiosities at Berlin, belonging to the Grand Lodge.

Licht.—Light—the light of knowledge—is a great and sublime symbol. He who seeks for light upon any subject, seeks for truth; and to him it is said, *Give him light!* In every age and nation, and in every religion, and in all the mysteries of the ancients, we find light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal!

Lichter. Lights.—The Freemasons are enlightened by great and small lights. The Bible, the Square, and the Compass belong to the first; and the Sun, the Moon, and the Master Mason, or the Stars, to the second. The great lights are immortal, and are neither limited by time nor space; the small ones are limited by both. The Bible rules and governs our faith; the Square, our actions; and the Compass keeps us in a bond of union with all mankind, especially with Brother Masons. Or, with other words, the Bible directs us to a reasonable and rational faith; the Square teaches us so to discipline our minds as to make them correspond with strict obedience to the laws of morality and of the government under which we live; and the Compass teaches us so to cultivate our understandings as to enable us to live in the bonds of social and fraternal union with all mankind, whatever may be their peculiar views on religious or political subjects.

Loge. Lodge.—As men call the house of God a church, and while religious services are performed in it, call it church hours, so also we call the locality where a Lodge assembles, a Lodge, and when the Brethren are assembled in it, it is Lodge hours. The form of a Lodge is an oblong square. Three well informed Brethren may form a legal Lodge, five improve it, and seven make it perfect.

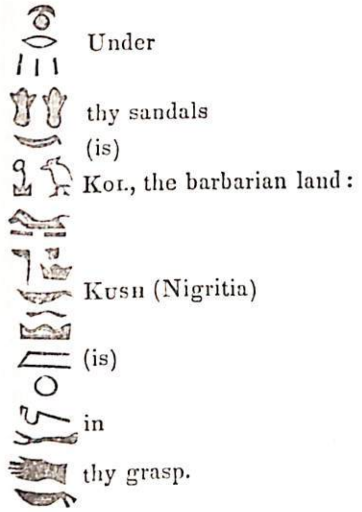
ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CONCLUSION OF CHAPTER III.

As a further illustration of the meaning of the hieroglyphical inscriptions, and to show the construction of the sentences, I take the following from "The Antiquities of Egypt":

1.



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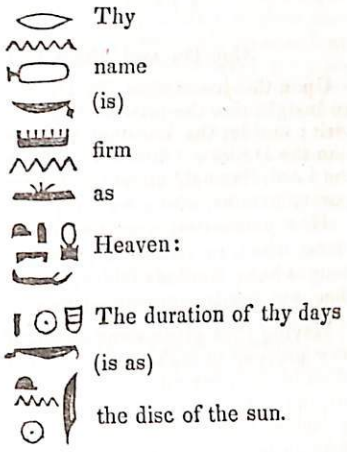


1. Kol, *the barbarian land, is beneath thy sandals:* Nigritia *is within thy grasp.*

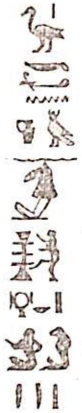
Kol, or Kor, was an Asiatic country, and this inscription referred to the conquests of Rameses II., B. C. 1570.

2. *Thy name is firm as Heaven: the duration of thy days is as the disc of the sun.*

This inscription is from the western face of the obelisk of Luxor, now erected in the Place de la Concorde, Paris, and refers to Rameses III., (Seostris) B. C. 1550.

In these, and in a great variety of inscriptions copied by Champollion and others, it cannot fail to be noticed that the phraseology is strictly analogous to the parallelisms or measured phrases of Hebrew poetry.

I now give another illustration, which cannot fail to be regarded with great interest, as a manifestation of the purity of the primitive Egyptian creed, inasmuch as it clearly demonstrates that the ancient Egyptians believed in one God, the Almighty Father and Creator of all things, whose divine attributes were classed in triads; that they also believed in man's possession of a soul, in a final resurrection, and entertained the hope of immortality.



May
thy soul
attain (come)
to
KHNUM (Spirit of God, one of the forms of AMAMON, the Creator.)
The Creator (the idea denoted by a man building the walls of a city.)
of all
mankind (literally *men* and women.)

May thy soul attain to KHNUM, *the Creator of all mankind.*

Upon this inscription, Mr Gliddon observes—"Let it stand, for the present, as an insight into the pristine purity of Egyptian belief, in ages prior to Abraham's visit; and let the constant expression of 'beloved of a God,' 'loving the Gods,' like the Hebrew 'dilectus a domine suo, Samuel,' (in the Vulgate) 'beloved of the Lord, Samuel,' attest the primeval piety of the Nilotic family over all contemporary nations, whom we are pleased to condemn as Pagans."

How prophetical were the Books of Hermes, "O Egypt, Egypt! a time shall come, when, in lieu of a pure religion, and of a pure belief, thou wilt possess nought but ridiculous fables, incredible to posterity; and nothing will remain to thee, but *words engraven on stone*, the only monuments that will attest thy piety."

Having thus given some explanation as to the hieroglyphical inscriptions, I shall now proceed to make some observations upon the origin of the Hebrew emblems. Most of our rites and symbols are generally supposed to have been of Hebrew origin; it therefore becomes exceedingly important at this stage of our inquiry, to endeavor to trace the origin of the Judaical rites, and show the *pre-existing types on which they were unquestionably founded.*

"*Moses* was learned in all the wisdom of the Egyptians.*" (Acts, vii. 22.) Now this learning could only have been obtained by initiation into the Theban and Memphitic mysteries, where the treasures of Egyptian wisdom were concealed, to be unlocked only by the persevering efforts of the aspirant after knowledge. From what has been before observed, it will be seen that this wisdom was not alone confined to mythological lore, but comprised within its recondite archives, a knowledge of all the arts and sciences, of philosophy, laws, and government, and comprehended, in fact, every branch of human learning. Moses, from his station, was, in all probability, the only person in his time of Hebrew extraction, who was initiated into the Egyptian mysteries, for the other children of Israel being then in a state of bondage, were not qualified for admission into those mysteries which were imparted only to the *free.*

St. Clement, (Bishop of Alexandria, A. D. 194,) alluding to this subject, states that the symbols of the Egyptians are similar to those of the Hebrews. Bishop Warburton, who maturely considered the question, found the resemblance so strong as to be forced to the conclusion either that the Jews borrowed from the Egyptians, or the Egyptians from the Jews; but as the latter supposition was contrary to all historical evidence and probability, he concluded that most of the emblems and rites of the Hebrews had been modelled from Egyptian types, and that this had been expressly done for the purpose of guarding against the contagion of idolatry, by showing the *true* meaning of the symbols, in opposition to their *perversion* by Egyptian superstition; and this was the more essential, inasmuch as the Israelites were a people manifestly prone to idolatry. The subject is by no means new, though hitherto involved in doubt, and it is not here intended to enter into the theological questions resulting from it; but it is necessary to observe, that among the important facts arising from the newly-found art of decyphering the hieroglyphics, it is now clearly demonstrated that *the symbols of the Hebrews were modelled from those of the Egyptians;* and it seems more in accordance with the mission of Moses, that sacred things in danger of perversion, and connected, as has been shown, with the elements of a pure and primitive faith, should be rescued from popular profanation, cleansed from the impurities they had contracted during the lapse of ages, and restored to a use consistent with their pristine purity.

Upon this interesting point, numerous illustrations might readily be given; but this the limits of my present observations will not admit. I shall, however, for the sake of example, allude to one or two. And first, as to the *Ark of the Covenant*, the most sacred object among the Israelites.

The light now thrown upon the rites and mysteries of the ancient Egyptians, show that the design and form of the ark were derived from the ark, or sacred boat, carried in the "procession of shrines," one of the most important ceremonies of the ancient Egyptians. The shrines were of two kinds; one, *a description of canopy*, and the other, or great shrine, an *ark, or boat.* These were carried with great pomp by the priests in their religious processions, it being the privilege of a peculiar body, the pterophori and pastophori, to bear the sacred emblems; and it is to be remarked that the shrines were borne by means of staves passing through metallic rings, in precisely the same manner as the ark of the covenant was afterwards borne before the host of Israel. Some of the sacred boats contained various mythological emblems, and particularly those indicative of eternal life and stability, with figures of the various gods, or rather divine attributes, and these, when the veil was drawn aside, were partially revealed to view. Others displayed the sacred beetle, overshadowed by the wings of two figures of the goddess THME, or TRUTH, which were placed in a position forcibly calling to mind the cherubim of the Hebrews.

The following drawing, constructed from an Egyptian shrine, may be taken as an authentic illustration of the derivation of the form of the ark of the covenant.

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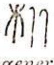
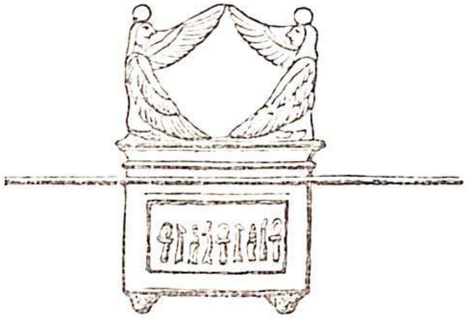
*Mr Gliddon in a note observes that the name of MOSES, which is thus expressed in hieroglyphics  MSS or MES, was strictly Egyptian. In signification, this name means *rebegotten, regenerated, initiated in the mysteries.* It is recognizable in other compound proper names, as *Thotmes*, or *Thothmoses*, begotten of the god THOTH; or in *Rameses*, begotten of the god RA. The first sign of the three symbols above (M,) is figurative of the *dew*, and symbolic of *baptism* in hieroglyphics; in the same manner as the word Moses signifies in the Hebrew roots, MSCHE meaning *saved*, and MSCHHE *anointed*. Baptism by fire and *water*, was one of the ceremonies that initiated the neophyte into the Egyptian mysteries. The Hebrew of Exodus ii. 10, means "saved *by* water," as well as "saved *from* water."

ARTAPANUS, in his work concerning the Jews, says, that a Queen of Egypt having no children, adopted and "brought up a child of the Jews, and named it *Moyses*" MANETHO, according to Josephus, speaking of the exodus of the Israelites, states, "that the priest who ordained their polity and laws, was of Heliopolis by birth, and his name was Osarsiph, from Osiris, the god of Heliopolis; but that when he went over to these people, his name was changed, and he was called *Moyses.*" CHÆREMON records, that the leaders of the Jews, when (according to his statement) they were expelled from Egypt, "were two scribes, called *Moyses* and *Josephus*, the latter of whom was a sacred scribe"—alluding, probably, to Aaron. Diodorus, Lysimachus, and Polemo, confirm the name and the deeds of *Moyses.*



The points of resemblance, not only in the *form* of the ark, but also in the *winged figures*, and in the mode by which it was carried, are here so apparent as to need no further observation; but it is necessary to remark that the subjects of the above drawing are combined from the two descriptions of shrines, namely, the ark, or chest, and the boat containing the canopy,—the *ark*, in the Egyptian processions, being generally surmounted by representations of Amon and other deities, and the *boat* with the canopy, containing the winged figures before alluded to, with many other mythological emblems. Now, the boat carried by the pastophori, had an evident reference to the helio-arkite worship, and this, together with all other emblems calculated to lead to superstition and idolatry, was carefully excluded in the composition of the ark of the Israelites. It is, however, perfectly evident, as stated in the Cyclopædia of Biblical Literature, "that the tabernacle made with hands, with its utensils and ministers, *bore a designed external resemblance to the Egyptian models*, but purged of the details and peculiarities which were the most open to abuse and misconstruction. The establishment of these facts contains the strongest imaginable proof of the original purity of the mysteries, for emblems derived from their media would surely not have been selected as models for the holy things of 'God's chosen people,' if in their origin they had emanated from dark or impure sources. May we not rather imagine that their adoption for this sacred purpose was intended as a restoration of their original application to primitive truth?"

The next illustration upon this point refers to the breast-plate of the high priest of the Jews, and more particularly as to the origin of the Urim and Thummim, which words, according to the explanation of commentators, mean "*lights* and *perfections*."

In following out this illustration, it will be first necessary to trace the derivation of these words, and upon this part of the subject much valuable information is to be gleaned from Wilkinson's "Manners and Customs," Portal's "Symboles des Egyptiens," and "Couleurs Symboliques," Dr. Lamb, "On the Hebrew Alphabet," and Cory's "Horus-Apollo," as well as Mr. Gliddon's work, before alluded to. From these sources it will be seen that the *Sun* (or God,) *Phra* or *Phre*, was more frequently written *Re* or *Ra*, (the designatory title of a Pharaoh,) and, as Wilkinson remarks, *Phre* is merely *Re*, with the article *Pi* prefixed, which is pronounced Pire, the Sun in the Theban dialect, and *Phre* in the Memphitic.

To the root *Ra*, Sun, we may readily trace *Ouro*, royalty—*Ra* and *Ouro* are embraced in the idea of the Sun (the deity of the solar orb)—and in Hebrew, the name of the Sun (אור, *aur*,) is derived from the same original root of *Ra*, *Ouro*, Aur.

Thme, before alluded to, was the emblematical goddess of Truth and Justice. She was usually represented "hoodwinked," to indicate her strict impartiality in the administration of justice—an ostrich feather (the feather of Truth,) surmounted her cap, and in her hand she held the emblem of eternal life ☥

The Egyptian judges wore golden chains around their necks, upon which were suspended small figures of *Thme*, ornamented with jewels, indicative of the attributes of this goddess in her double capacity of *Justice* and *Truth*, "for, owing to the wise administration of their laws, the denizens of the Nile could, with propriety, call their native land 'the region of justice and truth,' and 'the country of purity and justice,' in contradistinction to the irregular nomadic habits of the less civilized and barbarian nations of Africa and Asia, to them adjacent."

Some of these judicial breast-plates are still extant, others on the monuments contain the figures of *Re* and *Thme*, representing these divinities in their *double* capacity: *Re* in that of *physical* and *intellectual* light, and *Thme* in that of *Truth* and *Justice*.

It has been shown that in Hebrew the Sun is called Aur: in the same language, Truth is called Thme. The *double* capacity of anything is expressed by the *dual* number. Thus *aur* in the dual becomes *aurim;* and *thme* in the dual becomes *thmim.*

The derivation of these words is thus clearly proved, and the analogies in the use of the breastplate are no less perfect.

Let us now turn to Exodus, chapter xxviii., where we shall find the directions given for the formation of the ephod, girdle, and breastplate of Aaron. In allusion to the two onyx stones, the directions are, "with the work of an engraver on stone, like the engravings of a signet, (i. e. in *symbolic*, and not in *alphabetical* character,) shalt thou engrave the two stones;" and with regard to the breastplate, the chains at the ends were directed to be made of wreathen work of pure gold, which were to be passed through two golden rings; the robe of the ephod was directed to be made all of *blue*, and the breastplate was to be bound by the rings thereof unto the rings of the ephod, with a lace of *blue;* "and (v. 30) thou shalt put in the breastplate of judgment the *Urim* and the *Thummim*, and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Thus Aaron was directed to bear upon his heart the breastplate of judgment, in precisely the same manner as the Egyptian judges (who were all high priests) were accustomed to wear their breastplates. In the edition of the sacred volume to which I am now referring, (Brown's Illustrated Family Bible,) the commentator observes: "What the Urim and Thummim, or *lights* and *perfections* were, I cannot certainly tell: perhaps God himself formed them, and by them the priest knew the mind of God." This observation exemplifies most forcibly the essential importance of our present investigation. It has been shown that the words in question are precisely equivalent to the *double symbolic capacity* of *Re*, or Light, and the *double symbolical character* of *Thme*, or Perfections.

We thus see adopted in the Aurim and Thummim of the Hebrew judicial breastplate, the *symbolical method*, and *long anterior types used by the Egyptian high priests;* and in allusion to this part of the subject, we may ask with Mr Gliddon, "Can we suppose this similarity to be the effect of chance? Must we not attribute the identity to a common primeval and sacred source, more remote than the establishment of either nation? In both nations, none but the arch-judges and high priests could wear the breastplate of lights and perfections."

This is precisely the point to which, as I apprehend, the study of Masonic antiquities, if properly directed, will lead us.

Our resilitions are intended to lead us back to the common origin of religion, literature, and scientific knowledge, so as to reach a position from whence we may trace the elementary principles through their various gradations when subsequently dispersed among distant nations, and thus be enabled to form a comprehensive history, uniting by means of *a common bond*, the different families of the human race. This is a result which, if rightly pursued, is calculated to remove the mists of error from our eyes, and prejudice from our understandings, thus cementing more firmly the sacred ties of universal brotherhood—the very end and object which our ancient Order has more immediately in view. And this is truly a Masonic investigation, more consistent with those Divine principles of universal charity disclosed in our common gospel—more refreshing in the pursuit—more satisfactory in the results—than the sickening records of human strife, and the blood-stained annals of ordinary history.

With these remarks I close the present chapter, purposing in the next to notice some of the general results flowing from the re-discovery of hieroglyphical knowledge, and to offer some observations on the rites and mysteries of ancient Egypt.

CORRESPONDENCE.

New Orleans, 16th June, 1847.

DEAR SIR AND COMP:—* * * I have the pleasure to inform you that we [the Brethren of the York rite] are prospering beyond all calculation. We have now four Lodges established in the city, viz: "George Washington," "Warren," "Marion," and the "Crescent City." In our sister city of Lafayette, one named "Lafayette"; one in Franklin, Attakapas, named "Franklin." We have also another being formed in this city, and in a day or two, its application for a dispensation will be forwarded. We have also fitted up a very handsome Masonic hall, its dimensions 65 feet by 30, exclusive of ante-rooms, &c. I think you will agree that this is good work to have been effected in the short space of three months, and proves that the G. L. here has been a dead weight upon ancient Freemasonry, and prevented it from existing except in a diseased and sickly condition. We have now in the State, four R. A. Chapters, working under the G. G. Chapter of the U. S., viz: "Holland" and "New Era," in New Orleans, "Red River," at Shreveport, and "East Feliciana," in the parish of that name—three last named having been established this year.

Abingdon, Va., June 25, 1847.

BRO. MOORE:—* * * The Fraternity in this place have recently fitted up a small though neat and comfortable hall, and in March last I revived Abingdon R. A. Chapter, which had been dormant for nearly twenty years. Since March, we have exalted some 24 or 25 Companions, all good men and true.

Yesterday, the festival of St. John the Baptist was celebrated with true Masonic spirit by Abingdon Lodge and Chapter, by a procession, oration, and public installation of the officers, after which the Fraternity proceeded to a fair, under the direction of the ladies of the Methodist Prot. denomination, and partook of a splendid dinner. So you perceive the Craft are alive and at work in the far off south-western portion of Virginia, carrying out its appointed mission in making men feel and act like Brothers.

With sentiments of high regard, fraternally, yours,

JAS. D. MCCABE.

Pittsburg, Pa., July 8, 1847.

BRO. MOORE:—On the 21st ult., M. E. Wm. P. Wilson, proxy of Wm. B. Hubbard, Gen. Gr. Com. of the G. G. E. of the U. States, organized Pittsburg Encampment No. 1, and installed the officers. We have now five Masonic bodies in this city, all in a flattering state of prosperity. This speaks well for the zeal

of the Brethren. Three years ago, we had but one Lodge, composed of thirteen members, all told. The Encampment meets on the first Wednesday of every month. A. McCammon, G. Commander; W. W. Wilson, Generalissimo; James S. Horn, Capt. Gen. Fraternally,

A. MCCAMMON.

Paris, Tenn., June 16, 1847.

BRO. MOORE,—* * I hope I shall not tire your patience, by inquiring of you, through your interesting Magazine, whether it would be right or legal for officers of any Lodge in one State, to be installed in another State? There are two Lodges near here, and the members of both differ in opinion on this question. Some say we can go into the State of Kentucky and be installed, and others say it is not legal to do so.

I am happy to say Freemasonry is more flourishing in this part of the country than for years past. Yours, fraternally,

JOHN BEER.

[Our correspondent is informed that it is not competent for the officers of any Lodge to go out of the State to be installed. The installation should take place in the Lodge room, or in a hall procured for the purpose by the Lodge, within the town where it is located.]

Franklin, Wis., June 29, 1847.

COMP. MOORE:—We had a delightful celebration on the 24th at Mineral Point. There were from 150 to 200 in the procession, and the whole affair went off in such a manner as to do honor to our ancient and honorable Institution. There were six Lodges represented, together with the Washington Chapter. The days of Masonry are bright and prosperous in Wisconsin.

Yours, in the bonds of the Fraternity,

JAMES T. DOOLY.

Pepperell, June 24, 1847.

SIR KT. MOORE,—It is with feelings of no ordinary kind that I inform you of the celebration of the 24th of June on Mount Lebanon Hill. The day was very fine, and the occasion such as will never be forgotten. The "still small voice" was there, saying, "Persevere: I am with you, and will help you in your holy undertaking." The celebration commenced with the rising of the sun. Order and wisdom admired the beautiful *Creation*—the waving grain "fanned by gentle zephyrs." The repast was nourishing to the body and invigorating to the soul—(strawberries and cream.)

1st sentiment: *The enemies of Freemasonry*—Neither they, nor the tyrants of Europe, will ever be able to sap the foundation of an Institution which had its origin when order and symmetry commenced in God's beautiful Universe.

2d. *The Ladies*—Friends to Freemasons, because Freemasons are the friends of Order—order and friendship.

The day was also celebrated by Brethren in a very happy manner, in a different section of the town. Yours, fraternally,

LUTHER S. BANCROFT.

[Our correspondent desires us to call the attention of the Fraternity in this

State, to his proposals to erect a school on Mount Lebanon Hill, for the education of the orphan children of Freemasons. He is very sanguine in the feasibility of his plan, and seems to be directing his best energies towards its accomplishment. He asks the aid and co-operation of his Brethren.]

MASONIC INTELLIGENCE.

MISSISSIPPI.

WE have had the proceedings of the Grand Chapter of Mississippi, at its first annual communication, at Jackson, some time upon our desk, but owing to the crowded state of our pages, have not been able to notice them at an earlier day. The following extracts will be read with interest:

A sufficient number of subordinate Chapters being represented, the Grand Chapter was opened in the seventh degree, in ancient form; prayer being duly offered to the Throne of Grace, by the Rev. Gr. Chaplain.

The M. E. Grand High Priest, delivered an appropriate and eloquent address, which was directed to be published with the proceedings. [Copy not furnished.]

Comp. Charles Scott, of Jackson Chapter, No. 6, in behalf of said Chapter, welcomed the Grand Chapter to its first meeting in Jackson, as follows:

Companions:—In behalf of the Jackson Royal Arch Chapter, and the Craft generally, I tender you the most cordial salutation. In locating your body at the Capital of the State, it is believed that you consulted the best interests of our ancient and honorable Institution. Here civil government enacts its laws, and has established the seat of social and political power, and here, too, is now the capital of your jurisdiction. Individual interest and local prejudice have been merged in the general good of the Order, thus furnishing a new evidence of the elevated character of the Craft. Unity of sentiment, unity of feeling, and unity of design, constitute a triune power, or a three-fold cord, which is not easily broken. Let us then work in harmony and peace, for solemn are the responsibilities which rest upon us as men and Masons. No matter from what point Masonry may be surveyed, it will be found a moral and a wonderful institution. Pure and unimpaired, it has been handed down from far off centuries; it has passed over the wrecks of nations, and the dust of thousands of generations. Its principles are those of truth. They are the principles of our sacred religion, and are from everlasting to everlasting. They existed before the foundations of the earth were laid, and formed an arch more magnificent than the firmament with all its "glorious inlay of stars."

Masonry is a most powerful agent of virtue, and next to written Revelation, there is no gift for which man stands so much indebted to his great Creator. The Bible and Masonry, as lovely sisters, walk hand in hand, and wherever their doctrines are inculcated, the veriest depths of vice will be broken up, and the spirit of God will move upon the face of benighted intellect. If that *Great Light* of our Order be a brilliant effluence of Divine Truth; if it conducts to the *City* and *Temple*, and encircles the brow of the Christian with the rich halo of redemption, I feel assured that our solemn rites and mystic ceremonies constitute at least "one bright sheet of our charter of immortality." They teach that there is a progression in morals and intellect; that man may yet advance and be exalted to a more sublime degree of intelligence and faith; that when the great proclamation shall be issued, and he is released from his captivity of three score years and ten, he may go up to the city of the New Jerusalem, to aid and assist in re-building the house of the Lord, whose foundation rests near the ruins of our ancient nature. Every step in Masonry, every mystery of the Order, like "the things hard to be understood" in Scripture, are witnesses of the mighty truth. From every dangerous path, and every rugged way, from every solemn veil we penetrate, and from every mysterious sign and word of exhortation, we derive the most brilliant illustrations of a glorious destiny.

May we all, then, become more alive to the solemn duties which rest on us as Free and Accepted Masons. Let us ever keep in view the great tenets of the Order, and preserve them inviolate. And may the living *Arches* we raise, be exalted in the name of the Lord, that great Architect, whose designs are all beautifully drawn on the Divine *Trestle-board*, by which all good workmen may pursue their labors, with equal honor to themselves and glory to their Master.

The M. E. Grand High Priest reported that since the organization of this Grand Chapter, he had granted dispensations for the organization of three new Chapters, viz: one known as "Magnolia Chapter," in the town of Brownsville; one at Lexington, called "Lexington," and one at Granada, called "De Witt Clinton"; and that he had authorized "Clinton Chapter, No. 2," to resume its labors.

The Deputy Grand High Priest reported that he had granted dispensations for the organization of two Chapters, viz: one known as "Canton Chapter," in the town of Canton; and one at Macon, called "Macon Chapter."

The foregoing reports were received and approved, and charters were subsequently ordered to be issued to these Chapters.

On motion of Comp. Stearns,

Resolved, That in the opinion of this Grand Chapter, it is irregular and improper for a Chapter in another State, to confer degrees upon Brethren residing in this State, without the special consent of the Chapter within whose jurisdiction such Brethren may reside.

MAINE.

The Grand Lodge of Maine held its annual communication at Portland, in May last. We extract such parts of the proceedings as we are able to find room for:

PHYSICAL QUALIFICATIONS OF CANDIDATES.

A communication was received from United Lodge, at Brunswick, asking information respecting the propriety of receiving into their Lodge a person who has lost a leg; which communication was referred to R. W. Bros. Bacon, Stevens and Bradford, who subsequently reported in the language of the committee appointed to revise the By-laws:

"That when the deformity of the candidate is not, in the opinion of the Lodge, such as to prevent him from being instructed in the arts or mysteries of Freemasonry, or does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement upon the ancient landmarks, but will be perfectly consistent with the spirit of our Institution."

Which report was read and accepted.

RESTORATION OF CHARTERS.

A petition was received from John Miller and twentythree others, members of St. George Lodge, at Waldoborough, setting forth that said Lodge was originally chartered in the year 1806, by the M. W. Grand Lodge of Massachusetts; and that on the 10th day of October last past, the village of Waldoborough was visited by a destructive conflagration, and the Charter, Records, and most of the furniture and fixtures of said Lodge were burnt; and praying for a new charter, with power to hold said Lodge alternately, for such periods of time as the members may direct, in the towns of Warren and Waldoborough.

The R. W. District Deputy Grand Master of the 4th District, in which said Lodge was located, being present, and approving the same, it was, on motion,

Voted, That the prayer of the petitioners be granted, free from the usual charge.

A petition was received from the members of Tranquil Lodge, at Minot, setting forth that the Charter of said Lodge was destroyed by fire on the 17th day of September, 1843; that they are desirous of resuming the labors of the Lodge, and praying for a renewal of their charter, with power to open and hold said Lodge at said Minot, or in the town of Auburn, being formerly a part of Minot, when said charter was originally granted.

The R. W. District Deputy Grand Master of the 2d District, in which said Lodge was located, being present, and approving the same, it was, on motion,

Voted, That the prayer of the petitioners be granted, free of the usual charge.

PAST MASTER'S DEGREE.

Bros. C. B. Smith and T. S. Bowles were appointed a committee on the subject of conferring the Past Master's Degree in an irregular manner; which committee subsequently reported the following preamble and resolution, viz:

"Whereas it has been represented to this Grand Lodge that certain Brethren in the eastern part of the State have assumed the authority to confer upon Master Masons, who have not been elected to preside over any regularly constituted Lodge, the degree of Past Master, which proceeding this Grand Lodge regards as highly improper and unmasonic: Therefore,

Resolved, That this Grand Lodge do solemnly protest against the repetition of an act so manifestly objectionable, and which can be regarded only as an unwarrantable innovation upon the rights and privileges of the Institution in this jurisdiction."

Which report was accepted, and the preamble and resolution were unanimously adopted.

THANKS TO P. G. MASTER.

On motion of R. W. Robert P. Dunlap,

Resolved, That the thanks of this Grand Lodge be tendered to the M. W. John T. Paine, Past Grand Master, for the able and courteous manner in which he has presided over their deliberations; and for the zeal and fidelity manifested by him in sustaining the interest and the honor of the Craft in this jurisdiction; and that our fraternal regard be extended to him, with our best wishes for his future welfare and happiness.

CAPITATION TAX.

The proposition submitted at the last communication, and sent out to the Lodges, providing that, hereafter, each subordinate Lodge shall pay annually to the Grand Lodge one-eighth of a dollar for each of its members; and that the sum arising from said one-eighth of a dollar be appropriated, in whole or in part, to the payment of the expense of one delegate from each Lodge, who shall attend the annual communication of the Grand Lodge—was taken up, and, on motion,

Voted, That the same be adopted.

The committee on Foreign Correspondence, in their closing remarks, observe:

"On the whole, though the correspondence in possession of your committee, shows that there are differences of opinion amongst Masons—as, being *Free* Masons, they are free to differ in the spirit of love and in the desire for truth; yet no where are heard any *harsh* sounds—nor noise of any tool of *iron*. Masonry, purified by the past desertions of men who never appreciated its beauties nor understood its principles, has arisen, of late years, with unwonted vigor. There are now thirtyone Grand Lodges in the United States, with which are connected more than eighteen hundred subordinate Lodges, besides Royal Arch Chapters, Encampments, and other Masonic organizations."

REGISTER OF OFFICERS.

SUPREME COUNCIL 33D, NORTHERN JURISDICTION.

J. J. J. Gourgas, M. P. Sov. Gr'd. Com'r, *ad vitam*.
Giles F. Yates, M. Ill Lt. G. Com'r.
Edw. A. Raymond, Ill. Tr. Gen. H. E.
Charles W. Moore, Ill. Sec'y Gen. H. E.
Ruel Baker, Ill. M. of Cer.
John Christie, Ill. Capt. of L. G.

G. LODGE OF DIST. COLUMBIA.

M. W. B. B. French, G. Master.
R. W. Rob't Clark, D. G. M. for Washt'n.
" J. Y. Young, " for Georgetown.
" G. C. Thomas, G. S. W.
" Oliver Whittlesey, G. J. W.
" Rob't Coltman, G. Treas.
" H. C. Williams, G. Sec'ry.
" A. C. Peachy, G. Vis. and Lect.
" Rev. W. T. Sprole, G. Chap.
W. George Lamb, G. S. D.
" John McDuell, G. J. D.
" John McCawley, G. Marshal.
" C. M. Deringer, G. S. B.
" Urias Hurst, G. Pursuivant.
John Reese, G. Tyler.

EUPHEMIA CHAPTER, ABERDEEN, MISS.

R. H. Dalton, H. Priest.
G. W. Manning, King.
J. M. Anderson, Scribe.
J. W. Speight, R. A. C.
D. W. Garrard, Capt. Host.
G. W. Hagy, Prin. Soj.
J. Dyer, M. of 3d Veil.
A. R. Webb, M. of 2d Veil.
J. Miller, M. of 1st Veil.
—— Nason, Sentinel.

MT. MORRIS LODGE, MT. MORRIS, N. Y.

William H. Morgan, W. Master.
H. Maxwell, S. W.
W. N. Hinman, J. W.
John Vernam, Treas.
George C. Williams, Sec'y.
J. Favor, S. D.
—— Pendleton, J. D.
Alfred Dean, Tyler.

UNION LODGE, LIMA, N. Y.

Alanson Brown, W. Master.
Alexander Martin, S. W.
Belostee Runnell, jr., J. W.
Adolphus Watkins, Treas.
Franklin Carter, Sec'ry.
E. F. Cummins, S. D.
Sam'l C. Bronson, J. D.
James Sterling, Tyler.

CLINTON CHAPTER, JACKSON, TENN.

Robert Fenner, H. Priest.
M. Bullock, King.
John Read, Scribe.
James Knight, R. A. Capt.
R. J. Chester, Capt. Host.
D. NcKnight, P. Soj.
Samuel Henry, Treas.
Robert Stark, Sec'ry.
H. W. McClerry, M. of 3d Veil.
J. R. Chappell, M. of 2d Veil.
W. S. Callaway, M. of 1st Veil.
P. D. W. Conger, S. and T.

DANSVILLE CHAPTER, DANSVILLE, N.Y.

Merritt Brown, H. Priest.
Warren Patchin, King.
Javin Bradley, Scribe.
Aaron Brown, R. A. Capt.
Morgan Hammond, Capt. Host.
John Culbertson, M. of 3d Veil.
James Bronson, M. of 2d Veil.
James H. Stevens, M. of 1st Veil.
Aaron Brown, Treas.
E. V. Brace, Sec'ry.
O. D. Stacy, Sentinel.

JACKSON LODGE, JACKSON, TENN.

G. Adamson, W. Master.
E. F. McKnight, S. W,
B. R. Person, J. W.
James Knight, Treas.
Thomas W. Harris, Sec'ry.
G. W. Lorance, S. D.
T. C. Reeves, J. D.
J. R. Chappell, }
P. D. W. Conger, } Stewards.
P. S. Foulk, Tyler.

MT. PLEASANT LODGE, MT. PLEASANT, TENN.

Rev. John F. Hughes, W. Master.
W. G. J. Hunter, S. W.
James H. Coleburn, J. W.
Lewis G. Lanier, Treas.
James O. Griffith, Sec'ry.
Alvis Williams, S. D.
Francis H. Allen, J. D.
Henry A. Miller, Tyler.

PARIS LODGE, PARIS, TENN.

J. S. Dawson, W. Master.
J. A. Brown, S. W.
J. C. Porter, J. W.
C. Peden, Treas.
J. Beer, Sec'ry.
Thomas Dodd, S. D.
J. D. C. Atkins, J. D.
G. W. Mix, Sent. and Tyler.

MASONIC CHIT CHAT.

☞We cut the following from an exchange paper. We have not examined the work named, but presume the paragraph may be found there, as stated. The statement is not new. It was made at the time of the occurrence referred to, but did not receive much credit. The captain of the vessel, however, who took the individual in question, as a passenger, out to Smyrna, in 1826, still resides in this neighborhood, and entertains no doubt that he was the veritable Morgan:

"A Good-enough Morgan.—In Standish's 'Shores of the Mediterranean,' published in London, 1838, there is the following curious paragraph:

'I met at Smyrna with a renegade, who had renounced his Christian creed and lives as a Turk. He is a native of the United States of America, by name Morgan, and is charged with having revealed, what has resisted the importunities of the wife and the cunning inquisitive all over the world, namely, the secrets of Freemasonry. His life at home was threatened. His credulous countrymen believed that he had disappeared in the falls of Niagara, but he found safety in flight, and is regarded by the Asiatics as a regenerated babe'"

An Impostor.—We are desired to caution our Brethren in the city, and elsewhere, against the impositions of a man by the name of *Lorenzo Goff*, who is travelling in different parts of this and the neighboring States, soliciting charity of the Fraternity, under various pretences, most or all of which are believed to be false. He is an Irishman by birth, and claims to be a Mason. The country is full of such men, and if our Brethren would not be imposed upon by them, they must discountenance itinerant begging. The only safe course is to refer all such applicants to the committees on charity, where such committees exist, and to the Masters of the Lodges, where they do not. Charity improperly or unworthily bestowed, is productive only of evil.

☞A dispensation has been issued for the establishment of a new Lodge at North Adams, in this State. The Lodge at Medway has also been revived.

☞Br. Wm. T. Legrand is our authorized agent for the Magazine, at Lexington, Miss.

☞President Polk, on his late visit to this city, was invited to attend a meeting of the Grand Lodge and interchange congratulations with his Brethren of this Commonwealth. He expressed himself pleased with the compliment, but felt compelled to decline the invitation on account of the limited time his engagements allowed of his remaining in the city. It is not unworthy of remark, as an interesting incident, that the three gentlemen who rode in the carriage with the President on his visit to Charlestown and Bunker Hill, were all Masons, viz.: His Honor G. Washington Warren, Mayor of the City; C. W. Moore, President of the Common Council, and Alderman Willard. The President is a R. A. Mason.

☞Some of our contemporaries have a way of their own in doing several things—not the most reputable of which is the way they appropriate our facts, and authorities and opinions to their own pages, ana pass them off to their readers as original. We dislike to see our articles mutilated, and, as the persons referred to are determined to have them in some form or other, if they will in future take them entire, we shall be greatly obliged to them. We do not ask them to give us credit for them, for that would be an act of honesty of which they probably would not care to be guilty.

☞We know nothing of the merits of the case stated by our correspondent at Hayneville, Ala., (who writes under date of June 28th,) except what he himself communicates, and that is not sufficient to enable us to give an opinion in relation to the subject. If he have any grievances to complain of, he can memorialise the Grand Lodge, and a hearing will doubtless be afforded him.

☞Our correspondent who writes from Cranston, R. I., will find, we think, a sufficient answer to his inquiry, in vol. v. p. 36, of this Magazine. The 33d is not of the nature of a working degree; but it is a governing degree, somewhat analogous to the Past Master's and High Priest's degrees, and was instituted by Frederick II. of Prussin, at the time of the occurrence of the events spoken of in the article to which our correspondent is referred.

☞It will be seen by reference to the advertisements on the covers, that the General Grand Masonic Bodies of the United States, will meet at Columbus, Ohio, on the 14th of September next. It is expected that the attendance will be more than usually large.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VI.] BOSTON, SEPTEMBER 1, 1847. [No. 11.

CAPITATION TAX ON NON-AFFILIATED MEMBERS.

Aberdeen, Miss., April 22d, 1847.

R. W. Sir and Brother:—It is manifest, at the present time, that the subject of taxing demitted Brethren is becoming a matter of serious interest and inquiry throughout the country. Several Grand Lodges have given it due consideration, and some of them have gone so far as to levy the tax. This was done by the Grand Lodge of Mississippi upwards of two years ago, but on account of the difficulty of complying with the resolution, the scheme, I think, has been virtually abandoned. Nor may we look for a more favorable result in other States, where the project is likely to be tried, for the reason that Masons, eschewing membership, are unwilling to be taxed for any purpose, and, in a majority of cases, have demitted for the single purpose of avoiding the expense of active membership. It becomes a question of serious import, whether we have the right to exact dues or contributions of any kind from these Brethren. If we have not, then a question of equal interest arises: Have they any right to hold us, as Lodges, or as a Fraternity, under charitable or pecuniary obligations to them? Shall we be required or expected to pay them funeral honors, admit them into our processions, or assume the paternity of their orphans? These are grave and important inquiries, involving, as I think, the whole ground of difficulty, and should claim our special consideration. If the Masonic is a *joint-stock* institution, organized and fostered for purposes of *relief* only, then the demitted Brother has a claim upon the fund, wherever he may be, on the ground that his initiatory fees have been received and appropriated by the Fraternity. But, admitting this joint-stock feature, qualified by the fact that the Institution occupies a much wider and more liberal foundation, may not the Fraternity, in all situations, be allowed to be their own judges of the validity of such claims? When a Brother, however worthy as a man or citizen, living within the jurisdiction of a Lodge, sufficiently near for all the purposes and enjoyments of membership, fails to apply for affiliation, and refuses to contribute anything towards the purposes of Masonry, should the members of said Lodge, in case of his misfortune or death, consider themselves under Masonic obligation to him or his family? These questions are frequently asked, and should be so answered as to be heard and understood by the whole Masonic Fraternity. The times, and the present condition of our Order, require that the *philosophy* of Masonry should be carefully investigated and set forth, so that our beautiful system, though speculative, may work and be governed by the same just and unerring rules which beautify and adorn the operative art.

By general consent, your Magazine is admitted to be the highest authority, on all subjects of constitutional bearing; and I hope you will deem the subject of these remarks worthy of your notice.

With sentiments of high regard, fraternally yours, R. H. Dalton.

Our own opinion is, that the taxing of non-affiliated, or demitted members, and the attempt to enforce the payment of the tax by expulsion or other stringent measures, are proceedings not warranted by ancient Masonic law or usage. It is a policy peculiar to our own country and our own times. It is new in principle, and, we believe, will prove to be inoperative, if not mischievous, in practice, if persisted in. It is at present limited to a few Grand Lodges; and we are sanguine in the belief that it can never become a popular or general measure, because of its impracticability, not to say injustice. It would, in our opinion, be wise to abandon it, while it may yet be done without compromise of principle or authority. It is not well to multiply compulsory regulations, beyond necessity. They are incompatible with the spirit of voluntary association, and with the republican predilections of our people. If a Brother desire to leave us, bid him farewell, and let him depart in peace. An unwilling servant is generally an unfaithful one. "A brother offended is harder to be won than a strong city."

Our correspondent proposes the following inquiries:—

1. Have demitted members "any right to hold us, as Lodges, or as a Fraternity, under charitable or pecuniary obligations to them?"
2. "Shall we be required or expected to pay them funeral honors, admit them into our processions, or assume the paternity of their orphans?"

To these inquiries we answer, briefly, as follows:—

1. Brethren who have never been, or who have ceased to be, affiliated, most certainly have not the same claims upon the Lodges that are conceded to contributing members. It is not equitable that they should have. They contribute nothing to the charity fund, neither do they bear any portion of the labors or responsibilities of the Lodge. They are members of the Masonic family, and, as such, are invested with certain general privileges, which, until forfeited, they have an irrevocable right to exercise and enjoy, irrespective of their connection, or otherwise, with any private Lodge. These privileges, however, do not extend to an unqualified participation in the local pecuniary or social advantages of the Lodge. Such Brethren have not a good claim upon the charity fund of the Lodges, neither have they upon the general charity fund of the Grand Lodge. As early as 1725, at the adoption of the regulations for the government of the General Charity Fund of the Fraternity in England, it was decreed, "that no Brother be recommended by any Lodge, as an object of charity, but who was a member of some regular Lodge, which shall contribute to the same charity, on or before the 21st day of November, 1724, when the General Charity was first proposed in Grand Lodge;" and "that no Brother, who has been admitted a member of any such Lodge since that time, or shall hereafter be so admitted, be recommended till three years after such admission." Thus clearly defining and establishing the just and equitable principle, that he who has contributed nothing to the general charity fund, shall not draw anything from it; or, in other words, that the drone shall not consume the honey accumulated through the industry of the working bees for their own nourishment and support when their season of flowers has passed away. And this principle is still retained and enforced by our English Brethren, except in "cases of shipwreck or capture at sea, loss by fire, or breaking or dislocating a limb;" and excepting also, Brethren under the constitution of foreign Grand Lodges, who shall produce "sufficient certificates and other testimonials" of their identity and distress.

But suppose a demitting Brother has been a contributing member of a Lodge for three or more years? He will then unquestionably have some claim upon the charity funds of the Lodge, should he fall into distress; but it is competent for the Lodge to determine the extent of his claim when presented. He has also a general claim upon his Brethren, individually, which they will ever be ready to answer, so far as they can do it without injury to themselves or families.

2. To the three points embraced in the second inquiry of our correspondent, we answer:—1. Non-affiliated Brethren are not entitled to Masonic "funeral honors."[*] 2. They may claim the right to join in public processions, on the festival days of the Fraternity; but not on local occasions, when the procession is limited to the members of a private Lodge and their invited Brethren. 3. The orphan has the same relative claim upon the Lodge and Fraternity, that was invested in the parent.

We have heretofore incidentally discussed the question as to the right of non-affiliated Brethren to visit Lodges.[†]

POWERS OF PROVINCIAL GRAND MASTERS.

A correspondent at Halifax, Nova Scotia, proposes the following inquiries:

1. Can a Brother be a Provincial Grand Master of a Lodge in one country, and reside in another, under different government and national laws?
2. Can his Deputy's authority be valid, under the above circumstances?
3. Can a private Brother be a member of two Lodges holding under different Grand Lodges?

1. Under the English Jurisdiction, his commission as Provincial Grand Master is not vacated by his removal from the Province; and in order to obviate any inconveniences which might arise from such removal,

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[*] See this Magazine, vol. v. p. 353. [†] Ib. vol. iii. p. 225.

he is authorized by the Constitutions to appoint a Deputy, (who must "be a resident within the Province,") to execute, in his absence, "all the functions of the office in his name, and may, for this purpose, invest him by patent, under his hand and seal, with all the requisite powers, during pleasure." The restriction in the Constitutions as to residence within the Province, applies to the Deputy, not to the Grand Master. His commission remains in full force, notwithstanding his removal, until he resigns it, or it is revoked by the appointing power. There may be, however, a manifest impropriety in a Brother's continuing to hold and exercise the authority of Provincial Grand Master after he has removed from the Province and permanently located himself elsewhere; but this is a matter to be reconciled and adjusted between him and the power from whom he receives his appointment. The Constitutions do not present any bar to his continuance in office. Joseph Bonaparte was Grand Master of the Grand Orient of France to the time of his death, though he had resided in this country for the preceding quarter of a century. The office was filled by his Deputy, or substitute Grand Master. He was Grand Master *ad vitam*, and could not be removed. From some cause, (perhaps at the request of his Brethren,) he did not resign.

2. If the authority of the principal be acknowledged, that of his Deputy must, of course, also be recognized as valid. The latter can only be removed by the former, whose representative he is; unless he leave the Province and become a resident elsewhere. In this case, he would be removed by the Constitutions.

3. The English Constitutions are loose and indefinite on the subject of membership. The oldest and best established usage is, that before a Brother can be admitted to membership a second time, and in a different Lodge, he must produce the certificate of the Secretary of the Lodge of which he was a former member, that he has paid up his dues and been honorably discharged. Under this regulation, he cannot, of course, be an actual member of "two Lodges holding under different Grand Lodges." This does not, however, prohibit him from holding honorary membership in a plurality of Lodges.

Our correspondent is referred to vol. v. page 33, of this Magazine, for a more full consideration of this question. From the authorities and considerations adduced in the article referred to, we think it is manifestly improper and against the Constitutions and usages of the Order, for a Brother to be an actual member of more than one Lodge at the same time; and in our judgment, this principle can not be affected by the question of jurisdiction.

THE ALABAMA DONATION TO DESTITUTE MASONS IN IRELAND.

SINCE our last we have received the following communications from Ireland, in relation to the distribution of the donation which we had the honor to transmit to that country, in behalf of our Brethren of Lowndes county, Alabama. We give them as a part of the history of this interesting transaction, and as showing how faithfully and exactly the wishes of the generous donors have been followed:—

NORTH MUNSTER PROVINCIAL GRAND LODGE,
Limerick, 24th June, 1847.

Read the letter of the Illustrious Brother, CHAS. W. MOORE, enclosing £39 to the Provincial Grand Master, an offering from members of the Masonic Institution in Lowndes county, Alabama, for the relief of the suffering population of Ireland, to be exclusively employed in purchasing food, in all cases giving a preference to distressed Masons. Which sum was placed for allocation to the direction of the Committee of Charity and Inspection of the R. W. the Grand Lodge of Ireland, who appropriated £16 thereof to this district, which has been faithfully dispensed by the several Lodges thereof.

"*Resolved*, That this Provincial Grand Lodge do record the fraternal benevolence and sympathy of their esteemed Brethren in their archives, and proffer to them and to Brother MOORE the sincere and unfeigned thanks of this Provincial Grand Lodge."

M. FURNELL, 33d,
P. G. M. of North Munster.

[P. G. L. SEAL.]
T. JERVIS, *Prov. Grand Sec'ry.*

FREEMASONS' HALL,
Dame Street, Dublin.

ILL. AND VERY DEAR BROTHER:—I have much pleasure in transmitting to you vouchers for the disbursement of the portion of the gift of the Brethren of Lowndes County, dispensed in North Munster.

With the approbation of our Most Worshipful Grand Master, the Duke of Leinster, I placed your kind letter and the fraternal donation of the generous Brethren of Lowndes County, Alabama, in the hands of the Committee of Charity and Inspection of the R. W. the Grand Lodge of Ireland, as the most competent authority to carry out the benevolent instructions of the donors, being best informed of the situations most affected by the present awful visitation; and in allocating the same according thereto, the sum of sixteen pounds was appropriated to the District over which I have the honor to preside, and which I immediately caused to be dispensed pursuant to the accompanying vouchers; and, offering sincere aspirations to the Great Father of all, to pour down blessings, abundance and happiness on our kind-hearted Brethren, believe me ever their and your

Very faithful and devoted Brother,

M. FURNELL, 33d,
P. G. M. of North Munster.

27th June, 1847.

The following is a copy of the vouchers referred to in the above note, one of which has been received from each of the eight Lodges in North Munster. The others will probably be returned to the Grand Lodge of Ireland, and in due time transmitted to this country :

LODGE No. 208, NENAGH,
5th, June, 1847.

Received of Ill. and R. W. Br. FURNELL, 33d, P. G. M., two pounds sterling, allocated to our almoning, being part of a fraternal succor transmitted from our generous Brethren of Lowndes County, Alabama, by the Ill. Br. C. W. MOORE, 33d, to be exclusively appropriated to procuring provisions for distressed Masons, their widows and orphans, a duty which we undertake promptly and faithfully to discharge and report thereon.

JOHN T. MAGRATH,
W. M. Lodge No. 208.

JAS. DEMPSTER, *Sec'y.*

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 309.

Maasstaub. Measure Staff.—Every architect requires a measure staff, and we also have one of twentyfour inches. Four and twenty hours make a night and a day, and the Mason ought to divide his time into regular portions as the twenty-four inch staff is divided into regular parts, and then try and prove his past labors with the whole staff.

Magier nicht Magiker. Magi not Magicians.—A class of priests among the ancient Medes and Persians. They were in possession of a great degree of scientific knowledge and performed the sacred rites of religion. Zoroaster reformed them, and divided them into Apprentices, Masters and Perfect Masters. As it was only those who could offer prayers and sacrifices unto Ormuzd, who could reveal his will, or could look into futurity, so they were held to be a kind of a middle being between the Godhead and mankind, and were held in the greatest veneration.

Von Marshall, Henry William, Field-marshal of Theringen, died at Naumburg about the year 1760. He was initiated into Freemasonry in his youth, in London, and was not only English Provincial Grand Master for the circle of Upper Saxony, but he was also the founder and W. M. of the Lodge at the Three Hammers in Naunburg. His Masonic zeal and activity were extraordinarily great. He knew and wrought the Knight Templars' degree in 1740, before the Baron von Hund, who first joined him in 1751. In the year 1752, continued sickness compelled him to give up his labors.

Mecklenburg.—In Mecklenburg Schwerin as well as in Mecklenburg Strelitz, Freemasonry enjoys the protection of the government, and there are large and respectable Lodges in Rostock, Scherwin, Gestrow, and New Brandenburgh. Charles, Grand Duke of Mecklenburgh Strelitz, who died in 1816, was a member of the Order, and English Provincial G. M. ; in which character he founded the Lodge, " Bond of Peace," in New Brandenburgh one year before his death.

Meister. Master.—He who has attained the third degree in Freemasonry, is a Master, and, where they do not work in the high degrees, has reached the summit of his profession. None but F. C. who have been proved and found worthy, can obtain this degree. The clothing of a M. M. is blue, as a reward of his fidelity and truth. As a M. M., he has a voice in all the consultations of the officers of the Lodge, and he may, if possessed of sufficient Masonic skill, be appointed to any office in the Lodge, even that of W. M.

Meister von Stuhl. Master of the Chair.—In English, P. M. or W. M. This is the highest preferment a Mason can obtain in St. John's Masonry, through the three degrees of which every candidate for the P. M. degree must have passed. If there are members in the Lodge who have the higher degrees, they are generally elected W. M. ; but although it is by no means necessary to possess those degrees to enable a Brother to be elected to the Chair, it is absolutely necessary that he should be a man of good, nay, unblemished moral character and extensive Masonic information. The greatest care and caution ought to be used by the Brethren at this election, to prevent the Lodge being injured by the election of an improper person ; for, especially in small towns, the public is speedily aware who stands at the head of the Lodge, and if he is not a highly respectable man, the Brethren who elected him have much to answer for. He must also be well acquainted with the Order, its doctrines, its secrets, its history and constitution, and must possess the power of communicating his own reflections upon all these subjects, in a clear and comprehensive form unto the Brethren. He should also be able, upon occasion, to deliver a logical discourse upon the Craft, extemporaneously. The duty frequently devolves upon him alone to fix the labor of the Lodge, and to form every Brother into such a Freemason as the statutes of the Order requires. It is quite easy to be a W. M. as *too many are,* but most difficult to be such an one as the *Order requires.* W. M.'s in general think they have done their duty by reading distinctly the ritual. But he who wishes to do his duty faithfully, must remember he sits in a chair which was formerly called in England the seat of King Solomon.

Mithra Geheimnisse. Mysteries of Mithra.—The ancient Persians had a symbol of fire and the sun called Mithra, and prayed unto it as unto the most high God. Mithra was generally represented as a man with a lion's head and four eagles' wings, or a figure standing upon a globe enlightened by the sun, or standing near an altar upon which fire is burning. The Mysteries of Mithra, among the Persians, are said to have been founded by Zoroaster. Few accounts of these mysteries have descended to us, but the few we have are very remarkable. Before initiation into those mysteries, the candidate was obliged to go through certain probations which, for severity, far exceed all we know of probations for other ancient mysteries. It is written in an ancient account of them : "No one can be initiated into the mysteries of Mithra without going through a course of probations which were really mastering : there were eighty degrees of probations, some of which were more difficult to go through than others. The candidate, for instance, was compelled to swim through large bodies of water for days, then to pass through fire ; afterwards to fast in silence and solitude, and go through various trials until he had passed the eighty degrees ; and then, if he passed through all these ordeals with his life, he was initiated into the mysteries of Mithra." Nothing more is known of the doctrines or history of those secrets.

Merlin, Frederick August Christian, was born the 4th January, 1775, and died at Altenburg, where he was professor in the gymnasium, 4th September, 1806. He was Orator to the Lodge Archimides at the Three Tracing-boards in Altenburg, and the Masonic Journal, published by that Lodge, contains many proofs of his zeal and industry in the Order. He is also known as the author of other works.

Monatliche Beitrege. Monthly Subscriptions.—Supporting a Lodge, paying the serving Brethren, and other expenses which are unavoidable, cause an expenditure which the uncertain fees upon initiation will not meet, and thus renders it necessary for the Brethren to contribute a small sum monthly for this purpose ; these sums vary in amount in different Lodges, according to their own by-laws made for the purpose. The balance in the hands of the Treasurer, after paying all necessary expenses, is spent for the benefit of the Lodge, or devoted to charitable purposes. No subscribing Brother ought to neglect these payments ; and he who lives in a place where there is no Lodge, and is not a subscriber, acts most unmasonically by neglecting to support the Charities. Poor Brethren, and those who are initiated as musical or serving Brethren, are exempt from all contributions.

THE ANTI-MASONIC VICAR.*

> "Turn your attention to that magnificent structure, the Temple of Jerusalem. Observe, no clay substance, no brick, was used; lest any inferior material should give rise to base ideas. Every part and particle of that grand dwelling of HIM, whose existence is SECRET, was perfect of its kind. Its commonest fragments were matter of attentive survey. Even the stones were quarried in the country of Judæa. And every measure was taken to steep the mind in that serenity, calmness, and intensity of devotion which are essential to the true worship of the ALMIGHTY. The stones, too, were levelled and squared before they were brought to the place, and the waste was left behind, that all might be fully prepared and cleanly wrought. So, in like manner, should all Freemasons level and square their hearts, purging them of every impurity, in order to arrive at that glorious state of mental and spiritual perfection, of which the Temple and its composition were beautifully symbolized."—"Lebanon," by JOHN NASH.

"I HAVE sent for you, although I know my summons must be inconvenient, because I choose you to be present at an interview which has been forced on me by a deputation from the Free-masons: they aim at persuading me to allow them to assemble in my church. A likely matter indeed! a very likely matter!"

So spake, with flushed cheek and quivering lip, my well-intentioned but nervous incumbent, one memorable Saturday in the month of August.

"Very well, Sir," was my reply; "you may depend on my heeding and recollecting the sentiments of each party."

"Would to heaven!"—this was an aside—"that these Mason people had chosen some other day than Saturday for their conference! Neither sermon written; the Lending Library accounts all in confusion; Mrs. Watkinson's sick baby to baptize; and two funerals in the afternoon to a certainty!"

"They must be cut short—yes! very, very short!" ejaculated the vicar, decisively and emphatically.

"What! the sermons?" cried I, reverting at once to the topic uppermost in my own mind; "oh! very well. Your views, Sir, are mine. They shall be shortened to a certainty."

"You are dreaming," remarked my superior pettishly, "I allude to the speeches, the oratorical displays, the verbiage of these mystics."

"Ah! precisely so," was my dutiful reply. "You, Sir, and no other, hold the check-string: the length of the interview must depend on *your* pleasure. Masons!"—this was another *aside*—"I wish they were all walled up in the Pyramids. Six: and no tidings! It will be midnight before I shall have completed my preparations for to-morrow."

"I am not narrow-minded," resumed Mr Gresham, fidgeting fretfully in his chair, "far from it; my views are liberal and enlarged; I never by any chance indulge in a harsh surmise touching any one of my fellow-creatures. But these Mason people alarm me. They have a secret; there is some extraordinary bond, stringent and well understood, by which they support each other. I look upon them as little better than conspirators:"—then, after a brief pause—"*in fact* they ARE conspirators!"

"You really think so?" said I, for the first time feeling an interest in the subject.

"I do; seriously and solemnly," said the vicar, with an air of the most earnest and portentous gravity.

"Rat-tat-tat! Rap, rap!"

"The Deputation, Sir," said the butler, bowing five middle-aged gentlemen into the study.

For a set of "conspirators" they were the oddest-looking people imaginable. There they stood, a knot of portly, frank-featured, cheerful men, upon whom the cares of life apparently sat lightly, who greeted their pastor with a smile, and seemed in high good humor with themselves and all around them. Nor, while I curiously scanned their look and bearing, could I, for the life of me, imagine a reason why men so happily circumstanced should take it into their head to turn *plotters.* The foremost of the group I knew to be a man of wealth. He had "a stake," and no small one, in the permanent prosperity of his country. His next neighbor was a wine-merchant, with a large and well-established connection, and blest with a rising and most promising family—what had he to "conspire" about? The party a little in the background was a Dissenter of irreproachable character, and tenets strict even to sternness. Moreover, on no subject did he dilate, publicly as well as privately, with greater earnestness and unction than on the incalculable evils arising from war, and the duty of every Christian State, at any sacrifice, to avoid it. What! *he* "a conspirator!" Fronting the vicar was the banker of our little community. And to him I fancied nothing would be less agreeable than "a run" upon his small but flourishing firm in Quay street. And yet "runs" severe—repeated—exhausting "runs," would inevitably result from any widely spread and successful conspiracy. The banker's supporter was a little mirthful-eyed man—a bachelor—who held a light and eligible appointment under government, and looked as if he had never known a care in all his life. He perplexed me more than all the rest. He, of all created beings, a conspirator! Marvellous!

The spokesman of the party began his story. He said in substance that a new Lodge being about to be opened within a mile and a half of Fairstream, it was the wish of the Brethren (the more firmly to engraft on the noble tree this new Masonic scion) to go in procession to church, and there listen to a sermon from a clerical Brother. In this arrangement he, in the name of the Lodge, represented by the parties then in his presence, most respectfully requested the vicar's concurrence.

That reverend personage, with a most distant and forbidding air, replied, that he could sanction no such proceedings.

Perplexed by this response, which was equally unpalatable and unexpected, the Deputation, with deference, demanded my incumbent's reasons for refusal.

"They are many and various," replied he; "but resolve themselves mainly into these FOUR. *First: there is nothing Church about you!*"

The Deputation stared.

"I repeat, that of Freemasons, as a body, the Church knows nothing. You admit into your fellowship men of all creeds. Your principles and intentions may be pure and praiseworthy; and such I trust they are. But the Church is not privy to them. The Church is in ignorance respecting them. The Church does not recognize them. And therefore, as a ministering servant of the Church, I must decline affording you any countenance or support."

The banker here submitted to the vicar, that in works of charity—in supporting an infirmary, a dispensary, a clothing club, a stranger's friend society—identity of creed was not essential. Men of different shades of religious belief could harmoniously and advantageously combine in carrying out a benevolent project. And one of the leading principles of Freemasonry was active, and untiring, and widely-spread benevolence. Could success crown any charitable project, any scheme of philanthropy, any plan for succoring the suffering and the necessitous *(the operation of which was to be extended, and not partial,)* if no assistance was accepted save from those who held one and the same religious creed? "*Charity*," he contended, "*knew no creed.* No shackles, forged by human opinions, could or ought to trammel her. He was no friend to his species who would seek to impose them."

The vicar shook his head repeatedly, in token of vehement dissent from these observations, and proceeded:—

"Next I object to you because you are friendly to processions; and, I am given to understand, purpose advancing to church in long and elaborate array.

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*From Stray Leaves from a Freemason's Note-Book. By a Suffolk Rector.

All processions, all emblems, all symbols, I abominate. Such accessories are, in the sanctuary, absolutely indecent; I will not call them unholy: I term them downright profane. What has a thinking being—particularly when proceeding, for the purposes of worship, to the temple of his Creator—what has *he* to do with processions? They are, one and all, abominations."

The little placeman here briskly stepped forward and said, that "in that Book, with which he was sure the vicar was better acquainted than any one of them, processions were repeatedly mentioned, and never condemned. They occur in all parts of the sacred volume, and in a *very* early portion of it. A procession of no ordinary description followed Jacob's remains when, with filial love, Joseph brought them out of Egypt into Canaan. A procession, long and elaborately arranged, attended the removal of the ark from its temporary sojourn in the house of Obed-Edom. A procession, glorious and imposing, preceded the dedication of Solomon's temple. A procession——"

"Pray," said the vicar sharply, "do you mean to contend that any one of these processions was at all the counterpart of a Masonic procession?"

"I do not; I disclaim all such irreverent intention," returned the other, gravely: "my object was simply to show that, by the VERY HIGHEST authority which man can produce, processions are not forbidden. Usage sanctions their adoption among ourselves. They form a part of our most august ceremonies. When the peers present an address to the sovereign on his escape from the hands of an assassin; on the birth of an heir to the throne; on the marriage of one of the royal family; they repair to the royal presence in procession. At the coronation of the sovereign, one of the most important features in the pageant is a gorgeous and lengthened procession. That procession, let me remind you, Sir, wends its way to the house of God; and for the purposes of worship. It enters the abbey. There divine service is performed: in the course of which the sovereign receives the crown and takes an oath to the people. These points are pressed on you, as pertinent to the subject. Surely, after considering them, you will hold us blameless, if, as Masons, we wish to 'Go up to the house of God in company'—in other words, 'in procession?'"

"Plausible, but hollow!" was the vicar's comment: then, after a pause, "you have failed to convince me. I object to you, strongly, on the score of your processions; and I object to you still more decidedly on the score of your —— secret. You are a secret society; are held together by a stringent oath; now I hold that wherever there is mystery there is iniquity!"

"A harsh conclusion, indeed!" exclaimed Mr Walford, the wine-merchant, who now took part in the discussion; "you cannot be serious in maintaining it? When you assert secrecy to be criminal, you have forgotten its universal agency. It has escaped you how largely it pervades both public and private life. In every department its operation is traceable. The naval commander sails from his country's shores under sealed orders. He has private papers which contain his instructions. These he is to open in a certain latitude and longitude. Meanwhile their import is 'secret' to him and to those who served under him. But he accepts his trust unhesitatingly. The 'secrecy' in which his orders are veiled does not indispose him towards their fulfilment; make him suspicious of their origin; doubtful of their necessity; or render their faithful performance one whit less obligatory upon his part. His duty is to obey. Take another instance—The cabinet council which deliberates on the interests of this great country, and advises the sovereign in matters of policy, is sworn to secrecy. No member of it is allowed, without distinct permission from the reigning prince, to divulge one syllable of what passes at its sittings. *It is a* SECRET *conclave.* But no one questions, *on that account,* the legality or propriety of its decisions. In private life secrecy obtains. In a commercial partnership there are secrets—the secrets of the firm. To them each co-partner is privy; but is solemnly bound not to disclose them. In most households there are facts which the heads of that household do not divulge to their servants, children, and dependants. Prudence enjoins secrecy. So that, in public and in private life, in affairs of state and in affairs of commerce, secrecy, more or less, prevails: why, then, should it be objected to the Freemason, that in his Order there is a secret which is essential to the existence of the Fraternity, and which he is bound to hold sacred?"

"Ha! ha! ha! An adroit evasion of a very awkward accusation!" cried the vicar with an enjoyable chuckle: "who is the general of your Order? There must be Jesuits amongst ye! No argument from Stonyhurst could be more jesuitically pointed!" And again the vicar laughed heartily.

The Deputation did not join him. They looked on in silence. Perhaps they thought the refusal of the Church a sufficient annoyance, without the addition of the vicar's bantering. His pleasantry was not infectious. Perchance they held with the delinquent negro in one of our West India colonies, who was first severely reprimanded, and then soundly thrashed, by his owner—"Massa, massa; no preachee too and floggee too!"

At length one of them, with great gravity, inquired, "Whether Mr Grasham had any further objection to urge?"

"Oh dear, yes! I am hostile to you because you COMBINE."

The banker now fired his broadside.

"We do. We are as a city at unity in itself. We form a band of united Brethren: bound by one solemn obligation; stringent upon all, from the highest to the lowest. And the object of our combination? boundless charity and untiring benevolence. We must be charitable and kindly-affectioned to all; but more especially to our Brethren. With them we are ever to sympathize readily, and their necessities to succour cheerfully. Respect are we to have none, either as to color, creed, or country. And yet is our charity to be neither indiscriminate, wasteful, nor heedless. We are to prefer the worthy Brother, and to reject the worthless. And our warrant for so doing is HIS command who has said, 'Thou shalt open thine hand wide to thy Brother, and to thy poor, and to thy needy in thy land.'"

"The latter remark none can gainsay," said the vicar coldly; "and thus, I believe, our interview terminates."

The Deputation retired, desperately chagrined.

The church was closed against them. The new Lodge was opened; but there was no public procession, and no sermon. To me, lightly and carelessly as I then thought of the Fraternity, there seemed much that was inexplicable in the rebuff which it sustained. Here was Mr Gresham, a conscientious and well-intentioned man, who lamented, Sunday after Sunday, the prevalence of sorrow, care, and suffering around him; who spoke, with tears in his eyes, of the apathy of the rich and the endurance of the poor; who deplored the selfishness of the age; who averred, bitterly and repeatedly, that "all sought their own"—here was he, withstanding to his utmost a brotherhood who declared—and none contradicted them—that their leading object was to relieve distress and sorrow. Of him they seek an audience. When gained, they use it to request the use of his pulpit, with the view of making their principles better known; of effacing some erroneous impressions afloat respecting them; in other words, of strengthening their cause.

That cause they maintain to be *identical with disinterested benevolence and brotherly love.*

Mr Gresham declares "off;" refuses them his church; and will have nothing to do with them! "They may solve the riddle who can," said I, as, thoroughly baffled, I sought my pillow. "Each and all are incomprehensible. I don't know which party is the most confounding; the Masons with their well-guarded secret, or Mr Gresham with his insurmountable prejudices!"

ADDRESS,

Delivered by B. B. French, M. W. Grand Master of the Grand Lodge of the District of Columbia, at the visitation of the Grand Lodge to National Lodge, No. 12, of the city of Washington, Feb. 1, 1847.

In the few remarks I purpose to make upon this occasion, I shall endeavor to impress upon my Brethren the great moral duties they owe to themselves, to each other, and to mankind.

"What came you here to do?"

"To learn to subdue my passions," &c..

How often—how very often is this question asked and the answer returned without a doubt of its deep and abiding importance. Let us give our reflections for a few moments to the first lesson it inculcates—"To learn to subdue *our* passions!"

Every child that is born into this "breathing world," has within its little bosom the germs of passion—there lie the seeds of love, of jealousy, of revenge, of hatred, of fear, of joy, of anger, of hope, of despair,—and as day after day—month after month—year after year passes away, these germs are developed, and for good or for evil they mark the character of the man. The Almighty Creator of all things has seen fit to make these passions a portion of man's nature, and they are, to the soul what the nerves are to the body—the meerest touch with the point of the finest needle, to the most attenuated nerve in the system, thrills through all the rest; and the slightest disturbance of the equilibrium of the best balanced mind, will often rouse the passions and render him who but the moment before was the gravest of the grave, the merriest of the merry; or, on the contrary, change the lines of joy upon the most sunny countenance, into those of grief, of anger or of despair. And we may well exclaim with the poet when we reflect how "fearfully and wonderfully" we are made,

> "Strange that a harp of thousand strings
> Should keep in tune so long."

If the passions of man are suffered to run to riot, they soon overcome reason, and he who is under their influence is as much a madman for the time being, as is the incurable tenant of a mad house. Then, how necessary does it become that we should learn to subdue our passions. They are given to us for wise purposes, and a man without human passions would be but the form without the soul; but He who gave them gave us also the power to control them, and one of the very first lessons taught to us upon entering this sacred retreat, from the cares and turmoils of life, is to exert that power in such a manner as to bring our passions within such control as will render them a blessing, and not a curse to ourselves and others.

All the passions are to be subdued and kept within proper bounds; but the one which, above all others, we, as Free and Accepted Masons, are to subdue, is anger. Ungovernable anger is capable of doing more mischief among mankind than any other passion, as it leads to revenge, hatred and violence. No passion is more easily excited, and none is more difficult to control. He who indulges it comes, necessarily, to hate the object of it; revenge follows, and bloodshed and even murder are too often the result. Anger indulged by one individual towards another seldom ends until many are involved in the excitement, and thus the evil passions of one may involve the ruin and overthrow of many; and truly may it be said "behold how great a matter a little fire kindleth." Here, where the very basis and foundation of our Order is "brotherly love, relief, and truth," it is our duty to practice what we profess, and with a bold and steady determination to master all evil thinking and evil acting—to square all our actions by the square of virtue, and, applying the plumb-line of rectitude to all our movements, so bear ourselves "that all the world may say, he is a man."

But this is not all that is required of us in carrying out the great principle with which I commenced these remarks. We are not only to subdue *our* passions, but we are to aid our Brethren in exercising a healthy control over theirs. It may be said that if each would subdue his own passions, this would not be necessary. True. But perfection is not of this world, and the very best amongst all societies will, at times, be thrown from their equanimity; and then is the time when that blessing to mankind, brotherly love, is to cast the sunlight of its holy influence over the darkness of discontent and anger, when the oil of friendship is to be poured upon the troubled waters of discord, that good may be wrought out of evil. A true and generous Mason and man does not live for himself alone: he lives for his country and for his Brethren—the glory of the one and the happiness of the others swallow up all selfishness to him, and he builds his Masonic Temple on the broad basis of human benevolence and human happiness! He will be brave in the cause of his country—untiring in the dissemination of virtue and kindly feeling, and he will suffer no suggestions of prudence or forbearance to hinder him doing all that in him lies in healing any disaffection between his Brethren; thus aiding them, to subdue their passions, and to live in friendship and Brotherly love with one another.

Then, my Brethren, always remember, when you repeat those important words, "to learn to subdue my passions," that they possess a deep, an important, I may almost say, a holy meaning. Remember that when the lesson is learned, there shall be no more anger, no more revenge, nor hatred nor jealousy within your sacred retreat; that Brotherly love, good will, harmony and friendship shall alone prevail, and the millenium of Masonry will have commenced. From my heart, and in our own strong asseveration, do I say "so mote it be."

"To learn to subdue my passions, *and improve myself in Masonry*." What do we mean by improving ourselves in Masonry? Going over a few forms of speech and of action—a little lip service, the necessary business of our meetings, and then separating to mingle again with the world? No—no—no! we mean no such thing. If we really improve in Masonry, we improve in religion, in science, in virtue, in general knowledge and in all that is good. Masonry is not cramped down to a few forms, and words, and tokens; those are but the bars and the bolts which guard the temple in which our treasures are deposited.

Our foundation is the Bible, and no man who doubts the sacred truths recorded in that holy volume can be in heart a Mason.

We hold it up as the First Great Light of Masonry; it is to us the pillar of fire by night, and the pillar of cloud by day; we endeavor to be guided by the precepts it inculcates; we study it, and we improve ourselves in Masonry! Every implement of our Craft teaches us some moral lesson by which we endeavor to profit and become better men. The doors of science are thrown wide open before us; we enter and we learn. The knowledge that Masonry imparts is confined to no sect, no country; it embraces all; it is co-extensive with all. It is not confined to the Lodge rooms where Masons meet, any more than the learning of the universities is confined within their walls of stone and mortar. The true Mason bears his knowledge wherever he goes; he imparts it to his Brethren wherever they may be found; he is ever ready to teach or to be taught; and thus do we improve ourselves in Masonry.

Forgive me for relating, here, a little episode in my own life, illustrative, in some measure of the foregoing remarks. I was among the granite hills and rocks of my own native State, breathing the pure air of a bright summer's day, when a fancy came over me to ascend one of the mountains in the neighborhood of my own residence. I invited some friends to accompany me. Mounting our horses we rode as far as it was practicable to proceed on horseback, and then proceeded on foot to the summit of the mountain. Companies of men who go out for pleasure can seldom endure idleness; so it was agreed that a pyramid of loose rocks should be raised, as a memorial of our visit to the summit of Kearsarge. I will remark, in passing, that there seems to be a propensity inherent in man to leave behind him some memorial of his presence wherever he may be, and to this propensity Masonry owes much—aye, very much.

But, to proceed: while my companions were busying themselves in practical

Masonry in erecting their memorial, I wandered to a distant part of the summit and there met a gentleman who had ascended on the opposite side of the mountain. I had seen him once before, and knew that he was then a resident of this city, (Washington) and on a visit to his friends in New Hampshire. I had been but recently raised to the sublime degree of a Master Mason, and was, as I still am, enthusiastic in my admiration of the Order. I entered into a conversation with the almost stranger, and I soon discovered that he was of the Craft. We made ourselves known to each other as Master Masons, when he informed me that he was the Grand Lecturer of the Grand Lodge of the District of Columbia! Little did I then imagine that I should ever hold the high and honorable station of its Grand Master! We seated ourselves beneath an overhanging rock, and there held communion together, improving ourselves in speculative Masonry, until my companions, having completed their practical Masonry, sought me, and my friend. Your former Grand Lecturer and myself separated not to meet again for many and many a day. It was a meeting, shall I say, of chance? No! for He who suffers not a sparrow to fall to the ground without his knowledge, and by whom the hairs of our head are all numbered, leaves nothing *to chance!* It was a meeting of which neither the one or the other knew aught until it happened; and it was rife with improvement in Masonry to me, which I have not forgotten to this day.

If we will improve ourselves, as we ought, in Masonry, we shall not fail to be what our ancient constitution requires that we should be—"men of probity and honor, whatever may be our differences in name or in opinion, by which Masonry becomes the central point of Union, and the means of establishing friendship among persons, who, without it, would live in continual separation."

"No private hatred or feud," says our constitution, "shall be carried to the threshold of the Lodge, still less political or religious disputes." I hope, and trust, that within the jurisdiction of the Grand Lodge of this District, not only all private feuds, if there be any, will be kept out of our Lodges, but that they will be healed entirely, and I know I shall have the co-operation of every Mason within these walls, to aid me in bringing about a consummation so devoutly to be wished.

Progress seems at the present time, to be the grand object of the World. The idea of a halt in human existence or in anything relative thereto, may almost be termed obsolete; every thing seems not only moving, but rushing onward. Improvement in every thing is the order of the day: we see it all about us, we hear of it from all parts of the habitable globe; and mankind is startled and astonished at least as often as once every year, by some new discovery which almost threatens to turn the world upside down. Masonry is not excluded from the circle of this whirlwind of improvement that is sweeping along. After lying almost dormant for years, its lethargy has been shaken off; it has arisen like a strong man armed, and it is now, daily and hourly, gaining strength. Masonry, in itself, is improving, and it only requires those who cherish it, to improve with it, and it will ere long be universally hailed as an institution second to that, only, which was taught to mankind, by Him "who spake as never man spake."

It is the duty of every Freemason so to conduct himself before the world, that when it is remarked, such a man is a good citizen, a warm friend, a kind neighbor,—the reply may be, certainly he is, and must be so, for he is a Freemason!

True improvement in Masonry is marked by honorable conduct at all times, and upon all occasions; by a spirit of liberality and generosity toward all; by the extension of the hand of charity upon all proper occasions, but, at the same time, by carefully preserving the means that God has given us to enable us to help, aid, and assist our fellow-creatures.

Neither the miser or the spendthrift can be an accepted Mason: he who worships mammon cannot worship that God to whom our altar is erected and dedicated; and he who dissipates his fortune soon places himself in that position among mankind that it is out of his power to comply with the requirements of our Craft.

Let us be vigilant, my Brethren, in guarding the threshold of our institution from the feet of all who walk unworthily. The Craft has been often brought into disrepute by including among its members those whose disorderly conduct before the world has rendered them a reproach to mankind and to Freemasonry. Let the worthiness and the qualifications of every one who applies at our door for admission be well established, before he is permitted to enter, and then our institution will be adorned and sustained by good men and true, who will do honor to our Craft, while they will consider themselves honored by their association with it.

My Brethren, it gives me pleasure to meet you here: it gives me pleasure to find you proceeding so harmoniously in the good work in which we are all engaged. I congratulate you that the sun of Freemasonry, after its partial eclipse, is emerging from the shadow by which it was overcast, unshorn of a single beam, undimmed by a single cloud. It is approaching again its meridian, from whence its noon-day lustre shall be poured upon the world.

While our sacred institution is sustained by strong hands and by pure hearts as it now is, truly it standeth upon a rock, "and the gates of hell shall not prevail against it."

Go on, Bethren, in the good work: let that Charity which suffereth long and is kind, mark all your actions with each other and with your fellow-men—let that Fortitude which in all situations in life is an honor to man, sustain you in every trying station in which you may be placed—let zeal accompany you in all your efforts, for without it nothing can be accomplished; and above all and beyond all, let that Religion which teaches us that "we must all appear before the judgment seat," be cherished among you—be the life of your lives, the soul of your souls, and surely shall you appear before that judgment seat without spot and without blemish.

And when

> "The cloud capped towers,
> The gorgeous palaces,
> The solemn temples—the great globe itself,
> Yea, all which it inhabit, shall dissolve
> And, like the baseless fabric of a vision,
> Leave not a wreck behind;"

then shall you be accepted as was the stone which the builders rejected—then shall you be found perfect ashlers, fitted by the Master Builder for that "house not made with hands, eternal in the Heavens."

CELEBRATIONS OF ST. JOHN'S DAY.

AT LANCASTER, S. C.

The 24th of June was publicly observed by Jackson Lodge, at Lancaster, S. C. An "Uninitiated Spectator" gives the following account of the celebration:

In the morning, clouds looked portentous, and sky lowering, yet the "tip-toed expectation," of the "good people," forced many to attend. As great prejudice once existed in this section against the Order, which measurably tended to dissolve it, and as the procession, the regalia, and the expected orations, promised "something new under the sun," to the present generation, our streets were crowded, at an early hour, by the curious.

The procession formed, in front of B. F. Sadler's Hotel, under the direction of T. W. Pegues, Esq., acting Marshal to the Masonic body: immediately in their rear, the ladies formed—the families of the Masons first—next ladies generally—under the care of Marshal Wm. C. Coxe, Esq.

To the uninitiated spectator, it was a grand and imposing sight. From the crimson, and sky-colored regalia of the Mason, the eye could turn to "linked sweetness long drawn out," in Marshal Coxe's division, where "every tint of the rainbow," and "every hue of the violet," was copied, in the rich, and variegated dresses of those, who were not Masons, but were, "or could be Masons' wives." It was interesting to follow the gaze of "the curious, and the verdant." Some would single out the gavel; others the jewels; and while some would narrowly observe the staves—the scroll, and especially, the large, richly embossed Bible upon the velvet cushion, others would scrutinize, most closely, the collar, sash and apron, with their accompanying jewels and appendages of each of the brotherhood, as he would pass their "field of vision." The procession marched under three beautiful banners, representing, typically, Faith, Hope, and Charity, and carried by three of the most youthful Brethren. These were certainly by far the most striking and characteristic of all the symbols used on the occasion. Faith was represented by a painting of Abraham, the father of the faithful, standing with his left arm fondly thrown over the shoulder of Isaac, kneeling upon the prepared pile of wood, obedient to the sacrifice; while his right arm was "aloft extended," clenching a knife; his eyes devoutly turned, ere the fell stroke falls, upwards to Him, who hears his prayer, spares the dutiful son, and sends a substitute, in the character of a ram, entangled in an adjoining bush. Hope was represented by the usual figure of the goddess, a blooming Virgin, leaning, with confidence, upon the strong anchor. In the symbolical painting, of Charity were four characters. A benevolent Mason is represented in the act of presenting his purse to a desolate and needy female, the mother of two friendless children.

The Band executed its part well, and although in its infancy, (this being its first effort in public) it bids fair to master every species of music, from the dulcet notes of the lyric, through all intermediate varieties up to the spirit stirring blast of the martial.

Upon arriving at the Court House, the Lodge halted, and opened ranks for the fair to pass between, under their crossed rods, and lowered banners, symbolically shielding them from harm, or insult. The conjecture may appear whimsical to the initiated, but in the plenitude of our curious ignorance, and with no little self-complacency at our ingenuity and skill in seeing into "dark things," we concluded that part of the ceremony meant a great deal. We thought, it shadowed forth the idea, that the sex, would always find a friend in the Mason, a shield in adversity, a protector in emergency, and a devoted admirer of all their charms and virtues. Under the common banners of Faith, Hope, Charity, they might travel up "life's hill together," mutually administering to each other, comfort, and happiness. We were afterwards confirmed in this conjecture, by the orator of the day, whose address informed us that every thing the Mason had about him was full of meaning.

The meeting being organized, Marshal Coxe informed his crowded auditors, that the invited orators, Rev. Dr. Wm. Carlisle and John Z. Hammond, Esq. had been prevented, probably, by the late inclemency of the weather, from joining with the Brethren in their celebration; consequently, no speech, specially prepared for the occasion, could be expected. This intelligence was a sore disappointment to many of us, who had piqued ourselves, upon our sagacity and shrewdness, in fathoming the arcana of the "mystic tie." We had hoped to fall upon some "clue, like that of Ariadne," which would lead us through the "labyrinthine tergiversations," of this time-honored brotherhood, or at least, "to cut an air line" through the monitorial kingdom. We had flattered ourselves, that an opportunity would be afforded, of enjoying at least a partial peep, into the mystic science of Abrax, of having an elaborate exposition of the Pythagorean system of morals, and of the Druidical mode of teaching by symbols. We were really eager for the FEAST OF HIEROGLYPHICS, and anticipated rich things, in circling through the encyclopedia of the seven sublime sciences; hoping to be transported in the swift vehicle of thought, back to the time when it was said, "Let there be light, and there was light;" thence through the whole range of all creation, culling gems and flowers from every nation, and passing swiftly through every age, not forgetting Solomon's Temple, nor St. John in the lonely Isle of Patmos:—down, down, the vista of time, until we were brought, like the eagle in the air, that circles round and round, ere he alights, to centre upon, and contemplate with delight, the great success and increasing respectability of this infant, yet energetic and growing Lodge of Lancaster. "'T was a consummation devoutly to be wished."

The devotional exercises were performed in a most solemn and impressive manner, by their Chaplain, Rev. E. L. Fraser, by reading that remarkable portion of Holy Writ, pregnant with beauty, poetry and sublimity, found in Ecclesiastes 12th chapter, and by offering up a prayer, in which it seemed the heart of every Mason joined, and in which the amen of all Christendom might have united. That the large concourse of people, might not be altogether disappointed in hearing an address, Rev. P. T. Hammond, generously volunteered an extemporaneous speech. The subject matter, the occasion, &c., were all new, and the audience were anxious to hear. Mr Hammond enchained their attention for nearly half an hour, with one of his happiest efforts.

After soliciting their indulgence for want of timely notice, he boldly launched into deep waters. He regarded the inquiry, as just and proper on the part of the world, "What is the object of Masonry?' The answer was, that it was an Institution of long standing, formed for charitable purposes, composed of good and honest men, who could recognize each other, "in the dark, as well as the day," and who reserved to themselves, the right to decide upon their objects of charity, and the mode of dispensing it, without troubling a "World's Convention," to assist them. They followed the Bible injunction, of not letting the right hand know what the left hand did. Mr Hammond was very successful in refuting the common place objections to the secrecy of his Order. The Masons were not singular in this; they had examples in Governments, Legislatures, Churches, &c., indeed every family and individual, have their own secrets, which might be ruinous, at least impolitic, to make public. That the Fraternity might have members who would abuse their trust, and be given to vice and immorality, he admitted; so have all the Religious Sects. If Masonry is to be condemned for not steering entirely clear of "wolves in sheep's clothing," so must be the Christian Churches. But to be a good Mason, was to be a good man. The Bible was revered by them, and kept always open. The vow of David and Jonathan, and the oath of Hezekiah to Jeremiah were cited, as Biblical authority, to justify the making of vows and taking of oaths. The speaker was fortunate in these allusions to Holy Writ, for we knew he was carrying conviction home, and was sweeping away objections from many quarters, in his crowded audience, who were, in the mean time, as "hushed as the house of death," to hear and be instructed. The Rev. Orator, next cursorily explained some of the symbols, the gavel, square, compass, plumb, &c., the prototypes of which, were used by operative Masons in architecture, but they were used by the Free and Accepted Masons, for "more noble and glorious purposes," to knock off the superfluities of extravagance; to square their lives by the rule of virtue; to circumscribe their affections and desires, within due bounds; and walk "perpendicularly" the path of life, in all honesty and integrity, &c. Every thing a Mason wore, taught him a moral lesson. Masonry was, in short, a system of emblematic morals, a symbolical representation of precepts, and rules of conduct. He next addressed the "Fair," in a double sense, the "better half" of his audience. They enjoyed not the privilege of becoming Free and Accepted Masons; neither had they been operative Masons, nor soldiers in "the tented field," nor Legislators in Assembly Halls: but Masons were their friends. The benefits of the Order, went beyond the individual member: his mother, his daughter and his sister were regarded with affection by the Brotherhood. He concluded his able speech, by telling them, that although they might not be Masons, yet they could be Masons' wives, and judging from the smiles that mantled the cheeks of many of "the youthful portion," upon this announcement, we fancied they responded, in their hearts, Amen!

Mr Hammond was listened to throughout, with most marked attention; and although, the effort was impromptu, yet it was a real *multum in parvo* speech, well suited to the occasion, and highly calculated to undermine the deep rooted prejudices, whose lingering traces might with some yet remain. Doubtless many of the words spoken and the views suggested, will be "laid up on memory's shelf," to refer to, and ponder over, with pleasurable recollections, of the day that brought them forth, long after scores of us, that were present, have passed the lethean stream of oblivion.

The procession was again formed, and returned to the Hotel; the measured but stately steppings, beating time, to the well-regulated and accordant notes of the young Philharmonians of Hanging Rock. A rich banquet, prepared by Mr Saddler, awaited them, to which, male and female addressed themselves with true Masonic sociality. Some hundred ladies, with many other invited guests, "fared sumptuously" upon the well cooked "loaves and fishes" of the mystic Order, who, in their list of good things, forgot not the item of "good eatings." Enjoyment and good fellowship were the ruling goddesses of the celebration; and all seemed highly pleased with the "rare things," both intellectual, animal, and mystical, served up during the day, for their entertainment.

I would close by suggesting, with all due deference to the Lancaster Lodge, that "you weary not in well doing." The difficulties you had to surmount, and the disadvantages you had to struggle with, in resuscitating your Lodge, are known, but your operations on St. John's day with us, have made a most favorable impression upon the public mind, and you might calculate very safely, on some early and important accessions to your number. Your Order has been much traduced by prejudice and ignorance, but with you, we hope, a brighter day awaits you, in our community. The pure light of Masonic consistency, and the beams of advancing civilization and increasing liberality of sentiment, are fast dispelling the mists and clouds of benighted reason and darkened ignorance. Having Faith in the principles of your Order, acting with Charity, to one another and to your fellow-man, you may Hope, not only to succeed on Earth, but finally to tabernacle in that Lodge of all good Masons, "AN HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS." *In hoc signo vinces.*

AT CHARLOTTESVILLE, VA.

THE 24th June was celebrated at Charlottesville, Va., with great spirit. The *Republican*, of that place, says:

A procession, composed of the Lodge and visitors, was formed at 7 o'clock, A. M., and moved from the Hall to the Methodist Church, passing through the principal streets of the town. A public installation of the officers elect, was conducted by Dr. James A. Leitch, which was both novel and interesting.

The installation being completed, the officers and members of the Lodge were addressed by Dr. Leitch, in a charge, which, considered simply as a literary production, was of singular ability and beauty, and marked with frequent passages of fervid eloquence.

An Oration on the Moral Character of Masonry, was then pronounced by Mr. W. Z. T. Fleshman, of the University of Virginia.

The interest and pleasure of the occasion was much increased by the singing of several beautiful Masonic Odes, which was well performed by several ladies and gentlemen.

The congregation being dismissed, the procession was re-formed, and marched to the Eagle Hotel, where the Craft were joined by the invited guests, among whom were the clergy and the editorial corps of the place, and at 10 o'clock the company sat down to a sumptuous repast, prepared in admirable style, and full justice was done by all present to the rich viands.

REV. DR. JOSEPH WOLFF.

THE celebrated oriental traveller, Dr. Joseph Wolff, who was initiated into Masonry recently, in the hope of being thereby made more serviceable to his fellow-creatures, has written "to the Masons in England, Scotland, and Ireland," stating that he is ready (provided he is paid his expenses for travelling by *third class* carriages on rails,) "to deliver lectures during the week days in the different towns in England, for the purpose of contributing towards the relief of the starving population of England, Ireland and Scotland, let them be Protestants, Roman Catholics, Jews, or Mahomedans," and several other suggestions for increasing the fund for this purpose have been made by Brethren of the Order, such as the appropriating of the cost of a single banquet by each Lodge, the holding Masonic balls, &c. In some instances this has been tried, but nothing effective or creditable to the Craft will be done, unless the subject be taken up by the Grand Lodge of England. If a request were to emanate from that influential quarter, something after the manner of the Queen's letter to the clergy, subscriptions would become general, and the sum of 5000*l.* could be easily and speedily raised. The Lodges throughout the country are waiting instructions from their superiors. The Chapters, there can be little doubt, would willingly adopt a similar course.—*Provincial Press.*

The labors of Dr. Wolff have been productive of much good wherever he has presented himself. During his visits various towns have felt a lively interest in his lectures, and the poor have been blessed by the relief afforded to them. In Sherborn, in particular, bread was distributed to several thousands.

The Doctor is of opinion that the lower classes in this country, and especially the populace in the outskirts of London, might be interested to sympathize with their Brethren in Ireland and Scotland, and he is willing to deliver in large halls, to the poor in the environs of London, five lectures daily, so that, after one party has heard him, another may come; this he could do easily for several successive days; the charge to be threepence per head; the entire proceeds to be for the Scotch and Irish poor.

We quote his own words on this Herculean task; "Do not think that it would be too much for me: I lectured at Calcutta, in 1833, twelve hours a-day for a whole week, and with an Indian sun over my head, and I frequently preached whole days when in Persia. My great aim is to make myself worthy of the Brotherhood by activity, but especially to promote, more than ever, the glory of God!"

The Doctor is now in London, and has been lecturing in Pimlico, with his usual success, dividing the profits of his lectures between the poor, and a building fund for the erection of a parsonage house in Isle Brewers, Somerset.

He entertains a sanguine hope that some means may be contrived and steps taken to induce the whole body of Masons to establish committees in different places, which should have for their object the abolition of slavery in Bokhara-Khiva and the deserts of Turkistan. The slaves are not blacks, but consist of about 200,000 Persians, among whom are many learned, clever, intelligent men of high spirit. Besides this vast number, there is a regular traffic carried on with the so-called Kaffr Seyapoosh descendants of the army of Alexander the Great, who are white like Europeans, and are publicly sold as the Persian slaves all over Turkistan.

Worthy Mason! may the great Architect of Heaven and Earth reward thy labors.—*London F. Q. Review.*

CORRESPONDENCE.

Lancaster Dist., S. C., July 10th, 1847.

C. W. Moore, Esq.—*Dear Sir and Brother* :—Permit me to bring to your notice the existence of Jackson Lodge, No. 53, held in the town of Lancaster, S. C., and working under the authority of a warrant of constitution granted to us by the G. L. of South Carolina. This Lodge was revived last July, through the untiring exertions of Brothers Capt. J. D. Andrews, Rev. P. T. Hammond, and E. C. Bishop, who braved the dark clouds of deep-rooted prejudice, superstition and ignorance, that had existed for many years past against our glorious Institution. This Lodge has been dormant for the last twentyfive years, and was formerly very unpopular among some of the uninitiated. Last July, upon application to the Grand Lodge, was granted, first a Dispensation, and shortly afterwards a Warrant, to J. D. Andrews, W. M.; P. T. Hammond, S. W.; and Eli C. Bishop, J. W.; under the authority of which we have succeeded beyond our most sanguine expectations. We call the Lodge after the Old Hickory Hero himself, as Lancaster gave this great man and Mason birth. He was born within twelve miles north of our village, in Lancaster District, and there received his early education.

Weak and feeble as our infant Lodge is, we determined to celebrate the 24th; and to give you an idea of what our success was, I have sent to you a report, communicated by some (to us) unknown spectator, which we wish you to publish, that our Brethren elsewhere who are engaged in, the same good cause, may share in the joy of our prosperity. [The report referred to is given in another place.]

We insert in our By-Laws the following section:

"Habitual intemperance, grossly profane swearing, or adulterous conduct, if persisted in, shall be deemed in a Brother, a disqualification for membership."

The first thing we did after re-opening our Lodge, was to refuse admission to all disorderly members of the Order. This gave our Lodge a good character.

Our officers are:—J. D. Andrews, W. M.; Rev. P. T. Hammond, S. W.; Eli C. Bishop, J. W.; J. D. Johnson, Treas.; A. Mayer, Sec'ry; Rev. E. L. Fraser, Chaplain; A. D. Hiliard, S. D.; Wm. Robbinson, J. D.; Simon Bennet, Tyler. Fraternally, yours, E. C. B.

Indianapolis, Ia., July 27, 1847.

Bro. C. W. Moore,—*Dear Sir* :— * * Masonry was never so flourishing with us as now. Lodges are multiplying almost weekly, and of the right sort. It is gratifying to see that Masonry in the West has elevated her standard of morals so high, that those unfortunately addicted to vices, of *every grade*, (their otherwise high standing in society to the contrary notwithstanding,) are not permitted to enter her portals. As a consequence, we are breaking down the prejudices of the *good*, from whence, at least in this quarter, has come most of our opposition.

I need not add that the Magazine is considered the first authority with us, in all subjects of difference of opinion. May it long continue to diffuse its light over the Masonic world.

I am respectfully and fraternally, yours, A. W. Morris,
G. Sec. G. L. of Ia.

MASONIC INTELLIGENCE.

SCOTLAND.

Edinburgh, Aug. 3, 1846.—The Fund of Scottish Masonic Benevolence was this day established, and regulations for the management and distributions of the Fund, were enacted by the Grand Lodge. These rules have been extensively circulated among the members of the Fraternity.

Nov. 30, 1846.—The election of Grand Officers took place to-day. The Festival of St. Andrew the Apostle, Patron Saint of Scotland, was celebrated by the Grand Lodge in the evening. His Grace the Duke of Athol, M. W. Grand Master of Scotland, presided on the occasion.

Feb. 1, 1847.—The Grand Lodge agreed to an interchange of representatives with the Grand Lodge of England, and authorised a commission in favor of Bro. J. Maitland, late Grand Clerk, with the rank of a Junior Grand Warden, to be expede, so soon as the Grand Lodge of England should be prepared on its part to appoint a Representative to the Grand Lodge of Scotland.

April 9.—The foundation-stone of the Caledonian Railway Station, at the Edinburgh terminus, was laid this day by his Grace the Duke of Athol, M. W. G. M. of Scotland, with Masonic honors. The various Lodges walked in procession on the occasion; and the Brethren assembled at one o'clock, in the Music Hall, George street, to the number of five hundred and upwards.

May 3.—The Grand Lodge cordially responded to a suggestion emanating from His Grace the Duke of Athol, M. W. G. M. of Scotland, that the Grand Lodge should take an early opportunity of visiting the city of Glasgow, and remitted to the Grand Committee to make all necessary arrangements consequent on such visit, which it was anticipated would take place towards the end of the present month.

The Grand Secretary read a communication he had received from the W. M. of the Lodge, "Kilwinning in the East," at Calcutta, transmitting the sum of 34*l.* 5*s.*, towards the mitigation of distress and destitution in the Highlands and Islands of Scotland. The unanimous thanks of the Grand Lodge were voted to the W. Master, Office-bearers, and Members of the said Lodge, for their kind and fraternal feelings evinced towards the distressed in the hour of need.

Ancient Medallion.—At the Masonic procession on the 9th of April, Mr. Robertson, of the New Club, Grand Director of Ceremonies, wore a jewel of great value and beauty. Its history is curious. The grandfather of its present possessor, a Newhaven fisherman, was dredging for oysters in the Frith of Forth, something more than a hundred years ago, and upon hauling the dredge, found a pocket book containing, among other articles, a Masonic medal composed of gold inlaid with enamel, and representing the various hieroglyphic symbols of the Craft. It remains an heirloom, in the family of the descendants of the finder.

Glasgow, June 1.—A grand Masonic dinner was given in the Trades Hall, on the occasion of the almost unprecedented circumstance of a Masonic visit to Glasgow, of the M. W. G. Master and the Grand Lodge,—it being the first visit of the kind that had occurred during the last one hundred and ten years. On this occasion, Alison, the historian of Europe, was commissioned and installed by his Grace the Duke of Athol, as Provincial Grand Master of the District of Glasgow.

FRANCE.

Paris.—The receipts of the Benevolence Fund *(Maison de Secours,)* for the year 1845, were 6190 frs.; the disbursements were 5296 frs. Out of three hundred and twentynine applicants, two hundred and ninetyseven were relieved. Towards the year 1846, the Grand Orient voted 1500 frs., and intends sending a circular to all the Lodges, calling for aid on behalf of the institution.

PRUSSIA.

Berlin.—Application from the Grand Lodge of Brazil has been made to the three Grand Lodges at Berlin, to enter into a mutual correspondence, which has been agreed to, "until the Grand Lodge of Brazil shall appear to have become a political society."

It is currently reported that the most favorable results may be shortly anticipated in Prussia, from the Earl of Zetland's letter on the non-admission of some English Masons into Prussian Lodges.

Breslau.—The principal Lodge of the Freemasons of Breslau, has struck out of its laws the clauses which prescribed that no person could be received a Mason without he professed the Christian religion, and which particularly interdicted the admission of Jews. His Royal Highness the Prince of Prussia, Grand Master of all the Masonic Lodges of the kingdom, has consented to this modification of the laws.

WEST-INDIES.

St. Lucia, May 10.—On Sunday morning the mortal remains of Bro. C. Macnamara were conveyed to the place of interment, attended by a numerous concourse of respectable inhabitants. Being a member of the Craft, his funeral was attended with Masonic honors, the two Lodges of the place uniting in paying this last tribute of respect to their departed Brother. The members of the Sagesse Lodge, (223,) on registry of the G. L. of Ireland, and the members of the Albion, (762,) on registry of the G. L. of England, assembled at the Sagesse Lodge, where several visiting unattached Brethren also attended. The Lodge was opened by W. Bro. M'Hugh, Master of the Sagessee. The procession being formed, the Brethren proceeded to the residence of their late Brother, where the usual ceremony was gone through; after which the procession was formed as before.

At some distance from the church, the corpse was met by the Rev. E. J. Hawkins, who took his place immediately before the coffin, and commenced the beautiful service of the Established Church, all being uncovered. At the same time the procession was joined by His Excellency Col. Hay, and Col. Deane. On the conclusion of the services in the church, the Brethren, formed as before, proceeded to the grave, forming a circle around it; when the Rev. Mr. Hawkins continued the solemn service of the church, which being ended, the W. Master of the Sagessee, Bro. M'Hugh, proceeded to deliver an occasional oration, teeming with pathos and those high sentiments of morality and religion by which the Craft has from time immemorial been characterized. This was followed by a prayer and the usual invocations, offered up in an impressive tone by Br. Seon; the responses being made by all the Brethren. Bro. Seon then delivered the usual address; and, upon a given signal from the W. Master of the Sagessee, the Secretories threw in their scrolls, and all the Brethren their right-hand gloves and a sprig of evergreen. The Masonic service was concluded by the W. Master of the Sagessee, in the following words—"Friend of our hearts, there rest in peace. Raised by the Grand Master's word, mayest thou share the blessing of immortal life and unfading glory. So mote it be!" The Brethren then retired to the Sagessee Lodge room, where the Lodge was closed in due form.

INDIA.

Madras.—The Lodge of Universal Charity, which was revived in the early part of this year, (1846,) under the auspices of the late Deputy Prov. Grand Master, J. C. Morris, has assumed a very flourishing aspect. It has had several accessions lately, and under the fostering care of its truly excellent W. Master, Bro. Wight, it has become a good working Lodge. The meetings are regular, the attendance of the Brethren punctual, and good order and harmony characterize all its proceedings.

Bro. M'Dowell, the late Senior Warden, was unanimously elected W. Master for the ensuing year. St. John the Evangelist's Day, having fallen on Sunday, the Lodge was opened at daylight, on the following morning, for the purpose of installing the W. Master elect, and investing the new Office-bearers. In the evening, the Brethren re-assembled at seven o'clock, to celebrate the anniversary of their patron saint. An excellent dinner was provided by the Steward, Bro. Sterling, and the evening was spent with that cordiality and good fellowship which ever distinguish the convivials of the Craft.

A periodical has been started here, entitled the *Madras Freemasons' Monthly Herald*, under the auspices of the Lodge of Social Friendship.

CHINA.

Hong Kong.—The Brethren of Lodge 735, the Royal Sussex, have subscribed 22*l.* 7*s.* 6*d.* sterling in aid of the Asylum for Aged Freemasons.

UNITED STATES.

ALABAMA.

The Grand Council of R. and S. Masters of Alabama, held its annual session at Tuscaloosa, on the 10th Dec. last, at which time the following report was presented:

The committee of Foreign Correspondence beg leave to report that no papers have been handed to them by the Grand Recorder, whereon to act, and that no communications have been received by our Grand Recorder, except the proceedings of the Grand Council of the State of Connecticut, which merely stated that the Grand Council of that State had met, elected officers and adjourned. There being, therefore, no further business, your committee would ask to be discharged from all further consideration of the subject. Before, however, closing their report, your committee cannot forbear expressing the opinion, that the very fact that no papers or business are before a committee of this nature, but confirms the sentiment before entertained, that the Council *should have no separate organization*, and that the degrees therein conferred, are strictly and truly appertaining to the Chhapter, and should be considered merely honorary. Your committee, therefore, move the adoption of the following resolutions:

Resolved, That in the opinion of the Grand Council of the State of Alabama, the degrees conferred by the Council properly belong to the Chapter, and shall be considered as honorary degrees thereof.

Resolved, That the separate organization of the Grand Council of the State of Alabama, and the several Subordinate Councils, be abolished, and merged in the Grand and Subordinate Chapters.

Resolved, That the money now in the Treasury of the Grand Council be returned to the Subordinate Councils pro rata, to be by them disposed of as they may think proper. WM. HENDRIX, *Chm'n.*

On motion by Comp. Wiley, the above report was ordered to be spread on the journal and referred to the Subordinate Councils for concurrence or rejection, with instructions to report to the next annual Assembly.

MICHIGAN.

We make the following extracts from the minutes of the proceedings of the Grand Lodge of Michigan, had at its last annual communication:

ADMISSION OF CANDIDATES—INTEMPERANCE.

On motion of Br. Levi Cook, the following resolution was unanimously adopted:

Resolved, By this Grand Lodge, that all Lodges under its jurisdiction are requested to be particularly careful to admit no candidate of bad moral character or intemperate habits within their Lodges, and whenever that vice shall appear among their own numbers, it shall be the duty of the Lodge forthwith to appoint a suitable committee to wait upon such Brother, and forewarn him or them of the evil consequences, and if not reclaimed after a reasonable time, such Lodge or Lodges shall forthwith proceed to make out a summons for such offenders, to appear before the Lodge and answer for such unmasonic conduct: and unless such offender shall satisfy the Lodge that he will abandon those habits, (and in that case they may stay further proceedings until sufficient opportunity be given to test the sincerity of the promise,) they shall proceed to suspend him for a limited time, and when that shall have expired, if not reclaimed, then they shall proceed to expel him from all the benefits of Masonry.

VOTE OF THANKS TO, AND ADDRESS OF, THE RETIRING G. MASTER.

Br. Levi Cook presented the following resolution, which was unanimously adopted:

Resolved, That the thanks of this Grand Lodge be presented to M. W. Ebenezer Hall, Grand Master of this Grand Lodge, for his faithful services as such, during the past year.

Resolved, That the Grand Secretary be directed to prepare a copy of the foregoing resolution, duly attested with his signature and seal of the Grand Lodge, and present the same to Br. Hall.

Br. Fenton, presented the following resolution, which was also unanimously adopted, to wit:

Resolved, That a Past Master's jewel be procured by this Grand Lodge, with a suitable inscription thereon, and presented to our venerable and M. W. G. Master, Ebenezer Hall, in token of the high regard this Grand Lodge entertains of his virtues as a man, and his long and distinguished services to the Institution as a Mason, and that a committee of three be appointed to procure and present said jewel to Br. Hall.

The Chair appointed Brs. Fenton, Ring and Smith, such committee.

The M. W. Grand Master, Ebenezer Hall, resumed the chair, and addressed the Grand Lodge as follows:

Brethren of the Grand Lodge:—My official relations with you are now about to close, probably forever.

This day I shall disrobe myself of the mantle of office, and resign its insignia into the hands of him, who, through your partiality, has been selected to fill the responsible station of Grand Master, for the ensuing Masonic year.

Six years ago, at the earliest movement of the Craft in Michigan, I was found among your numbers, groping in darkness, in and about the rubbish of the old Temple, in pursuit of the tools and implements of the Craft. Since then, I have, each year, been honored by the Grand Lodge with a seat in its councils, as one of its principal officers, and at its last annual communication was elected Grand Master.

At the opening of this session, I signified my wish not again to be a candidate.

It now but remains for me to take my leave, and the resolutions which you have just adopted, bid me to do it in all candor and sincerity, thanking you most heartily for this manifestation of your confidence and kind regard; and for the deference and respect with which your conduct toward me, in all my official relations and intercourse, has ever been distinguished, I can only return you the meagre tribute of a grateful heart.

My advanced age and growing infirmity daily remind me of the propriety of retiring from all public pursuits, and in all human probability I shall never meet you again, till I meet you in the assembly of the Grand Lodge above. And "may the God of love and peace be ever present with you, and delight to bless you."

Brethren of the Grand Lodge, I bid you all *farewell.*

MISSOURI.

The following, from the proceedings of the Grand Lodge of Missouri, at its annual communication in March last, in relation to the **Masonic College**, will be read with interest:

Bro. Broadhead presented the following preamble and resolutions, which were adopted:

Whereas, the Grand Lodge of Ancient, Free and Accepted Masons, of the State of Missouri, did, on yestesday, in Grand Lodge convened, select, as the permanent location of the Masonic College, the *City of Lexington*, in the county of Lafayette, in said State; be it, therefore,

1st. *Resolved*, By the Grand Lodge aforesaid, that the propositions submitted to the said Grand Lodge, by the representatives of Lafayette Lodge, No. 32, for the location of said College, is hereby accepted by said Grand Lodge; and that said Grand Lodge, in consideration of said proposals, will locate said College at or near the City of Lexington, on such site as the Grand Lodge may select.

2d. *Resolved*, That an agent be appointed by the M. W. Grand Master, whose duty it shall be to receive and take charge of all the subscriptions tendered to the Grand Lodge, as aforesaid, and collect the money subscribed according to the terms of subscription, and pay the same over as collected to the Building Committee hereinafter appointed; and to take deeds of conveyance to the Grand Lodge, by her chartered name, of such real estate as may be included in the above named subscription, as well as such other real estate as may be hereafter donated to the Grand Lodge for educational purposes.

3d. *Resolved*, That a committee of three be appointed to select and contract for a suitable site for the College, at or near the said city of Lexington, at a price not exceeding one thousand dollars, and containing not less than five nor more than twenty acres.

4th. *Resolved*, That the committee last mentioned shall take the deed for said College site to the Grand Lodge aforesaid, by her chartered name.

5th. *Resolved*, That a committee of two be immediately appointed to draft for the Grand Lodge a plan for the main College edifice, and form of contract for its erection; the building to cost not exceeding twenty thousand dollars.

6th. *Resolved*, That a committee of five Brethren be appointed as a Building Committee, to contract for, and superintend the erection of, the College edifice, in pursuance to the plan which the committee mentioned in the fifth resolution may present.

7th. *Resolved*, That the agent created by the second resolution, shall execute a bond to the Grand Lodge, with good and sufficient securities, in the sum of ten thousand dollars, for the faithful discharge of his duties; said bond to be approved by the M. W. Grand Master, and filed with the Treasurer, before he enters upon the discharge of his duties.

8th. *Resolved*, That said agents shall proceed to collect the amount of said subscriptions as they become due—that such amount as may be due at the time said agent is qualified, shall be secured by notes.

9th. *Resolved*, That said agent shall keep a strict and accurate account of all moneys, notes, and property by him received—and, also, an account of any disposition he may make of said money and notes, under the direction of the Grand Lodge; and that he shall fully report the same to said Grand Lodge, at each annual communication, and also at any called or adjourned communication of said Grand Lodge, if so required.

10th. *Resolved*, That the Building Committee shall keep a faithful record of all their actings and doings, which shall be subject to the inspection of the Grand Lodge, or any committee by them appointed; and said committee shall make a specific and detailed report of all moneys by them received and paid out, to whom, and for what purpose; also, a detailed report of the buildings and improvements under their superintendence, at each annual communication, and, also, at any adjourned or called communication of said Grand Lodge, if so required.

The M. W. Grand Master appointed, under the foregoing resolutions—Bro. Thos. T. Ashby, Special Agent for the College. Bros. E. M. Ryland, Howard Williams, James Clowdesley, Committee to select a site, (Resolution 3.) Bros. Joseph Foster, and Geo. A. Kice, Committee to draft plan of Building, &c., (Resolution 5.) Bros. Cyrus Osborne, Edward McCarty, Henry E. Peebles, John W. Langhorne, and Wm. Houx, Building Committee, (Resolution 6.)

On motion of Bro. Story,

Resolved, That this Grand Lodge tender their thanks to the patriotic citizens of Hannibal, Palmyra, Liberty, Lexington, and the State generally, for the generous confidence they have manifested in their liberal subscriptions to the Masonic College.

On motion of Br. Broadhead, it was

Resolved, That a committee of three Brother Master Masons be appointed with power and instructions to make sale of all the lands and other property belonging to the Grand Lodge of Missouri, which lies in Marion county, in said State, at the best price that can be obtained therefor; and said committee shall sell said property on reasonable credits, taking bond with good security for the purchase money; and provided, that the said committee may sell said lands in one or more parcels, so as to suit purchasers.

2d. *Resolved*, That whenever the College shall be removed from the houses now occupied for that purpose, the committee aforesaid shall lease out the lands, &c. aforesaid, (unless they shall have been previously sold) in such parcels and on such terms, for one year at a time, as said committee may deem just and expedient, and so continue to lease the same until they shall be sold.

3d. *Resolved*, That the proceeds of rents or sales shall be collected by the committee, and paid over by them to the "College Fund Commissioners," taking duplicate receipts for the sums so deposited, one of which receipts to be filed with the Grand Secretary of the Grand Lodge.

Bros. S. Buckner, S. T. Glover, and Parker Dudley, were appointed the committee aforesaid.

On motion of Br. Watson, as amended by Br. Cressey,

Resolved, That in view of the removal and permanent location of the College at the city of Lexington, the President is hereby instructed to proceed to close up the concerns of the College at the termination of the present session; and that instruction therein be discontinued from that time until resumed at the permanent location.

On motion of Br. Carnegy,

Resolved, That from and after the first of April, ensuing, the services of the President and Professors of the College be dispensed with, and that a committee of two be appointed to settle with them for their services.

Bros. Carty Wells and J. F. L. Jacoby, were appointed said committee.

On motion of Bro. Carnegy,

Resolved, That the Building Committee be instructed to proceed forthwith, with the erection of the College edifice, and complete the same, if practicable, by the first day of November next.

Br. Story submitted the following preamble and resolution, which were adopted:

Whereas, This Grand Lodge having permanently located the Masonic College at the City of Lexington, Lafayette County, Missouri—Therefore,

Resolved, That no removal of said College shall hereafter take place, without the concurrence of two-thirds of the Lodges in this jurisdiction; and no Lodge shall be considered as voting for a removal, without the concurrence of two-thirds of the members of such Lodge, had at a stated meeting thereof.

MISSISSIPPI.

We have had the minutes of the last annual proceedings of the Grand Lodge of Mississippi so long upon our table that they are nearly out of date as matters of intelligence. We make, however, a few extracts of interest:

NEW LODGES.

The Grand Secretary reports that, by the directions of the Grand Lodge, given at the last annual communication, Charters were issued to the following named Lodges, which had previously wrought under Dispensations, to wit:

Panola, No. 66; Houston, 67; Vannatta, 68; Holmesville, 69; Evening Star, 70; Joseph Warren, 71; Wilson, 72; Madison, 73; Camden, 74; Louisville, 75.

By the same authority, Dispensations have been issued to erect Lodges as follows, to wit:

Ebenezer Lodge, at South Desoto; Evergreen, at Decatur; Westville, at Westville.

By order of the M. W. Grand Master, Dispensations have been issued as follows:—Eastern Star Lodge, at Monticello; Scott, Hillsboro'; Pontotoc.

By order of the R. W. D. G. Master, the Grand Master being absent, as follows:—Oakland Lodge, at Oakland; First Regiment, Army in Mexico; Coffeeville, at Coffeeville; Dewitt Clinton, at Shingolo; Black Hawk, at Black Hawk.

GEN. QUITMAN, P. G. M.

Rev. Br. Russell, from a select committee, presented the following Report:

The Committee to prepare a minute in reference to our M. W. Grand Master, John A. Quitman, now engaged in the service of his country in Mexico, beg leave to report the following:

Resolved, That while we deeply regret the absence of one so fully possessed of the respect and esteem of this Grand Lodge, and so admirably qualified to preside in our councils, our regrets are tempered by the recollection that he who was first in our assembly of peace, has proven himself worthy to stand in the first rank of those who, in their country's cause, have nobly displayed the firmness of the Mason. The eye of each Brother follows him; the heart of each is with him; the united prayer of us all will continue to be that the God of Armies may protect and bless him on the tented field and amid the storm of battle; and in due time restore him, crowned with honor, to that family circle in which he has so happily illustrated all the virtues of the husband and the father, that each member has learned to reflect the image of their distinguished head.

Resolved, That a committee of five, (including the R. W. Deputy Grand Master,) be appointed to bear this feeble tribute of regard to the family of Bro. Quitman, and assure them of the intense interest of the Fraternity in his and their well being.

Resolved, That the Grand Secretary be requested to communicate a copy of these resolutions to Br. Quitman, in Mexico.

The report was unanimously received and agreed to, and the resolutions adopted.

EDUCATION OF CHILDREN OF INDIGENT MASONS.

On motion of Bro. Marshall, the following preamble and resolution were adopted:

Whereas, Benjamin Franklin Lodge, No. 46, has by resolution, appropriated and set apart, out of the funds of said Lodge, the sum of one hundred dollars annually, to be applied in the education of children of worthy Master Masons, and is at this time employing said funds in the education of worthy subjects—therefore,

Resolved, That the dues of Benjamin Franklin Lodge, No. 46, for 1846, be, and the same are hereby remitted.

The Lodge returns, so far as received, give five hundred and seventynine initiates for the past year.

MARYLAND.

A constant crowd of matter and pressure of engagements have led us to defer noticing the proceedings of several Grand Lodges, much beyond our usual time. Indeed, we have deferred the matter so long that it is now too late to recover the lost time. We feel this in no case more sensibly than in the examination of the proceedings of the Grand Lodge of Maryland, and especially in the reading of the able and interesting report of the committee on foreign correspondence, from the pen of our zealous Brother Ohr. The report gives a general review of the doings of other Grand Lodges, and discusses with great fairness, if not entire conclusiveness, many subjects of general interest, and some of intrinsic importance. But having neglected the matter so long, we shall now content ourselves with a few short extracts.

THE BENEFIT SYSTEM.

In May, 1845, the Grand Lodge of Connecticut adopted this resolution:

"*Resolved,* That this Grand Lodge approve of the benefit system adopted by Hiram Lodge, No. 1, and would recommend it to such subordinate Lodges under the jurisdiction of this Grand Lodge, as are willing and think it expedient to adopt it."

Your committee are not aware that any other Grand Lodge of *Masons* on this continent has openly recommended or recognized such a feature. This subject was fully reported on by a select committee at the last November communication of this G. Lodge, to which your committee will merely add, that no act of ours should excite in man a feeling of dependency, or encourage him to idleness or inactivity, by holding up to him a certain fixed stipend which he may demand, as a matter of contract right, whenever he is, or *chooses to be,* unable to labor. We should hold out every inducement to exertion, stimulate the mind to energy and action, elevate the thoughts and feelings; and induce our fellows to occupy the elevated and dignified stand of *man,* as intended by his Creator to fulfil certain duties, accomplish certain objects; depending for the accomplishment of these duties and objects on his own "endeavors and the blessing of God." He who does not endeavor to *add* to the common stock, but relies on it for sustenance and support, we are taught to consider as "a drone in the hive of nature."

TAXING NON-AFFILIATED BRETHREN.

The committee on foreign correspondence of the G. Lodge of Tennessee, say: "In the By-laws of the Missouri Grand Lodge, is a provision requiring Masons who are not members of a subordinate Lodge, to pay three dollars annually to the Grand Lodge, to be deposited in her *Education* Fund, and appropriated exclusively to educational purposes. It has been suggested by eminent members of the Fraternity, that a more summary, convenient and equally efficient remedy would be, *to know them no longer as Masons,*—to regard them as having *forfeited* all claim to the peculiar charities and courtesies of the Order which they will not contribute to support. The obligations of Masonry, it is freely conceded, are perpetual in themselves: but, like all other moral obligations, to be operative must be reciprocal. And we deem it worthy the consideration of this G. Lodge, and the subordinate Lodges working under her jurisdiction, whether it is not competent to arraign and try a delinquent Brother, upon the specific charge of refusing to contribute to the general fund of the Order."

Your committee doubt, not only the policy, but the right so to do, and think the best way in such cases is to adjudge them "drones in the hive," and totally unworthy our notice, as Masons.

CONFERRING DEGREES, ETC.

On this subject, this Grand Lodge has taken action, to which some of our sister Grand Lodges have taken exception. The Virginia committee say:

"Nor can your committee admit the soundness of the decision, 'that if any individual, from selfish motives, from distrust of his acceptance, or other causes originating in himself, knowingly and wilfully travel into another jurisdiction, and there receive the Masonic Degrees, he shall be considered and held as a *clandestine made Mason.*' Every person who enters the Masonic Institution at home or abroad, is presumed to do so '*knowingly and wilfully.*' If, therefore, the Lodge into which he has been admitted, is a *regular* Lodge, can he, under any circumstances, be 'held as a clandestine made Mason,' in the legal Masonic meaning of that term? To constitute a clandestine made Mason, the subject must have been made in a clandestine Lodge; that is, a Lodge working without regular Charter; or in *a place* beyond the legal jurisdiction of its charter. Even this last, *as to place,* may admit of dispute. If the Lodge have a regular Charter, it may only amount to a misdemeanor, which will not entirely vitiate the legality of its acts. In any case, it is not the act of the subject, but the character of the body, which fixes the legal disability, according to old Masonic customs. If a Lodge invade the jurisdiction of another, the offence should be punished; but the person on whom they have conferred the degrees, can be excluded from Masonic fellowship only for his own unworthiness, after due trial and opportunity for defence. Any other course is *extra-judicial,* so far as Masonic law is concerned. The only correction of the evil complained of, is to be found in the legislation of the several Grand Lodges, and the enforcement of a proper attention to jurisdictional limits by their subordinates."

Virginia has converted us on this subject. Our resolution, instead of declaring the individual clandestine, would expel him. In May last, a citizen of Baltimore applied to a Lodge in that place to be made a Mason: the petition took the regular course and he was rejected almost unanimously; since that, he has in Virginia taken the degrees of E. A., F. C., M. M., Mark and Past Master. What is to be done? A Lodge of Master Masons, having a personal and full knowledge of the applicant, solemnly declare him unworthy to become a member of the Masonic family, and in less than six months thereafter, he returns from a sister jurisdiction having received five degrees! The case has been officially submitted to the Grand Lodge of Virginia: we await her action.

In direct connexion with this, is the subject of conferring the degrees by one Lodge on an individual residing within the limits of another Lodge in the same State. It is presumable that Masons, if members of a Lodge, are so in the Lodge nearest their residence, and it is most probable that individuals residing within the limits of any given Lodge, will be best known by the individuals constituting said Lodge. Much has been said of guarding well the portals of the Institution, of the necessity of great care in selecting those who are to be members thereof, of caution that the unworthy be kept out. If the subordinates do not respect territorial limits, and G. Lodges do not promptly enforce respect in this important particular, the door is left open to the unworthy, and they will enter thereat.

The committee conclude their report with an able argument in favor of the establishment of a General Grand Lodge.

VERMONT.

The following report was submitted to the Convention held at Burlington in January, 1846, to consult on the expediency of a general revival of Masonry in the State.

To the Masonic Convention now in session at Burlington :

The undersigned, a committee appointed by your body, on the present state of Masonry in Vermont, have attended to the business of their appointment, and beg leave to Report,—that they find, that in many of the Lodges under this jurisdiction, all meetings of work have ceased, since the year 1836, but that several of the Lodges have kept up their meetings, and some of them have continued to work, and that representatives from a respectable number of Lodges are now present. Upon investigating the situation of the Grand Lodge, we find, that, by a clause in the Constitution of the 14th of October, 5794, it was provided, that the Grand Officers of the Grand Lodge, in default of a regular annual election, hold their offices until new officers are chosen. The last election of Grand Officers was on the 13th of January, 5836, and at that time, the by-laws were amended, so as to institute *biennial* instead of *annual* meetings, and authorizing the Grand Officers, when Secular Lodges should not be represented, to make regular adjournments of said Grand Lodge. Under this by-law, a quorum of the Grand Officers have regularly adjourned the biennial communications of the Grand Lodge up to the present time. It is the opinion of this committee, that the Grand Lodge has, by this course of proceedings, retained its proper Masonic organization, and that its officers are now masonically competent to open the Grand Lodge, and so amend the by-laws thereof, as to restore such Lodges as have forfeited their Charters, or such as it may be expedient to restore, and in all things properly conduct the Masonic Institution of Vermont, intrusted to their care ; and your committee respectfully recommend, that the Grand Officers do now open the Grand Lodge, and proceed to the discharge of their duties, as the interests of the institution may require.

All which is respectfully submitted.

PHILIP C. TUCKER,
SAMUEL S. BUTLER,
JOEL WINCH,
JOHN BRAINARD, } *Committee.*
JAMES PLATT,
ANTHONY J. HASWELL,

On motion, voted, that the report be accepted, which report was subsequently unanimously adopted.

The following is the address of the Grand Master at the opening of the Grand Lodge in January last:

MY BRETHREN:—Another year has been added to the lengthened period of our Masonic existence, and this Grand Lodge again convenes to discharge the important trusts confided to it. While with gratitude we acknowledge the protection of the Supreme Architect of the Universe, vouchsafed to our Institution, let us continue to rest our hopes in that *Great Light* in Masonry,—the inestimable gift of God to man,—as it will direct our steps in the paths of truth ; and, as it ever has done, will continue to prove a "*cloud by day*" and "*pillar of fire by night*" in guiding us in our *Masonic, moral* and *religious* duties.

Nothing, my Brethren, has occurred since our last annual meeting, requiring me to make a special communication at this time, and it is not my intention to open our labors by a lengthy address. I cannot, however, refrain from expressing the satisfaction I feel, in being able to state, that our Institution is arousing from its slumbers, invigorated and strengthened by a long sleep, into which it was forced by a watchful and jealous community. In thus awakening to new Masonic life—if we cannot *forget*, let us *forgive* those who have spoken all manner of evil against us ; and, gathering together our wandering Brethren, if any of them, too, have erred, or injured us,—let us *forgive*, as *we hope to be forgiven* for the many errors we may have committed;—above all, let no occasion be given by the Fraternity in this section of our Masonic vineyard, to foster or keep alive any prejudices or heart burnings which may exist against us—but let us do all in our power to allay them. Let us neither deface nor lose sight of those important land-marks, established and handed down from remote generations;—they do not consist of oaths. Our obligations are none other than those of honorable men—bound to be peaceable citizens, and who are cheerfully to conform to the laws of the country in which we may live. The law of *honor*, found in the breast of every true Mason, is more binding than any oath that could be administered to him, and is a sufficient land-mark to guide him in his Masonic obligations and duties.

The authority given by this body to the Secular Lodges under its jurisdiction, empowering them to *resume their labors*, or *surrender their charter, records, &c.*, may not have been sufficiently promulgated to bring this notice home to them. I therefore recommend that further liberty be given the Lodges by extending this privilege to our next annual meeting, when it is hoped there will be found sufficient living Masonry in them, to see the propriety of resuming their work or sending in their charter, records, &c., that they may be placed in safe keeping, among the archives of this Grand Lodge, until a proper occasion shall call for their restoration.

The publication of the annual proceedings of this Grand Lodge is essentially necessary, and it is hoped measures will be adopted at our present session to have them laid before our Brethren, that they may be advised of our continued organization, and be the means of restoring an intercommunication with Foreign Grand Lodges, which the peculiar state of our Institution in Vermont has for years past interrupted. Very few communications have been received from Foreign Grand Lodges during the past year ; such as have come to my knowledge will be referred to the appropriate committee.

The indebtedness of this Grand Lodge, as reported at our last annual meeting, amounting to eightyone dollars and fortyseven cents, I have caused to be paid, and the debt has been kindly and Masonically assumed by Washington Lodge and Burlington Chapter, to be hereafter refunded to them by this body.

Having brought to your notice these few subjects, others no doubt of importance will be suggested in your deliberations. It only remains for me, to tender to you and the Lodges you represent, my grateful thanks for your Masonic fidelity, and for the support you have given me, during the long period I have had the honor to preside over this Grand Lodge. If in the gloomy period through which we have passed, our proceedings or labors shall reflect any honor on Masonry in Vermont, it will be owing to the *firm, steady*, and *undeviating* course *you have pursued*, adhering to the principles which have for *centuries past* and will *for centuries to come*, stand the test of time.

I could not feel it my duty to shrink from the responsible station you placed me in, when days of adversity came upon us, but *now*, as I trust, more prosperous ones are dawning, and *brighter lights* are in the *midst* and *around us*, I embrace this occasion to signify my wish to be *no longer considered a candidate* for the *Oriental Chair*. In the language of another, I can say, that within these sacred walls, I have endeavored to unite with you in strengthening our Mystic ties—and this sacred retreat of Friendship has constituted many of the sunny spots of an existence, which has not passed without some trials, where the "*heart knoweth its own bitterness.*"

I can look back with pride and satisfaction on the *past*, even amid the regrets which such recollections or review presents,—*satisfaction* that *your arm*, as well as *mine*, has been *strengthened and nerved* for the perilous contest through which we were destined to pass ;—regret that many Brethren who once labored with us, have gone to their final account, and cannot be here to participate in our joys—*theirs*, let us trust, are of a more enduring nature, in those realms of light where the Grand Master of the Universe presides, and where the WORK of the *good and true Mason*, can only pass the GRAND OVERSEER'S SQUARE.

NATHAN B. HASWELL, G. M.

MASONIC CHIT CHAT.

☞ We acknowledge the receipt of sundry documents from Brethren in South Carolina, who feel themselves aggrieved by the action of the Grand Lodge of that State, in relation to themselves and the Lodge of which they were recently members. They are sent to us for publication. This, for more reasons than we have time at present to give, we must decline doing. We shall always be happy to oblige our Brethren, in all proper ways; but we cannot consent to interfere in the local differences which may and will occasionally spring up between Lodges and individuals, and between both and Grand Lodges, unless there is a manifest and dangerous departure from the constitutions and usages of the Order.

General Grand Lodge.—The Convention to take into consideration the expediency, and, if affirmatively decided, to report a plan and constitution for the organization of a General Grand Lodge, is proposed to be held at the city of Baltimore, on Thursday, the 23d instant, and we understand that our Maryland friends will be in readiness to receive the delegates of such Grand Lodges as have voted to be represented. It is impossible to say what number of delegates will attend, but we believe that about half the active Grand Lodges in the country have approved of the measure of holding the convention; and it is to be much regretted that all are not to be represented; because the question could then be definitely settled, one way or the other.

☞ "The Port Folio, or Journal of Freemasonry and General Literature," is the title of a new periodical just started by Bro. Wilkins Tannehill, at Nashville, Tenn. The first number is well got up, and we shall be happy to learn that the work meets with success.

☞ The "National Polish Lodge," composed entirely of natives of Poland, was constituted at London, on the 17th June. It is to work in the English language and ritual.

☞ The late festivals of the four great Masonic Charities in England, were eminently productive. The Boys' Festival, in aid of the school for the sons of deceased Masons, produced nearly £500; that of the Girls, (in aid of a similar school,) nearly £1200; the Benevolent Annuity Festival, (in aid of poor Brethren,) nearly £800; and that for the Asylum for Aged and Decayed Freemasons, £500,—in all, upwards of £3000! These festivals were all held in the city of London, and within a few weeks of each other. Is not Masonry doing some good?

☞ The Lodge of Benevolence, at Sherborne, Eng., on the 11th May, presented a loaf of bread to each of the heads of one hundred poor families in the town,—being the produce of one-third of the receipts of lectures delivered by Dr. Wolff at that place. The other two-thirds have been forwarded in equal sums, to the Grand Masters of Scotland and Ireland.

☞ The fourth chapter on the "Study of Masonic Antiquities," will be commenced in the first number of the ensuing volume. We have preferred to delay its publication a couple of months, rather than to divide it between the closing and opening volumes.

☞ Brethren who propose to add their names to the list of our present subscribers, for the ensuing volume, are requested to do so prior to the first of November next, at which time the new volume begins. Our agents will oblige us by calling the attention of their respective Lodges to the subject.

☞ The late Daniel O'Connell, the great Irish agitator, was initiated into Masonry, in Lodge 189, at Dublin, in the year 1799, and filled the chair as Master in 1800. He was subsequently, through the influence of the Romish Church, induced to renounce the Institution, and was expelled by the Grand Lodge of Ireland.

☞ Hibernia Lodge, St. John's, N. B., has contributed £30 for the relief of their Brethren in Ireland.

☞ The subscriptions are progressing for the proposed new Masonic Hall, in London.

☞ The distinguished Dr Chalmers, of Scotland, recently deceased, was a Mason.

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ROYAL ARCH MASONRY IN LOUISIANA.

We have been politely furnished with a copy of a pamphlet purporting to be the report of a special committee to a "collection of persons" styling themselves the "Sov.·. Grand Royal Arch Chapter of Louisiana." The committee say, they were "appointed for the purpose of ascertaining what measures, affecting the interest and standing of this Grand Chapter, had been adopted by the General Grand Chapter, at its last sitting." The following paragraphs will sufficiently indicate the conclusions to which their inquiries have led them:

> "It has generally been taken for granted, by the Companions here, that this Grand Chapter had been declared by the General G. Chapter, on that occasion, to be illegal, and without authority to govern the Chapters of this State."
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> "But your Committee having within the last few days, procured a copy of the proceedings [of the G. G. Chapter, at its session in 1844,] they have discovered with pleasure, that the General Grand Chapter had not gone quite so far as was supposed; and that no decree or declaration of that body that this Grand Chapter had been 'legally dissolved,' or that it was repudiated by that high Masonic authority, ever was made, or emanated from the said General Grand Chapter; and in support of this assertion, your committee refer to the before mentioned pamphlet, which gives us the whole of the proceedings in this matter, duly certified by the General Grand Secretary."

The report occupies eight pages, and is a remarkable document. It is in no sense creditable to its authors; nor is it possible that it can be made to produce any other than a prejudicial effect upon the persons whose interests it is intended to subserve. We are not disposed to criticise it; because misrepresentation is not entitled to that respect. It is difficult to conceive why it was written at all, and much more so why it was ever published. If the object of its authors were to deceive still further those whom they have already wronged by assuming to confer privileges over which they have no lawful control, they may perhaps succeed to some extent, and for a limited time; but if they expected, through misrepresentation and sophistry, to enlist for themselves the sympathies of the Grand Chapters of other States, and thus to avert the effect of the decision of the General Grand Chapter against them, they will certainly meet with disappointment. The highest tribunal in Royal Arch Masonry, in the United States, has, by unanimous action, declared them to be an irregular and unlawful body; and under this decision they must rest, until relieved by the proper authorities, and in a constitutional manner. And any Royal Arch Mason, owning allegiance to the General Grand Chapter, who acknowledges or holds intercourse with them, lays himself open to suspension or expulsion,—the former of which penalties has been visited and still rests upon the chairman of the committee who make the report under consideration!

As already remarked, we are not disposed to criticise the report. It may be safely left to work out its own condemnation, as it most assuredly will that of its authors.

We give the following extract from the report adopted by the General Grand Chapter in 1844, for the information of such of our readers as may not have seen the proceedings of that body in relation to the matter:

> "In the year, 1841, the Grand Secretary of the *Grand Lodge* of Louisiana, by direction of the *Grand Master*, issued notices to certain Royal Arch Masons in the city of New Orleans, to assemble and elect Grand Officers, with a view to a re-organization of the *Grand Chapter* of the State. This meeting did not take place. Another, however, was soon after called, of which the High Priest of Holland Chapter, and three of his subordinate officers were notified.
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> At this meeting, the usual Grand Officers were elected, and a body styling itself the Grand Chapter of Louisiana, was organized. It is proper to state, that from the testimony before your committee, it appears that Comp. Henry, High Priest of Holland Chapter, was not present at the election which took place as above mentioned, nor can your committee ascertain that there was any Companion present, who was entitled to vote in an election of Grand Officers. A few days subsequently to this, Comp. Henry received official notice from Comp. Duboyle, as 'Grand Secretary of the Grand Chapter of Louisiana,' notifying Holland Chapter of the organization of said body, and requiring its returns and dues from 1832 to 1838, inclusive. Against this demand, Holland Chapter protested, and asked for the evidence of the legality of the organization of the body making it. This was refused, and Holland Chapter declined to recognize its authority. On this state of the case, the body assuming to be a Grand Chapter, immediately proceeded to revoke the Charter of Holland Chapter, and to expel its High Priest, Comp. Cotton Henry, and its Secretary, Comp. C. D. Lehman.
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> Against this expulsion, Comp. Lehman appeals to this General Grand Chapter; having, on 24th July last, served the reputed Grand Chapter with the usual notice of his intention. And it is in evidence, that on this notice being served on the alleged Grand Chapter, the High Priest of that body, in his place and in open Chapter, declared that '*they did not acknowledge any other body, and were independent of the General Grand Royal Arch Chapter of the United States.*'
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> Such is a brief statement of the facts in the case, as they are represented to your committee; from which it appears, that the body formed in 1813, as a Grand Royal Arch Chapter for the State of Louisiana, voluntarily surrendered its independent jurisdiction, if any it possessed, and enrolled itself under this General Grand Chapter. This body, so legalized, continued in existence until 1831; after which time, it having failed to hold any meeting, or to elect its officers, as required by the second section of the second article of the General Grand Constitution, *it ceased to exist.* All its existing subordinates came under the jurisdiction of this General Grand Chapter, which alone could legally exercise authority *over the territory thus vacated*, as provided by the second section of the first article of the General Grand Constitution.
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> Your committee are of opinion, that the *deceased* Grand Chapter could be revived only in the manner prescribed in the 9th section of the second article of the General Grand Constitution. *No such revival has been authorized or sanctioned;* and this General Grand Chapter cannot recognize the right of any *foreign body* to interfere within its jurisdiction, or with the work or business of any Chapter acknowledging its authority.
>
> Your committee therefore recommend that Holland Chapter, No. 9, in the city of New Orleans, be directed to resume its labors, under the direction of its former officers and members, with power to fill existing vacancies; and that it be required to make its annual returns, and settle its dues with the General Grand Secretary."

From the preceding extracts, the reader will not, we apprehend, find it difficult to satisfy his own judgment that the Companions in New Orleans, who had "taken it for granted" that the body in question "had been declared by the General Grand Chapter, to be illegal and without authority," were not very wide of the truth. That the "special committee" were not able, after an elaborate investigation, to discover this, to them, important fact, is only another manifestation of the truth of the axiom, that "there are none so blind as they who will not see." We understand that the General Grand Chapter, at its late session, took the necessary steps to remove the film which seems to have obscured their vision.

TYLERS OF LODGES.

Mr. Editor:—Should not all the officers of a Lodge be *members* of that Lodge? Is not the *Tyler* an officer?—and can the same Brother be appointed Tyler to two or more Lodges, when he can be a member of but one?

Where two or more Lodges meet in the same hall, or under the same roof, the custom has obtained of appointing the same Brother Tyler to all the bodies. That "Custom makes a law," is, of necessity, in some cases, an acknowledged axiom; and this may be one of such cases. But it has occurred to me that there must be some specific regulation touching this matter. What say the old Constitutions on the subject?—or, in their silence, what are your own views on the propriety of the practice above named? Yours, truly, INQUIRER.

It is very certain that a Lodge must select its officers from its own members; but it is not quite certain that the Tyler is an officer, any more than the sentinel who guards a military post, is an officer. Their duties and powers are similar, and we are inclined to think that the one is just about as much an officer as the other. The Constitutions are not very definite on this point, but they are sufficiently so to answer our present purpose, and to show that the Tyler does not rank as an officer of the Lodge.

In 1754, it was resolved and ordered to be entered as a standing regulation, in the Grand Lodge of England, that if a Brother, clothed in his regalia, attend a funeral procession, without permission of the G. Master, "he shall not only be forever incapable of being an *officer* of a Lodge, but even of *Tyling*, or *attending on* a Lodge." It is true that the distinction is here only incidentally made; but it is, nevertheless, we think, sufficiently marked to show that the Tyler was not at that period reckoned among the officers of a Lodge; nor do we understand that his position has since been changed.

The Constitutions require that the Tyler shall be a Master Mason; but they do not require that he shall be a member of the Lodge that he tyles; nor do they prohibit his tyling a Lodge of which he is not a member.

In cities and large towns where there are several Lodges, it is usual, as our correspondent suggests, for one Brother to serve them all as Tyler. So far as there is any regulation on this subject, it is against the Brother being a member of the Lodge that he tyles. The second article of the General Regulations, as revised in 1754, is as follows:

> "A Brother Master Mason should be appointed the Tyler, to look after the door; but he must be no member of the Grand Lodge."*

We know not why the principle here established is not as essential to a private Lodge as it is to the Grand Lodge. If the Brother who tyles the Grand Lodge is not *allowed* to be a member of that body, there is no just reason why he should be *required* to be a member of the private Lodge that he tyles. He should of course be a member of one Lodge, before he is appointed Tyler at all; and being a member of one, he may tyle as many Lodges as see fit to employ him.

GRAND LODGE CERTIFICATES.

THE following resolution was adopted by the Grand Lodge of Connecticut, in 1797, and has never been repealed:—

Resolved, That the Grand Secretary shall procure a copper-plate, and cause to be struck on parchment, at the expense of the Grand Lodge, such number of certificates as will be necessary to furnish all the members of the several Lodges under this jurisdiction, who may apply for the same; which certificate shall be expressed in the English and French languages, showing that the bearer is a member of a regular Lodge under the jurisdiction of the Grand Lodge of Connecticut, and shall have the seal of the Grand Lodge affixed and be attested by the Grand Secretary, and every member of any Lodge under this jurisdiction, whose name is returned to the Grand Secretary as such, shall be entitled to receive a certificate as aforesaid, upon paying to the Grand Secretary, for the use of the Grand Lodge, the sum of 75 cents.

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*If the appointment of G. Tyler conferred on him the character of an officer, it would of course make the Brother receiving it a member of the Grand Lodge; but it does neither. And the principle holds good in its application to private Lodges.

APPEALS BEFORE THE GRAND LODGE OF MISSISSIPPI.

THERE were an unusual number of appeals from the decisions of subordinate Lodges in cases of discipline, brought before the Grand Lodge of Mississippi, at its last annual communication. The following summary may be of service to our readers in that State, who feel an interest in the final result of any of the cases named.

The petition of J. Callaghan, for a rehearing on his appeal from Grand Gulf Lodge, was referred to the committee on complaints and appeals, which committee subsequently reported that there was nothing in the case requiring the interference of the Grand Lodge.

On the petition of Jeremiah Cooper, the same committee reported, that there was not sufficient information before them to justify any conclusion in the case, and recommended that Carrollton Lodge be called upon for the charges and specifications against said Jeremiah Cooper, and that the parties be cited to appear before the Grand Lodge, at its next annual communication.

In the case of John F. Wray, the committee reported the following resolution:

Resolved, Unanimously, by this Grand Lodge, that John F. Wray, former Master of Pontotoc Lodge, U. D., be, and he is hereby expelled from all the benefits, rights, and privileges of Freemasonry, for gross unmasonic conduct.

In the case of Thomas J. Johnston, the committee reported as follows:

Resolved, That Thomas J. Johnston, P. G. J. W., be and he is hereby expelled from all the benefits, rights, and privileges of Freemasonry, for gross unmasonic conduct.

In the case of Richard Northcross, the committee reported the following resolution:

Resolved, That Richard Northcross, of Salem Lodge, No. 45, be re-admitted to the Fraternity of Free and Accepted Masons, and be re-invested with all the privileges of a Brother.

In the case of Benj. C. Oppelt, against De Kalb Lodge, No. 64, the committee represented that the appeal of said Oppelt was not sustained, and recommended the adoption of the following:

Resolved, That the decision of DeKalb Lodge, No. 64, against Benj. C. Oppelt, be confirmed.

In the case of George W. Rodgers, appellant, vs. Vannatta Lodge, No. 68, there not being sufficient evidence before the Committee to enable them to come to any conclusions, they recommended that citations be issued to the parties in the case to appear at the next Grand Annual Communication of the Grand Lodge.

In the case of Salem Lodge, No. 45, by petition, praying the restoration of H. L. Machin to all the privileges of Masonry, the Committee presented the following resolution, granting the prayer of the petitioners:

Resolved, That H. L. Machin be and is hereby restored to all the privileges of Freemasonry.

In the case of C. H. Saunders, vs. Greensboro' Lodge, No. 53, for the want of proper testimony, the Committee recommended that citations issue to the parties concerned to appear at the next Grand Annual Communication.

The resolutions and recommendations of the Committee were all adopted by the Grand Lodge.

The report in the case of Isaac N. Kent, expelled by Raymond Lodge, which was laid upon the table at the last annual communication, was called up, and with the following resolutions, adopted:

Resolved, That the case of I. N. Kent be referred to Silas Brown Lodge, No. 65, of the City of Jackson, and that said Lodge be requested to proceed in the trial of said Kent upon the charges preferred against him in Raymond Lodge, No. 21, *de novo*.

Resolved, That all Masons desiring an inquiry into the decrees of their subordinate Lodges, in cases of suspension or expulsion, must give the Subordinate Lodges due notice of their intention to appeal; and a copy of the record and all other matters pertaining to the case, shall be sent up to this Grand Lodge, at its Grand Annual Communication, after said appeal.

The decision of Grenada Lodge, against Y. W. Stokes, was confirmed by the Grand Lodge.

The following resolution was adopted in the case of J. W. Mann:

Resolved, That the case of J. W. Mann, against Marion Lodge, No. 62, with the papers in the same, be returned to said Lodge, as informal, and that the said case be referred to Macon Lodge, No. 40, for final action, agreeably to the prayer of the petitioner, and to the recommendation of the Committee on Complaints and Appeals; and that Marion Lodge be ordered to furnish the accused, and also Macon Lodge, with a copy of the charges and specifications; and that said Macon Lodge, appoint a time of trial immediately, and cite the parties to a final hearing

GRAND LODGE OF ILLINOIS.—QUESTIONS OF PRACTICE.

At the annual communication of the Grand Lodge of Illinois, in 1845, several important resolutions were adopted, which, when published, gave dissatisfaction to a portion of the Lodges. At the last communication of the Grand Lodge, the representative from Bodley Lodge, presented a series of resolutions passed by said Lodge, instructing him to use his influence to effect a repeal of the objectionable resolutions. These were referred to a committee, who subsequently submitted the following able and interesting report:

To the Most Worshipful the Grand Lodge of Illinois:

The select committee to which have been referred certain resolutions from Bodley Lodge, No. 1, having had the same under consideration, respectfully beg leave to report: That the said resolutions embrace matters of the highest importance to the Masonic Fraternity, and in relation to which widely different opinions are doubtless honestly entertained by worthy members of the Craft. This is believed to be more paticularly the case with the first resolution, inserted on page 57 of the published proceedings of the last annual communication of this Grand Lodge, the repeal of which is earnestly urged by Bodley Lodge, No. 1. With unaffected diffidence in their ability to arrive at a just and truly Masonic conclusion upon the momentous question submitted to them, and with due deference to the high authority from which the resolution objected to emanates, your committee humbly state, that, in their judgment, the said resolution was adopted hastily, and without sufficient caution, and that the good of the Masonic Institution requires that its operation should be suspended until an expression of the opinion of the subordinate Lodges can be had thereon.

BELIEF IN THE DIVINE AUTHENTICITY OF THE BIBLE, AS A TEST.

We heartily believe the Bible to be the first *Great Light* of Masonry; and that it is, and should be, the constant guide of the Christian Mason; yet, being aware that at the period of the institution of the Order by King Solomon, only a small portion of the Holy Scriptures was in existence, and that Masonry is designed to be universal in the extension of its benefits, and to embrace within its ample bosom all, whether Jews or Gentiles, Christians or Pagans, who avow "a steadfast belief in the existence and perfections of Deity," we are unwilling to close the door against those whom our first and most illustrious Grand Master would have admitted, by imposing a test which would exclude from the Lodge every person not a professor of Christianity. According to our understanding of our ancient land-marks, the imposition of such a test might be a dangerous innovation upon the well established principles of Masonry—one that may sever the *mystic tie* which binds together all the Craftsmen, wheresoever scattered over the surface of the globe; and confine to a comparatively small portion of the human family benefits obviously designed for the whole race. It is not unreasonable to suppose, that if "a distinct avowal of a belief in the Divine authenticity of the Holy Scriptures"—including, of course, the New as well as the Old Testament—be deemed indispensable to admission to the privileges of Masonry, and, as a necessary consequence, operate to the exclusion of the descendants of the original founders and patrons of the Order, it may hereafter be found practicable to introduce other tests, requiring "a belief" in one of the numerous creeds into which the Christian world is now divided, and rejecting all others. Besides, if the door of the Masonic Temple be resolutely closed against all such as do not avow the required "belief," how are the persons thus deprived of the *Great Light* of the Bible—the study of which is solemnly and repeatedly enjoined within the portals of the Lodge—to profit by the instructions of the Sacred Volume? Is it right to refuse to those who do not believe "in the Divine authenticity of the Holy Scriptures," and consequently stand most in need of the precepts they inculcate and the consolations they impart, the opportunity—perhaps the only one they may ever be favored with—of making themselves acquainted with the contents of the Blessed Book? Your committee believe that it is not. But, unwilling to trespass farther upon the patience of this Most Worshipful Grand Lodge, by presenting additional arguments in support of their opinions, they will proceed to notice, very briefly, the other points embraced in the document referred to them.

ALLOWING VISITORS TO VOTE ON THE ADMISSION OF CANDIDATES.

With regard to the seventh resolution, also found on page 57 of the printed proceedings of the last Grand Lodge, your committee ask leave to state that, according to the best of their judgment, the good of the Masonic Fraternity would be best promoted by its repeal. In our view, the question of the admission of every applicant may safely be left to the decision of the Lodge in which he wishes to enter, and the members of which clearly possess the right of selecting their own associates. The danger which may be apprehended from the possible admission of an improper person—who might be rejected were a visiting Brother allowed to vote—will be sufficiently guarded against by allowing, according to usage, such visitor to state his objections to the reception of the candidate in open Lodge, before the ballot is taken; and which, if well founded, will as certainly exclude him as the appearance of a black ball in the ballot-box. It moreover seems to your Committee that to allow a mere visiting Brother—one, perhaps, who, although residing within the jurisdiction of a regular Lodge, refuses or neglects to become a member, or, it may be, a total stranger to all the parties, the privilege of deciding who shall, or who shall not, be admitted into a Lodge, the door of which the objector may never before have entered, and may never enter again, is essentially wrong in principle, and should be discontinued in practice.

EXPULSIONS BY ENCAMPMENTS AND CHAPTERS.

Your committee likewise concur with Bodley Lodge, in the opinion that the eleventh resolution, which appears on page 58 of the published proceedings of the last grand communication, should be rescinded. Although Encampments, Chapters and Lodges, are all parts of the great Masonic Institution, their organization and mode of working are nevertheless separate and distinct; and what may justly be considered a legitimate cause for suspension or expulsion in the one, is not necessarily and unavoidably liable to the same grave punishment in the other. Besides, as every Blue Lodge clearly and indisputably possessess the right of punishing any offending member within her jurisdiction, there appears to be no valid reason why she should give up this right to another tribunal, of whose proceedings she is not bound to take notice, and with whose action in the case she may be wholly unacquainted. The offender, moreover—especially if a member of the Lodge—is surely entitled to the privilege of being tried by his Brethren, and to be heard by them in his own defence; and should not be deprived of it for slight or trivial causes.

BALLOTING ON EACH DEGREE.

In relation to the resolution, inserted on pages 13 and 14 of the printed proceedings of the last Grand Lodge, your committee would also observe, that they are of the opinion, that a general compliance therewith is calculated to be more injurious than beneficial to the Fraternity. It appears to us that danger is far more likely to arise from the inconsiderate admission of improper persons into the Masonic family, than from the exclusion of such as may be truly worthy. It seldom if ever happens that every member of a Lodge is present when a candidate is balloted for; and it is very possible that the only one in possession of reasons sufficient for the rejection of the applicant, may be absent when his petition is acted upon. It is, consequently, very proper, whenever such is the case, that the Brother who would have opposed his reception in the first instance, had he been present, should be allowed another opportunity for the purpose, and to have his objections removed, if not well founded, or the farther advancement of the candidate arrested, should it appear, upon mature deliberation, that he is unworthy of the privilege he seeks to obtain. Besides, it may be received as a sound maxim, that no one, who has been once admitted within the portals of the Lodge, and initiatedas an Entered Apprentice, will, on slight grounds, be refused *farther light*; or, that one who has been admitted to the First and Second Degrees, will be rejected on his application for the Third, except from an imperative sense of duty to the Masonic Institution. Your committee, therefore, can see no necessity for the resolution in question, and respectfully recommend its repeal.

NON-AFFILIATED MASONS.

With respect to the expediency of "requiring all subordinate Lodges to report to the Grand Lodge the names of all Master Masons residing within their respective jurisdictions," your committee would respectfully remark, that in their judgment a strict compliance with this requirement would be, for obvious reasons, very difficult, if not impracticable. As all attainable information on this subject is, however, desirable, it is believed that it should be recommended to the subordinate Lodges to procure the same, so far as it may be within their reach, and that nothing more should be required of them on this point.

Impressed, however, with a deep sense of the great importance of the matters submitted to them, and deprecating precipitate action thereon, your committee would respectfully suggest that the operation of the several resolutions referred to in the document from Bodley Lodge, No. 1, be suspended until the next annual communication of this Grand Lodge, and most respectfully recommend the adoption of the following resolutions, viz:

Resolved, That the operation of resolutions Nos. 1, 7, and 11, on pages 57 and 58, and of the resolution on pages 13 and 14, of the published proceedings of the Grand Lodge of the State of Illinois, held at Jacksonville, in the year 1845, be and hereby is suspended, until the opinion of the subordinate Lodges be obtained; and that said opinion be requested to be sent in at the next regular communication of the Grand Lodge of Illinois.

Resolved, That it be recommended to the several subordinate Lodges, under the jurisdiction of the Grand Lodge of Illinois, to procure, so far as it may be practicable and convenient, the names of all Master Masons residing within their respective jurisdictions, and report the same in their annual communications, for the information of this Grand Lodge.

John Bailhache,
A. C. Dickson, *Committee.*
Chas. Howard,

The report will come up for consideration at the meeting of the Grand Lodge at Quincy, on the 4th inst.; and, though we do not attach much importance to the two topics last discussed, we trust the report will be accepted. The views of the committee are sound, and must ultimately, if not immediately, obtain in the Grand Lodge of Illinois. She will not be content to rest in a false position for any great length of time. We regretted her action in the cases stated, at the time it was had; but felt confident that she would retrace her steps at an early day; and we have not yet seen any cause to doubt the opinion then formed of her intelligence and fidelity to the true principles and polity of the Institution.

SORROW LODGES.

We make the following extracts from the Exordium delivered by R. W. Br. James Herring, before St. John's Lodge, in the city of New York, on the 25th February last, in commemoration of the "manly qualities of several Brethren," (among them P. G. M.'s Lewis and Robertston,) former members of the Lodge, who have departed this life. Whatever may be thought of the expediency of adopting the continental practice of holding "Sorrow Lodges," that of praying for the dead will not be likely to obtain among a Protestant community:

"Like many other customs of our ancient Fraternity, the funereal rites of the Order have been abbreviated and obscured. Masonry, in its ceremonies, is an allegory which few understand, and which is therefore constantly exposed to disfigurement, by those who tamper with its ritual. Every symbol of Masonry discourses to living men of their duties to God, their neighbors, and themselves; but none more eloquently than those which are used when assembled around the grave of a deceased Brother, or in the performance of funereal rites in a mourning Lodge.

Our Brethren in Germany hold their Sorrow Lodges *(Trauer Logen)* annually. In the French Lodges, if I am informed correctly, a longer interval is prescribed; and I believe it has been the practice of the Lodge L'Union Francaise, in this city, to hold the solemn assembly for the dead but once in ten years. By that Lodge the custom has been preserved in this State; it has been adopted by Pythagoras Lodge; and the Lodge in which we are now assembled is, probably, the first American Lodge to follow their example. It is a good and a pious practice; it is founded upon the finest instincts of humanity; it hath the commendation of antiquity; and accords with the customs of nations and tribes in every part of the world, although they may be totally dissimilar in language, religion, government and habits of life. It is alluded to in the oldest records of the human family. Moses and the Prophets, Homer and the epic poets, the cemeteries of Egypt, the mounds of Chaldea and of America, the splendid mausoleums of India, Turkey, Greece and Rome, all testify to the honors which have been paid to the dead;

and we know it hath often been the strongest objection of our Indian tribes to removal from their old hunting grounds, that "they could not abandon the graves of their fathers."

In China, probably the first of the nations founded after the deluge, certainly one of the most remarkable for their adherence to the traditions of their fathers, the people repair annually to the graves of their relatives, and prostrate themselves on the earth, with offerings to the departed spirits.

In Russia, the people gather from all parts in their cemeteries yearly, to scatter flowers on the graves, and to mourn above the dead.

> "Oh! deem it not a superstitious rite, though old,
> It having with all higher things connexion;
> Prayers, tears, redeem a world so harsh and cold,
> The future hath its hope, the past its deep affection."

It was an ancient custom of the oriental nations to plant trees, shrubs, or flowers on the graves of their friends. Whether this custom was derived, as some have supposed, from the tradition of "the tree of life," I know not, but it is not improbable. This custom was retained by the Hebrews, and has been perpetuated by them, and by Christians and Mahometans to the present day. In the calendar of those Christian Churches which hold to the ceremonies of their primitive times, every day in the year is dedicated to the memory of some holy person or benefactor. Annually their temples are decorated with flowers and evergreens, in memory of the dead. Their cemeteries, whether of ancient or modern date, everywhere unite the symbols of affection and hope with those of decay and immortality. The sculptured stone, the clusters of summer flowers, the grassy mound, the drooping willow, the solemn yew, are but the emblems of unfaltering faith, unfading hope, and undying love, amidst sadness and sorrow. But long before the science of the architect, or the sculptor's art were laid under requisition to transmit to future generations the glories of a monarch, the virtues of a benefactor, or the much loved name of some humble denizen of God's footstool, nature supplied the monument to mark the sacred spot where rested the remains of those who in life had been the centre of many affections. The monuments of affection, of veneration, of mourning, and of hope, which are taken from the forest or the field, are more in consonance with nature than the most elaborate and costly works of men, and she cherisheth them accordingly. "There is hope of a tree if it be cut down, that it will sprout again, and the tender branch thereof will not cease." The mausoleums of the princes of India, and the pyramids of the Pharaohs remind us only of the pride of wealth and power; while a simple flower planted upon the grave of a little child, appeals to the heart.

* * * *

I have said that the monuments derived from the field and forest are more agreeable to nature than those supplied by art, and I might illustrate my position by various examples. Undoubtedly I should be met at the threshold of my argument, by the question, if there be any trees, or shrubs, or flowers so old as the Egyptian Pyramids? Probably there are not; although there are trees still living in various countries which are believed to be upwards of twentyfive hundred years old. But by whom, and for what purposes were the Pyramids erected? If we know at all, they were built by the living *for their own glory*, and for the preservation and practice of *the Mysteries*, but not for sepulchres. Modern investigations confirm this opinion. The sarcophagus found in 1818, by Belzoni, who first penetrated to the interior of the pyramid of Cephrenes, contained the bones of *an animal*, and that found in another was entirely empty.

But if they were built for sepulchres, like all the works of men, they will perish, and no man will restore them. It cannot be said of the Pyramids, if destroyed they will arise again; but the monuments of *nature*, nature regenerates forever. Take an illustration from our own country's history. A few years ago, I visited Jamestown, Virginia; the site of the first successful English colony on this continent, and of the graves of the founders of this powerful republic. There are the remains of costly tombs, tablets, and head-stones, and the remains of inscriptions, which time has already rendered illegible. The ancient church where they worshipped, is in ruins; but nature has erected there one of her most beautiful temples, adorned with stately columns and foliated capitals; the interior arches are ornamented with the fruit and flowers of the grape and passion vines, and the sunshine glances through the branched lattice-work upon the thousands of brilliant gems which ornament the ground-work of that sacred spot. "The marbled courts of kings," "the lily work, net work and pomegranates" of the temple at Jerusalem, are not to be brought into comparison with the adornments of that solitary graveyard, where sleep the fathers of the glorious race of Anglo-Saxon Americans.

The attentions which has been directed, within a few years, to the formation of rural cemeteries, in the neighborhood of our principal cities, where the remains of the dead may rest forever undisturbed, deserves commendation. Regard the subject from any point of view, and the emotions which ensue harmonize with the unsophisticated teachings of nature, when the heart is young and the affections pure. But when we regard the meaning of the mystic symbols used in the funereal rites of our Order, it is very evident that the *evergreens alone* are the true emblems of immortality. So they have ever been regarded in those lands whence the ancient mysteries have descended to our times. The cypress and the box were consecrated by the Greeks and Romans to Pluto, whose empire was beneath the earth. A sprig of *evergreen* deposited upon the coffin, or in the grave of a departed Brother, is a symbol of our faith in the great doctrine of our mysteries —*the immortality of the soul*—a doctrine which has descended to us from before the flood; which has been preserved and propagated by our Fraternity through the civil and religious revolutions of unnumbered empires; and which, I trust, will continue to be propagated, until the whole earth shall be filled with the knowledge of God and his Truth. So mote it be. Amen. So mote it be.

FUNERAL HYMN.

WRITTEN FOR THE OCCASION OF THE SORROW LODGE, HELD BY ST. JOHN'S LODGE, N. Y.

BY BR. GEO. P. MORRIS.

"MAN dieth and wasteth away,
And where is he?"—Hark! from the skies,
I hear a voice answer and say,
"The spirit of man never dies:
His body, which came from the earth,
Must mingle again with the sod,
But his soul, which in heaven had birth,
Returns to the bosom of God."

The sky will be burnt as a scroll,
The earth, wrapt in flames, will expire;
But, freed from all shackles, the soul
Will rise in the midst of the fire.
Then, Brothers, mourn not for the dead,
Who rest from their labors, forgiven:
Learn this from your Bible instead,
The grave is the gate-way to heaven.

Oh, Lord God Almighty! to Thee
We turn as our solace above;
The waters may fail from the sea,
But not from Thy fountains of love:
Oh teach us Thy will to obey,
And sing with one heart and accord,
"The Lord gives—the Lord takes away,
And praised be the name of the Lord."

LAYING THE CORNER STONE OF THE LUNATIC ASYLUM IN NEW BRUNSWICK.

THE grand Masonic ceremony of laying the corner stone of the Provincial Lunatic Asylum in the vicinity of St. John, New Brunswick, took place on the 24th June last. It is estimated (says the St. John Courier,) that not less than ten thousand persons turned out to witness the novel and imposing ceremony. The hills in the neighborhood being covered with groups of spectators, many of whom were of the fair sex, and all dressed in holiday attire, presented a gay and pleasant scene; which, we understand, was highly pleasing to His Excellency the Lieutenant Governor, and particularly so to the Right Worshipful the Provincial Grand Master, who, with the true philanthropy of a Mason and a Christian, and the urbanity of a gentleman, readily responded to the invitation of the W. Master and Brethren of Albion Lodge, to take part in the interesting ceremony, and untertook the journey from Halifax for that purpose, sparing neither pains nor expense to gratify the wishes of the Masonic Brethren.

The Courier gives a full account of the proceedings on the occasion, which we copy entire:—

The Hon. ALEXANDER KEITH, of Halifax, who has recently been appointed Provincial Grand Master for New Brunswick, having arrived in this city, a Provincial Grand Lodge was holden in the Lodge Room of the St. John's Hotel, on Thursday, the 24th June, at 12 o'clock, being St. John's Day, for the transaction of Masonic business, and for the purpose of forming a procession to assist His Excellency the Lieutenant Governor in laying the corner stone of the Provincial Lunatic Asylum, about to be erected in the vicinity of St. John.

The different Lodges being in attendance, the Provincial Grand Master was announced, and took his seat on the Throne with the usual honors. The Grand Lodge was then opened in due form, and with solemn prayer.

The Patent from the Right Hon. the Earl of Zetland, Most Worshipful Grand Master of England, appointing the Hon. Alexander Keith—a member of Her Majesty's Legislative Council of Nova-Scotia, and Provincial Grand Master for Nova Scotia—to be Provincial Grand Master for New Brunswick and the Islands of Newfoundland and Prince Edward, having been read by the Grand Secretary, he was proclaimed and saluted according to ancient custom.

The Provincial Grand Master then addressed the Brethren in the following terms:

"BRETHREN:—Ever since the Most Worshipful Grand Master of England thought fit to place the Craft in this sister Province under my Masonical jurisdiction, I have had it in contemplation to visit you. I had heard a high character of the Brethren—that Masonry, in all its purity and integrity, was flourishing amongst you; and, anxious to become personally acquainted with the Freemasons of New Brunswick, I have embraced the earliest available opportunity of presenting myself to you as your Provincial Grand Master.

"Amongst the circumstances which have induced me to call you together this day, there are some which renders this, the first meeting over which I have had the pleasure to preside as your Provincial Grand Master, peculiarly gratifying, and which invest it with a degree of more than ordinary interest. We meet, to celebrate as Masons usually do, the anniversary of St. John the Baptist, who, as tradition informs us, was an eminent Christian Patron of our Order;—and here, let us hope that the observance of this ancient custom, commemorative only of the Great, the Wise, the Virtuous and the Good, may have the beneficial effect of stimulating us in the performance of virtuous actions, that our names may live "when the dust shall have returned to the earth as it was, and the spirit unto God who gave it.'

"We are also assembled to assist the Representative of our gracious and beloved Sovereign, in laying, with the ceremonies of our Order, the corner stone of a Lunatic Asylum, about to be erected in the vicinity of this prosperous and loyal city—an occasion well calculated to awaken, even in the most thoughtless, the better feelings and sympathies of our nature;—but in Freemasons, the deepest sense of their obligations; indeed, one of the characteristics of our Craft is, that it stands in such high and bold relief, as to deter many a sensitive mind from entering into its service—and why? Because its obligations concern almost exclusively, the distressed;—still a satisfaction arises from the due discharge of our Masonic duties, for we look back upon the reward of the good Samaritan—verily a rich reward—the blessings of the poor, the helpless, the afflicted in body and mind.

"To aid in any undertaking, intended to provide a home for the houseless—a guardian or friend for the friendless, or for those who may not be safely trusted to take care of themselves, is truly a Masonic duty; and I trust that every Brother considers himself bound to afford that assistance which has been required of us as Masons, by the Commissioners appointed to superintend the erection of the Asylum, on the present highly interesting occasion.

"It was my intention to have appointed a Deputy Grand Master, for this Province, and to have installed him at once, with the customary ceremonies. The business before us, however, obliges me to postpone the performance of this pleasing duty to another day. In the meanwhile, I beg to assure you that no endeavors shall be wanting on my part to advance the prosperity and well-being of the Craft, and more particularly of that portion of it over which I have the honor and pleasure to preside. In these endeavors, I crave and confidently expect your cordial, united support and assistance, without which I feel that any exertions of mine must be unavailing.

"I thank you, Brethren, for your attendance, and for the kind and flattering reception you have given me, on this my first official visit to your shores. I am also much indebted to the Worshipful Master and members of the Hibernia Lodge, on the Registry of the Most Worshipful Grand Lodge of Ireland, for the assistance they are about to afford us in this our present undertaking,—and may the building, the corner stone of which we are this day to assist in laying, be hallowed with the Divine blessing; may the humane and benevolent intention of its founders be fully realized; and may it be supplied by man with all that is needful and good for its temporal support. So mote it be."

The Lodges then proceeded to King's Square, where they were joined by the civic authorities, when a procession was formed in the following order:

New-Brunswick Regiment of Artillery, commanded by
Major Nicholson.
Two Tylers, with drawn Swords.
Midian Lodge, Kingston, No. 770.
Union Lodge, Carleton, No. 767.
Hibernian Lodge, (Registry of Ireland)
Band, (City Amateur.)
St. John's Lodge, No. 632.
Albion Lodge, No. 570.
Royal Arch Masons, (three and three.)
Worshipful Master of Albion Lodge.

Commissioners for Building the Asylum.
City Marshal.
High Sheriff and Coroner.
Mayor and Recorder.

Common Clerk and Chamberlain.
Aldermen, (two and two,)
Assistant Aldermen, (two and two.)
Magistrates, (two and two.)
Province Treasurer, Collector of H. M. Customs, and
Postmaster General.
Members of Assembly, (two and two.)
Members of H. M. Council, (two and two.)
Band of the Queen's New Brunswick Rangers.
Architect, with Plans.
Steward with White Rod. { Corn, Wine, and Oil, Borne by three Past Masters. } Steward with White Rod.
Grand Secretary, with Book of Constitutions.
Grand Treasurer, with Bag.
Grand Superintendent of Works.
Corinthian Light, borne by a Past Master.
Column of the J. G. Warden, borne by a Past Master.
Junior Grand Warden, with Plumb and Rule.
Steward with White Rod. { Banner of the Grand Lodge. } Steward with White Rod.
The Doric Light, borne by a P. Master.
Column of the S. G. Warden, borne by a Past Master.
Senior Grand Warden, with Level.
Holy Bible, on a Cushion, borne by a Past Master.
Grand Chaplain. Grand Orator.
Past Dep. G. Master.
Deputy Grand Master, with Square.
Ionic Light, borne by a Past Master.
Grand Sword Bearer.
The Staff of His Excellency the Lieutenant Governor.
His Excellency the Lt. Governor. The R. W. Prov. Grand Master.
Stewards, with Rods.
Grand Deacons, with Rods.
Grand Tyler.

The procession having reached the site of the intended building, beautifully situated on Carleton Heights, in the Parish of Lancaster, was halted, opened right and left, to allow the Lieutenant Governor and the Provincial Grand Master to pass to the platform erected for the purpose, where, having taken their appointed places, (the Provincial Grand Master with His Excellency on his right,) a royal salute was fired by the New Brunswick Artillery, the band playing the national anthem.

The ceremony of laying the corner-stone commenced with a prayer from the Grand Chaplain, the Rev. Dr. Gray, of which the following is a copy:

"Almighty and Eternal God! maker and preserver of unnumbered worlds: we humbly acknowledge our entire dependence upon thee, for life, for breath, and for all things. We know, O Lord, that without thy inspiration and aid, all human wisdom is folly, all human strength weakness. In thy name we assemble and meet together. We entreat thee, from thy holy habitation—from realms of light and glory, to look down upon us and vouchsafe thy presence and blessing, that we may know and serve thee aright, and that all our doings may tend to thy glory and to the salvation of our souls. Grant that as this work is begun, so it may be continued and ended in thee. Grant that the sacred Art which from the beginning has been especially employed in rearing temples to thy holy name, may now be blessed in this erection for the good of man, and the benefit of human society. Let thy Providential protection, we beseech thee, be over those who shall be more immediately engaged in carrying on this work, and shield them from danger and accident during its progress. In faith and hope, O Heavenly Father, we commend ourselves and our undertaking to thy favor and protection. 'Prosper thou the work of our hands; O prosper thou our handy work.' Hear, we beseech thee, our humble petitions; for the sake of that Eternal Word, which was from the beginning, and shall be when time has ceased to roll—even Jesus Christ, our Lord and Saviour. Amen."

The following inscription on the Plate was read by the Grand Secretary:

THIS STONE,
The Corner Stone of a Building to be erected at the Public expense, for a
PROVINCIAL LUNATIC ASYLUM,
Was, on the twentyfourth day of June, in the year of our Lord, one thousand eight hundred and fortyseven, in the seventh year of the Reign of our Sovereign Lady, VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland,
QUEEN,
and in the seventh year of the Administration of His Excellency,
Sir WILLIAM MACBEAN GEORGE COLEBROOKE, K. H.
Lieutenant Governor and Commander in Chief of the Province of New Brunswick. laid with due solemnity by His Excellency, assisted by the Right Worshipful the Provincial Grand Master, the Honorable ALEXANDER KEITH, and the Albion and other Masonic Lodges.

COMMISSIONERS:
George P. Peters, Esq., M. D. John Ward, Esq.
William Jack, Esq. John R. Partelow, Esq., M. P. P.,
Mayor of the City of St. John.

Architect—Matthew Stead. *Builder*—Otis Small.
J. H. Venning, *Sculpt.*

The Inscription, several Coins and Newspapers of the day, together with the New Brunswick Almanack for 1847, were deposited in the Stone, by the Provincial Grand Master.

The Chairman of the Commissioners for erecting the building, (GEORGE P. PETERS, Esq.) presented to the Provincial Grand Master a Silver Trowel, bearing the following Inscription—

"Presented by the Commissioners for Building the Provincial Lunatic Asylum, to the Right Worshipful and Honorable ALEXANDER KEITH, Provincial Grand Master, on the occasion of the Laying the Foundation Stone of the Institution on the 24th June, (being St. John's Day,) A. D. 1847, and A. L. 5847."

The Trowel was presented to his Excellency the Lieutenant Governor, who spread the cement on the Stone. The Stone was then lowered slowly, the Band playing solemn music.

The Plumb, Level and Square were then severally delivered by the Provincial Grand Master to the Lieutenant Governor, who tried the Stone, and pronounced it just.

The Mallet was in like manner presented to His Excellency, who gave the Stone three knocks, and said—

"May the Grand Architect of the Universe grant a blessing on the foundation which we have just laid, and by his providence enable us to finish this and every other work which may be undertaken for the advantage and benefit of this Province."

After which, the Brethren gave the Grand Public Honors, and a salute was fired by the New Brunswick Artillery.

The Corn and Wine and Oil were severally presented by the Provincial Grand Master to the Lieutenant Governor, who, pouring them on the Stone, made the following Invocation:

"May the all bounteous Author of Nature bless this Province with abundance of corn, wine and oil, and with all the necessaries and comforts of life, and may the same Almighty power preserve the City from fire, ruin, and decay, to the latest posterity."

The Plans were then delivered by the Architect to the Provincial Grand Master, who submitted them to His Excellency, by whom they were examined and approved, and His Excellency delivered the following Address—

"Having for several years watched the progress of the very creditable Establishment which has been formed in your City for the reception and treatment of those who are suffering the severest of all descriptions in the loss of reason, it has been most gratifying to me to observe the unceasing confidence of the public in its management and their just appreciation of a class of Institutions, which have added another to the many triumphs of professional skill and of Christian philanthropy.

"There are doubtless some who will recollect the time when those who are now the objects of such judicious care were too often left unaided in their helplessness, or subjected to harsh treatment, until their malady became confirmed and incurable. The mental sufferings which in their lucid moments they must have endured, may well be imagined, and we hence may learn to appreciate the extent of our obligations to the enlightened and benevolent persons who have made the treatment of mental disorder their study—who have ascertained that, like those of the body, they are susceptible of cure, and that in recent cases the influence of patience and gentleness, combined with tranquilizing pursuits and associations, who rarely fail to restore self-possession to those who would previously have been consigned to hopeless suffering and despair.

"The truth indeed cannot be too widely disseminated that cases of mental alienation, if promptly dealt with, are generally found to yield to this treatment—that even the most aggravated will admit of some alleviation, and that those which are apparently the most intractable are sometimes found to yield the most readily to such genial restoratives.

"From the tenor of these observations you will comprehend the satisfaction with which I have undertaken, at your request, to lay the foundation-stone of an Asylum endowed by the Provincial Legislature and destined, as I hope, to afford suitable and ample accommodation for the inmates of the present establishment and for others who may be similarly afflicted.

"In reflecting on the measures which have been made available in other Institutions of the kind, there is one which, if it had not occurred to yourselves, I would have suggested as appropriate to your own.

"In the intervals of consciousness, and especially in the convalescent stages of mental disorder, the deprivation of religious consolation has at times been sensibly felt by the patients, and where arrangements have been made for including in the Asylum a Chapel for the use of those who are able to take part in its services it has been found to conduce to their comfort, and also to aid their recovery.

"Confiding in the disposition of those who originated and have promoted this laudable undertaking, that they will render it an Institution creditable to the Province and themselves, I feel convinced that they will require no higher incentive to their exertions than the consciousness that they are contributing to alleviate the sufferings of the afflicted and to restore them to the enjoyments of existence."

The Rev. Dr. Alley, (Grand Orator,) then delivered the following appropriate and impressive Oration—

"*Right Worshipful Provincial Grand Master, Grand Wardens and Brethren:*

"In consequence of the flattering approbation with which I have been honored by the Right Worshipful the P. Grand Master, I now rise to deliver the Masonic Oration usual on occasions like the present, and although distrustful in mine own abilities, to discharge the duty, in a manner by any means comparable with the addresses of Brethren, possessed of talents and knowledge, far superior to mine own, I nevertheless proceed to address you on the present occasion, trusting to your kind indulgence, and hoping that a sincere desire to promote the prosperity and utility of the Craft, will atone for any ignorance in the present attempt. Your candor, I am in no doubt of, and the censure of the prejudiced I fear not. I therefore shall proceed to the subject of this address, and shall endeavor to unfold the principles of Freemasonry, and while I prove that the ground work of the Order, tend to the good of society, and are in their nature most salutary, I shall demonstrate the utility of its moral code, and before concluding shall answer the principal popular objections advanced agaist us.

"But, before I proceed to the discussion of those subjects, I must touch upon the occasion of our present meeting, an occasion equally interesting to every beholder, and in perfect unison with one of the leading principles of Freemasonry, whose charity, it is well known, cheers the abode of penury and gladdens the heart of destitution and affliction. And, what affliction, I will ask, can equal that of the beings for whose benefit the present work is undertaken? Beings visited, for his own wise and inscrutable reasons, by the hand of God—and deprived of the use of that reason which is a gift intended for the comfort and guidance of man. What affliction can there be which calls more loudly for public sympathy than that of the unfortunate lunatic. Behold, the poor maniac in his solitary cell, without the power of self-guidance, lost to Society, and more than a wreck of his former self, and what heart will not be warmly interested in the heavenly cause of alleviating his wretchedness, and being, under God, the probable instrument of restoring a mind now lost to all reflection on things either temporal or eternal, of awakening that reason of which he is now deprived, and restoring him to the power of serving his God, of thinking on a judgment to come, of blessing his family, and of resuming his station and usefulness in Society. It is not Masons alone who are called upon to assist in this work. It is in general—man not created for self alone, but for his fellow-man also—and, who never can answer the purposes of his creation by shutting himself up, within himself, but, on the contrary, by generally diffusive charity—by the love of his Brethren, and by extending to others, who are in need of it, that sympathy which he should wish in like circumstances to be extended to him—to advice, and to rebuke if necessary, to comfort, to relieve, and to guide, from the duty of man, to man, without the discharge of which, all our prayers, and our other boasted services are in vain. That all this, my Masonic Brethren, is in perfect accordance with the principles of our Order, you are aware, and it will, I trust, be generally allowed when I unfold those principles. But first, I must call on you to reflect on the character of that inspired Mason whose anniversary you this day celebrate. This will tend to bestow upon all I shall say its proper force, by leading you to the observance of his divine doctrines, and to the imitation of his divine love.

"While all are invited to judge for themselves, all, at the same time, are expected to divest themselves of prejudice. We invite the unprejudiced inquirer—the prejudiced we do not address—those we desire not to be our judges—them we do not call upon even to hear us; but to others we shall propose the adoption of all that is commendable, excellent, pure and of good report, for they can safely judge and advocate in the best of causes.

"Religion is the first care of a good Mason—the principal object of his attention. The chief practical pursuit with him is piety. He humbly prays, and while he prays, he humbly, yet ardently endeavors that the sacred spirit of piety should pervade and influence all his thoughts, words and actions, add dignity to all his pursuits, and be the Alpha and Omega of each day's work, in his journey through life.

"It is in vain to attempt the formation of any Society, which has for its object the promotion of virtue and beneficence, independently of the belief of the Supreme Being and without making the love and fear of God its ruling principle—that each member thereof, being conscious of the relation which he bears to the Supreme Master Builder, who made him, may daily prove his love of the Great Architect of the Universe, by pious reverence, and an habitual practice of good works. He that has the love and fear of God before him, will ever think upon those words, 'Thou, God, seeth me,' and thus be governed in all he does, and in all he thinks—he will endeavor to work by His perfect plans, and consecrate the edifice of his life to His glory and praise, and will never forget that he is a member of the Great Temple of the Universe, and will strive to obey the laws of the Grand Master of all, in whose presence he seeks to be approved. It is incumbent upon all Masons to search God's Holy Word—to endeavor after an understanding of what it contains—and, desiring to profit by its holy instructions, he will thus lay up as a treasure in his mind, right notions of the Deity, feel his dependence upon Him, and study in order to observe his statutes; and making faith and morality the foundation, he will be careful in the choice of the materials with which his edifice is to be reared. If such be the leading principles, and such the grand object of societies in general, as it is of Freemasonry in particular, a cement is formed, which will inseparably unite the devout, virtuous, and charitable individuals thereof.

"We come now to another ruling principle of our Order, namely, philanthropy and extensive benevolence. Masonic liberality is never confined to kindred, neighbors or Brethren, it is as extensive as the blue arch of heaven. From feeling his dependance on the Supreme Being, the Mason is reminded of all those tender offices of humanity, which unite man to man—which assimilate him to the bountiful Creator—which form the cement of Brotherly love. While he is particularly bound to extend the hand of charity to a worthy Mason, his widow and orphans, as far as duty to his own family will allow him; he is taught also, that, as God's love knows no bounds, so should he regard all the children of men, and never cease to remember all who suffer adversity. All this Freemasonry inculcates, and he who forgets these lessons, and practices not those duties, ought to be cast out as unworthy of the name.

"The next principle of Freemasonry to be considered, is dutiful obedience to the laws of our country. A good Mason is always a loyal subject—he always discountenances rebellion, and remembering that he is to obey every ordinance of man for the Lord's sake, he looks upon it as a governing principle of the Craft to be true to the government under which he lives. "Whoever," we are told, would be a true Mason, is to know that by the privilege of his Order his obligations as a subject and citizen will not be relaxed but enforced. He is to be a lover of peace, obedient to the civil powers, which yield him protection, and are set over him in the Lord, where he resides or works; nor can a real craftsman ever be concerned in conspiracies against the State, or be disrespectful to the magistrate, because the welfare of his country is his most happy object. Every Master of a Lodge, before his Installation, amongst other regulations to which he is to signify his submission, has to promise that he will be "a peaceable subject, and cheerfully conform to the laws of the country in which he resides." He has to promise not to be concerned in plots and conspiracies against government, but patiently submit to the chief magistrate." Lastly, every candidate upon admission, is, amongst other things, thus charged—"In the State you are to be an obedient subject. You are never to countenance disloyalty or rebellion, but yield yourself, and encourage in others, a cheerful conformity to the government under which you live."

"I have gone thus far on the subject, that the futility, I might add the maliciousness of objectors, may be exposed, who have styled our Lodges "hot-beds of sedition," and have accused Masonry as an Order in which plans of disorganization are formed. Ignorance is to be lamented—perversity often excites our astonishment; but while malice and uncharitableness, when viewed in connexion with the soul's destiny, are objects of grief, when, nevertheless, viewed apart from such awful considerations, are, (I think I am justified in saying it,) to be contemned and disregarded.

"In thus unfolding the principles of Freemasonry, I have occupied more of your time than I originally intended, because, in considering the subject, I found that I had as well to contend against ignorance and prejudice, as to address myself to those who would be inclined to give me a candid and reasonable hearing; and because I considered that most of the popular objections against the Craft have arisen from both these causes. It is generally and very properly thought that where calumny and malice are discovered as the source of invective, it is the best rule to treat them with that silence which they merit. Yet, lest such silence might be construed into a fear of the exposure of weakness, or a want of ability to vindicate, I have in the first place spoken at large on the principles and rules of our Order. And for the same reasons, I shall, as briefly as possible, handle some of the popular objections which have been, and still continue to be, advanced against Freemasonry.

"The first objection which occurs to me, and one which is so frequently urged, is the secresy which is observed by Masons on certain points. If (say the objectors,) Freemasonry be founded on the principles of general good will, why have any concealment? The answer to this is plain. Masonry would willingly embrace within its fold the whole world, and is ready to admit all whose principles and conduct can bear the strictest examination. This surely is a wise and prudent precaution. What Society would wish to associate itself with the ignorant and vicious, while they continued such? And what society would not claim the right of judging for themselves as to the true qualification to be required in all candidates for admission into that body? The same privilege we claim, and hope we shall not be deemed unreasonable in demanding that right which is assumed by others. Although, then, we are ready to admit the virtuous and the good to the participation of all the rights and privileges of Freemasonry, we cannot think of prostituting that which is sacred, by unfolding generally to the vicious, as well as to the good, the secrets of our Order. In this I am sure of meeting the approbation and accordance of every candid and well thinking inquirer. To tell us that we should make a general and indiscriminate disclosure of the arcana of our Order, is equivalent to dictating the dissolving of the Society; because every society must depend for its existence on the preservation of its distinguishing features from the gaze of the multitude. Far are we from desiring to shut out any from the light of Freemasonry—so far, indeed, that it is the ardent wish of every upright Mason, that every son of Adam were qualified to enjoy it with ourselves. The doors of the Lodges would never be shut against them, and our hearts would be open to extend to them our tenderest sympathies and warmest affections.

"Here, then, I shall leave this objection; and in the second place, shall answer another which is advanced against us. It is advanced that 'all who are initiated must swear to conceal certain secrets, before they are communicated to them, or they have it in their power to examine their nature and tendency, and that this practice is unlawful.' But, who made the objector a proper judge of what in this case is lawful or unlawful? Truly, he must be a clever, not to say an inspired person. How does he know the nature of the secrets alluded to? How can he decide whether or not our communications are subversive of religious or civil law? Verily, if he would get rid of two companions who blind his better judgment—namely, ignorance and prejudice—and qualify himself to become one of us, he would find that, amongst other qualifications, those of religion and obedience to law stand foremost! But the fact is, that what is ignorantly objected to, is merely an obligation to keep inviolable the secrets of the Order, as distinguishing the initiated from the rest of the community, and marking his consequence amongst Masons. Now, may I ask, what is there in this, unlawful? What, that can in any way injure society? Look at what is practised in the common intercourse of man with man; and, leaving societies out of the question, and considering individuals, where is the person who, in any difficulty, or under any circumstances, if he has any thing to communicate, which he desires not to be divulged, will not claim, even from his nearest *friend*, a pledge of secrecy? The reply to this is, I should imagine, a reply to the objection.

"It is next said that the pledge amongst Masons, to exercise the kindest and most generous feelings towards each other, does not accord with that universal good will which the Order boasts of inculcating. How is this, I will ask, subversive of the rule of universal benevolence? Has not a man a right to extend his most generous actions towards, and place his warmest affections upon those with whom he is allied by the strictest bonds of fraternal love—particularly where his means are not sufficient for him to extend his good offices to the whole race of his fellow-creatures? Let the Apostle Paul give an answer, whether such be subversive of good will towards all mankind: 'As we have, therefore, opportunity, let us do good unto all men, *especially unto them who are of the household of faith.*' So says Masonry—'Let us do good unto all men,' especially to those who are our Brethren, tied to us, by the strictest bonds of fraternal love. Again, Masonry thus speaks to the newly initiated—'There are three great duties, which as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid to all your lawful undertakings, and to esteem him as the Chief Good;—to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you;—and to yourself, in avoiding all irregularity and intemperance, which may impede your faculties and debase the dignity of your profession.' I have given this quotation at large, in order that, while I show from it the universality of a Mason's benevolence, I might, from Masonry's own mouth, show the beautiful connection which exists between Masonic religion and morality. And thus I shall dismiss the objection.

"Another objection I must notice, although it requires a very brief consideration. It is objected, that 'some who belong to the Order are intemperate, profligate and vicious.' Well, then, what is to be gained by this cavil? Where is the society which has not within it some unworthy members? Where is the tree which has not a rotten branch, or that never bears unsound fruit? And if we were to condemn the Society for the crimes of a few individual members—if we were to burn the trunk for the unsoundness of the branch, in place of lopping off that branch, and thus contribute to the health of the tree,—if we were to reject all the fruit because some was unsound,—what would the objector say? Verily, I should think he would very pathetically lament our deprivation of reason. How is it then with himself? Is he for destroying a tree for the unsoundness of a branch? But let us take care of this. The objection is truly too weak to require many words; I shall therefore dismiss it with one observation, and that of rather a serious nature. Perhaps the objector did not reflect that even Christianity itself is open to cavils of this nature. As, then, in our holy religion, so in Freemasonry, and all other societies of a moral and religious character, the guilt of the members is their own fault, and the society is not to incur any blame, except for not lopping off the guilty member at once. To the world, we may, without fear, appeal for the purity of our moral, our religious and political code. Our constitutions, our Monitors, and Masonic Charts are open to all: let them be fairly read, and we fear not the result. Assured I am, that in every rational and well thinking mind, a conviction will be wrought that our Order, far from being demoralizing, disorganizing, selfish, or exclusive in its principles, has at heart the good of society and the best interests of man—that the observance of our tenets tends materially to soften the character, to subdue bad passions, and to promote the practice of every religious, moral and social virtue.

"Such are the ornaments of our Order which I have but imperfectly delineated; such the virtues and graces which should be cultivated by every Mason.

"But I cannot pass by in silence another objection which is raised against us, namely, that ours 'is a trifling institution, and that our principles contain nothing valuable in them.' Thus we hear many who understand nothing of our principles, decrying our Order,—but their *laudable* labors are in vain. While we pity the contemptible scoffer, and value not his weak attacks, we must be amused at the pains he takes to make, in his exclusion from our Society, a merit of necessity, and to impress upon the minds of his hearers that his ignorance proceeds from choice.

"By all who have any knowledge of the principles of our profession, it has been acknowldedged that Masonry is founded upon the basis of morality and virtue,—that the tenets of our Order tend in every respect to promote the happiness of man, while they diffuse the invaluable blessings of peace, love and harmony. Had our Institution contained 'nothing valuable' in it, could not have boasted from a very early period, of having had the illustrious and the noble enrolled amongst its members—of kings presiding, and of archbishops and bishops, noblemen and gentry of high distinction, as its Grand Masters. Surely, men distinguished by rank, by virtue, by religion, by morality,—friends of good government and of social order, would never have entered or continued in a Society which professed principles trifling, erroneous, or contemptible; and had our Society been what they who are ignorant of it state, it would have ceased to exist centuries back.

"But if argument fail to silence the objection, what means are we to use in defence of our venerable Institution? We must, I say, *live down* calumny, and by our lives and conversations, enlist the sympathy and regard of those amongst whom we live, for our Society and for ourselves. Permit me then, to suggest some hints on this subject, which, while appropriate, may at the same time be useful, and which proceed from a most sincere desire for the usefulness and prosperity of our Order, and for your own happiness, both individually and collectively.

"It is surely at all times a most useful exercise, carefully to examine our duties as men and Masons. By such an examination, we see at once how intimately our happiness is connected with the faithful performance of our duty. Let us then, frequently ask ourselves, have we protected, as far as we have had the power, our fellow-men from injury, and avoided injuring themselves? I say, our fellow-men; for a good Mason will extend his protection to all, without exception, and be careful not to leave room for the accusation, that a Maaon is particular in his conduct towards a Brother of the Craft, and feels at liberty to be lax in his practice towards others. Have we endeavored to redress the wrongs of the oppressed? Have we relieved the hungry? Have we clothed the naked, at least as far as our circumstances have enabled us? Have we never injured any in his good name? Have we borne no malice nor hatred in our hearts? Have we been ready to forgive offences, in imitation of that all merciful God, who 'maketh his sun to rise on the evil and on the good, and sendeth his rain to the just and to the unjust,'—and in imitation of our ever blessed Saviour who prayed for his murderers, and taught us to pray, 'Forgive us our trespasses as we forgive them that trespass against us?' Let us examine ourselves strictly on these several topics, without favor or partiality, and wherein we have failed, let us endeavor to amend, humbling ourselves before God, who will give grace to the humble. Knowing that the virtues of the Masonic character, when sedulously cultivated, will silence calumny and earn esteem—virtues which produce the same effect in the palace as in the cottage—extending their blessings to the mansions of the rich, and cheering the humble dwelling of industrious poverty, the rule, the level, the plumb-line, the square, the compasses, are all emblematical of our duties to society, and to each other. Punctuality to our engagements, the faithful and religious performance of our duty to God and to our neighbor, honesty and justice in our dealings, squaring our actions by the square of virtue, by the unerring rule of God's Holy Word, circumscribing our desires and keeping our passions within bounds of the compass towards all mankind, and more particularly towards a brother Mason, remembering that we are passing along the level of time, to that unknown country from whose bourne no traveller returns, as none of us know how soon death, which levels all human grandeur, will bring us to the dust, and our spirits have to appear before the God who made us.

"Let me then conclude in the words of an eloquent Masonic writer—'Provided we abide in His word, we are God's building. If regard be had to some of the virtues which have been enumerated, rather than to others, the disposition to secresy, benevolence, and brotherly love, are remarkably conspicuous in the Masonic character. Over-talkativeness, hypocrisy, whisperings, backbitings, are, as you well know, in nowise convenient: to admit them into fraternity, would be as if one should build a wall, and daub it with untempered mortar. (See Ezekiel xiii. 10.) With the general order of your spiritual building, pride and vain glory are inadmissible: wherever these are observable, they must be considered as absurd projections which disfigure and deform it. Envy, malice, revenge, impatience of control, have no place here. The happiness of the individual is undisturbed by those restless passions; and whatever can be supposed inimical to order and good government, civil or domestic—whatever is in opposition to the laws—whatever tends to foment discord, in societies and in families, to destroy the equipoise betwixt obligation and gratitude, and to superinduce violence, rapine, and insubordination, is here discountenanced.' "

The ceremony closed with a prayer from the Grand Chaplain.

About three o'clock, the Lieutenant Governor, the Provincial Grand Master, and several of the Brethren, partook of a sumptuous cold collation, provided on the ground by the Commissioners, after which the Procession returned to the Lodge Room, when the Brethren were again addressed by the Provincial Grand Master, who expressed his entire satisfaction with the proceedings of the day; after which the Provincial Grand Lodge was closed in due form and with solemn prayer, and adjourned.

The Masters of the several Lodges, with His Worship the Mayor, the Commissioners, &c., were entertained at dinner by the Right Worshipful the Provincial Grand Master, at the St. John Hotel, at seven o'clock, when the evening was passed with that agreeable conviviality which is so characteristic of this ancient and honorable Order.

AN ADDRESS,

To the Provincial Grand Lodge of North Munster, (Ireland,) on the 3d of May, 1847, by the Ill. and Rt. W. Brother, M. Furnell, Prov. G. Master, and Sov. Gd. Insp. Gen. 33d.

Brethren of North Munster:—For five years has the Great Architect of the Universe permitted me as the servant of the Most Illustrious Grand Master, and of the Right Worshipful the Grand Lodge of Ireland to preside over the Free and Accepted Masons of this District, during which period I have endeavored to perform the duties to the utmost of my abilities, with sincerity of purpose, and, my conscience sayeth, with more constant and devoted attention than what I gave to my own spiritual or temporal cares. But I review the past with the satisfaction of an industrious laborer contemplating a productive harvest; and every intellectual Mason must rejoice with me at the contrast of having eight proud temples of good repute, superceding the solitary Lodge whose ribaldry and perverted formalities brought shame and contumely on our sublime Institution. Yet, alas! though perfection may be beyond the reach of mortals, it is the bounden duty of all good men to ever strive for its attainment; and while I much deprecate all needless discussions in Masonic convocations, and know that my sentiments will not prove agreeable to several, and may be ungraciously received by some; yet, feeling that it is my immediate province to instruct and admonish, I shrink not from the duty, confident of the cordial support of the universal Order, while ever I adhere to the spirit of the *Ahiman Rezon.*

My constant theme and anxious endeavor has been to inculcate the grand principles of our Order, viz: Piety towards God, and love towards one another, without distinction of persons—recollecting that from the highest to the lowest, all mankind are the children of one common parent, wending on their pilgrimage to one common and certain end. And never was there a period requiring the serious consideration of our professions more than the present momentous crisis, when the Almighty has allowed a fearful visitation to scourge his sinful and offending creatures.

It is idle for the most exalted Lodge or the most pompous diplomatists of our Order, to place confidence in their imaginary consequence, they constitute but invisible atoms in the universality of that Society, whose wide spread ramifications pervade both hemispheres—possessed of an influence so general and so binding that the most mighty potentate dwindles in comparison, and exercising her benignant sway over the broad empire of piety and benevolence, unaided by wordly possessions or power, and maintaining her supremacy by the irresistible light of moral truth, at whose shrine all those who have once bent *in true sincerity* to the Great Architect of the Universe will yearn to serve forever.

Our profession is to "honor all men, love the brotherhood, fear God;" and when we consider God as the *Author of all*, the best service we can render him is making ourselves useful to society by a due performance of the honest duties of life. Such are due to our sovereign, our governors, relatives, friends, country, and to all mankind. Our philanthropy must not be confined or exclusive. The gospel tells us that our Saviour extended his goodness to the Samaritan. The benevolence which is universal, is most like the goodness of God: to the poor, the wealthy should impart of their abundance; to the weak, the strong should give support: they who have knowledge should give light, without asking who the poor, or the weak, or the ignorant are in their names, their countries, or their religious professions. To give light to all, and help to all, so far as our abilities extend, and to promote universal love and charity, are the great objects of our ancient and honorable Institution; we consequently designate every member by the name of Brother; and if we think it honorable to bear that name, we should act towards each other in such a manner as to convince the world that we have a just title to it.

I congratulate you on the prosperous state of the Order generally, but more particularly under our own inimitable Constitution in Ireland. In the city of Dublin, twenty dependent symbolical Lodges, and at least fifty other departments of the Order, meet, as well as the Right Worshipful the Grand Lodge, under the same roof-tree; and though each are perfectly distinct, so far as relates to their individual organization and integral arrangements, yet *all unite as one* in support of their joint and beautiful temple. But when questioned, it grieves me to acknowledge that we cannot act as wisely in Limerick. Can it be owing to any peculiarity of atmosphere, or to a morbidity or superciliousness of character, education, or base fashion, that Free and Accepted Masons cannot congregate under *one roof-tree* in our city, as in almost every city of the world, like men cemented in a bond of love and mutual good will? I believe that it is only by so doing, and like the bundle of twigs, adhering to *one common citadel*, that you can expect to resist the changes and chances so incident to every human structure, and hope for the grace of Him who commanded "*that you love one another.*" In such an association there could be the most perfect and defined distinction in all practical and individual details, while combining an irresistible amalgamation *of all united* for the universal weal, and at the same time offering extended opportunities for mutual accommodation and reciprocal good will, also stimulating a laudable emulation in good works. The arrangement would be prudent, and well worthy the consideration of the experienced. Where there is a will there is a way, and a few Past Masters of each of the Lodges might easily arrange details which would perfect a desideratum that would immortalize their joint labors. The veriest sceptic admits that "a house divided cannot stand:" I therefore always endeavor to unite the aggregate, heedless of the distinction of numbers, or the more silly distinctions of profane fashion, seldom thought of but by those whose claims to arrogance are the most dubious. Let *honest worth* create the *real distinctions* of our Order, rather than wealth, pride, or fashion.

Masonry daily softens down the asperities of life, and wafts the language of universal love and contentment to the most distant climes, conquering the most inveterate national prejudices, and diffusing the true light of philanthropy; while in Limerick it almost seemeth in some way to change its course and nature for one of estrangement and supercilious distinctions, at variance with the spiritualization of our sacred principles, the happy institutes of living peace. Let us but remember our voluntary professions, the impressive and beautiful lessons of our rituals, and give practical illustrations that we unite as Masons, shedding a halo of brightness and peace around, by our union and sincere attachment; and be assured that although at present bodily infirmities and domestic sorrow seem likely to prevent me from residing much amongst you, I shall be ever ready to lend my utmost aid to this, or any good work. And wishing you all to flourish *without distinction of numbers*, and that your peace, harmony, and brotherly love may be commensurate with your prosperity, I take my leave for the present, in sincerity pledging myself to be devoted by a bond of imperishable attachment to the Order universal, and to you, my dear Brethren, individually to a man, as well as collectively.

M. Furnell, 33d.
P. G. M. of North Munster.

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 329.

Munzen und Medaillen. Coins and Medals.—In honor of the Society, and to comemmorate particular events, many coins and medals have been struck; they are easily known by the Masonic tools there are upon them. We even have a Masonic ducat, one of the oldest medals which was struck in Florence, in honor of a Lodge founded there in 1733. There is a Hamburg one, struck by the Lodge Absalon, in 1740; another Hamburger, in answer to the accusation that the Brethren assembled at night; a third Hamburger, by the Lodge St. George, 1743: three struck in Brunswick, in 1744, one of which is the Freemason's ducat: on one side is Hercules, adorned with Masonic tools, on the other side a hand in the clouds, from which a triangle is suspended. A medal of the Lodge in Halle, in 1774; a new Hamburg one, in honor of Duke Frederick of Brunswick-Oels, and of Prince Charles, Landgraf of Hesse, 18th May, 1766. There are more of the same description of medals in Hamburg, Darmstadt, &c.

Musikalische Bruder. Musical Brethren.—No Lodge is willingly held without songs and music, of a piano, at least. If there are many Brethren belonging to a Lodge who can contribute to the musical entertainment, they form themselves into a musical society, and then, without any pecuniary motive, provide both social and sacred musical entertainments. In such Lodges as have no musical members, they generally initiate poor but respectable musicians, who are exempted from fees, Lodge dues and contributions, for their music; but the greatest number of musical Brethren find their reward in the gratitude of their Brethren.

Mysterien. Mysteries.—The usages and customs of the ancients in their secret societies are called Mysteries. If by mysteries we merely understand a secret religion, then in the civilized part of the globe, there can be no mysteries, for God may be openly worshipped everywhere; but if by mysteries we understand secret ceremonies and doctrines, then we may say that there are still mysteries among Freemasons. But we do not call our secrets mysteries, and we thereby prove that with us there can be no secret religion. No one among us is a mystagog, and our outward appearance has nothing mysterious about it. The ancients had both greater and lesser mysteries; the lesser mysteries were communicated unto nearly every believer, and if they were denied unto any one, it was only to increase their value in the eyes of the masses. Their forms were various, according to the necessity of the country, the genius of the people, or, according to the dogmas of the prevailing superstition, and they consisted in ceremonies and pageantries. The greater mysteries everywhere contained an elevated reference unto the wonderful works of God.

Namen der Logen. Names of the Lodges.—Every Lodge, as well St. John's as Scottish, has a name. The name is chosen at the formation of the Lodge, and has generally a reference in Freemasonry to some local circumstance. The first Lodges had either no name at all, were merely called Freemasons' Lodges, or were named after the house in which the Brethren assembled.

Neapel und Sicilien. Naples and Sicily.—In these two States there is at present, no trace of Freemasonry to be found, and the members of the Order who go there as strangers, must not make an outward show of Freemasonry, if they value their ease and welfare. The persecutions and oppressions which our Brethren have suffered there are horrible, especially from 1776 to 1783. In the year 1731, the Lodges were prohibited from assembling, and this prohibition was renewed in 1775. On the 26th March, 1776, a Lodge was surprised in Naples, and the members were thrown into prison; but the queen, a daughter of Francis I., who remembered that her father was a Freemason, interposed on behalf of the members with her husband, and the condition of those unfortunate men was made more endurable; notwithstanding this, new disturbances were got up against the Brethren, much more by the bigotry and cabals of the priests than by the will of the government. We are enabled to see this, and also how deplorable the condition of the Brethren must have been there, by a new rescript, published in the name of the king, on the 28th January, 1783, to the president, Marchese Cito. It is therein said—"The king, our gracious lord, caused to be laid before him the two so very different memorials which the ministers of state have caused to be prepared, concerning the accusations brought against Dr. Januarius Pallas, in connexion with the suppressed Freemason's Lodge. The king's majesty perceiving the difference of opinion which exists, even among his ministers themselves, upon a case of itself so important, and finding from the nature of the accusation that it is impossible to come to any decision, with that clearness and certainty which are the most necessary properties of a just judgment, and without which the conscience must ever remain disturbed by the fear of having pronounced an unjust sentence, the principal evidence being extremely doubtful. The king, having reflected, with paternal compassion, upon the miseries which so many men have suffered through imprisonment, fines, and other heavy losses, after having invoked the assistance of the Holy Spirit, hath finally determined to put an end to the prosecution, with that grace, justice, and mercy with which God has inspired him. He wills, therefore, that all fines and imprisonment which have arisen out of this case, shall be entirely abrogated; and that any crimes which may, peradventure, have been committed by the accused parties, shall be forgiven; and that they shall not be subject to any further damage or disgrace. But as he knows how much the sect of Freemasons may be suspected of plotting against religion and the state, so he wills and commands, that the junta should closely and continually watch over the same, to prevent or severely punish any disturbances it may give rise to." When Naples was under the usurpation of Napoleon Buonaparte, the Lodges were re-opened, but they were afterwards obliged to close them. There was formerly an English Lodge at Messina, in Sicily, and another called *de la Reconciliation*. In the city of Naples, there was also an English and five other Lodges.

Niederland und Holland. Netherlands and Holland.—The kingdom of the Netherlands consists, as is well known, of Holland and the greatest portion of that which was formerly the Austrian Netherlands. Previous to the year 1735, there were Lodges in Holland, and Johan Cornelius Rademacher, general treasurer to the Prince of Orange, was their Grand Master. But the States of Holland soon issued very strong decrees against them, and a Lodge in Amsterdam was broken up by force. Those persecutions soon ceased, and in the year 1756, a Grand Lodge was formed in the Hague, with the consent and assistance of all the working Lodges in the then United Provinces, which on the 25th of April, 1770, concluded a treaty of union with the Grand Lodge in London, and has since then founded many new Lodges both in Holland and the colonies. Lodges were formed in Amsterdam, and in nearly every other Dutch city, and they still continued to increase when Holland came under the dominion of France. In those times many Lodges were formed in what was formerly the Austrian Netherlands. Since that, both States have come under one government, and has taken the common name of the Kingdom of the Netherlands, Freemasonry has maintained a firm footing. In 1816, the Lodges petitioned the king (and with success) that his second son, Prince Frederick, might become their Grand Master.

ON THE NECESSARY QUALIFICATIONS OF THE MASTER OF A LODGE.

THE title of Master is one coveted by many—obtained by many—and consequently many are responsible to the Masonic world for the manner in which they use or abuse the honorable distinction. Nor does the responsibility rest there; for certainly those who have the power of election cannot be held blameless if the chairs of their Lodges are filled by incompetence or ignorance. I wish that both parties would seriously consider their various duties, and pause ere they jeopardize the great interests of the Order, for the sake of satisfying an unhealthy ambition, or personal feelings of partiality.

The responsibilities resting upon a Master of a Lodge, are various and manifold; responsibilities which no man should undertake unless before God and his own conscience he feels competent to fill them, and has moral courage resolutely to follow the strict line of his duty. For a man to do his duty, it is of course imperatively necessary that he should *know* it. Here, then, is the first necessary qualification in a candidate for the Master's chair—that he should know its duties. No man *can* know the duties of a Master among Masons, who has not frequently and zealously worked with the elders of the Craft, and attentively studied the principles, objects and aim of the Order. Hence it has been very wisely recommended that a Mason, previous to being elected to the Mastership, should go through all the minor offices, and has been rendered *imperative* that he shall have served in the office of Warden. Masonry is a system of probation. The "rough ashler" alone should exercise the "prentice hand" of the young Mason, and not till his work can bear the test of the square and compasses, should he dare presume to sit in the chair of Solomon.

It may be a very pleasing, and doubtless is a proud position, to preside over a Lodge of Masons; but true honor can only flow from a perfect discharge of the duties entailed upon that office; and the title of P. M. is a stigma to him whose skilless fingers can scarcely handle an apprentice tool. It must, therefore, be necessary that the candidate be able to execute the work. To judge from the manner in which the work of some of the Lodges is executed, one would imagine this to be but a trifling consideration. For my part, I consider it such an essential, that I should like to see a board of Past Masters formed, who perfectly understand the work, by whom every candidate for the chair of a Lodge should be examined in the three ceremonies and general principles of the Order; and without a certificate from whom, stating his fitness, no man should be installed into the chair of any Lodge.

As regards his moral claim, of course the Lodge which elects him ought to be the best judge, and is responsible for the action of him on whom its choice falls. Most decidedly he ought to be a man against whom no public acts of immorality can be alleged—and with the semblance of virtue, it were well to ascertain if he have the *spirit* also: one not given to excesses, but temperate, just, prudent, with a love of the right path, and *fortitude* to tread in it; *charitable* in its most spiritual sense; kind and courteous, yet firm, in manner; drawing the good towards him by his urbanity, and repressing the pride of evil by the resolute determination to uphold the true principles of the Order against all and every opposition.

Such are the qualifications which Masons, if they be wise, will look for in every candidate for the office of Master; qualifications which must have a tendency to raise the Order to its proper position in the scale of human society, as their absence has, in too many instances, the opposite effect.—*London F. Q. Review.*

THE PECULIARITIES OF FREEMASONRY.

Extracts from an Address before St. Alban's Lodge, at Jackson, La., on the 24th of June, A. L 5847, by Rev. Br. W. H. WATKINS.

"Next to Christianity, I regard Masonry as possessing, and being competent to the exercise of an influence potent for good; combining, as it does, those elementary principles of freedom, intelligence and religion, which guaranty to man the achievement of all the worthy purposes of life, save that which the sovereign Architect has reserved to be wrought by His own immediate power. * * Masonry, like science, art, government, with all the machinery of organization, comes in to aid Christianity, and to accomplish all that may be accomplished for man and for society, in the absence of the Divinity of Christianity. Freemasonry is the uncompromising foe to all vice, and the unwearied promoter of 'all that is lovely, or amiable, or of good report.' It is the patron of science and art—it is *organized charity* and *mutual aid*—it is the firm supporter of all good government—the friend of religion and the worship of the true God. It requires of all who seek to enjoy its benefits, a belief in God, a reverence for the Bible, a love for each other, and for all men."

"*Freemasonry has been, and is, the patron of the arts and sciences.* It rose up amid the proudest era of mechanic arts; its object was to insure protection and encourage skill—to afford mutual aid and encouragement to the honest and industrious artisans of the age. No man is admitted to the benefits of the Order without receiving lessons calculated to create and foster a love of all the liberal sciences. He is taught that these are important to qualify him for the proper appreciation of the Order. He is taught that, as the skill of the artist smooths and fits the rough ashler for its place in the building, so do the working tools of speculative Masons, applied by the skill acquired by the sciences therein taught, polish the mind and heart, for far more noble and exalted purposes.

"Masonry has no unmeaning sign or emblem. Nothing that she teaches, nothing she requires, can be regarded as unimportant, in the personal or relative circumstances of life. If silence is ever eloquent; if truth, apart from revelation, is ever sublime; if the dignity and exaltation of man's moral and intellectual nature ever stand out in their fairest proportions—it is when the great principles inculcated in Masonry have achieved the purposes for which the Almighty gave them.

"*The Standard of Masonic morals is the word of God.* Masonry has not sought out a code of morals accommodated to human depravity; it has not conformed its rules to the caprice of the multitude. Its morals are taken from the great lessons of him who spake as never man spake. The Bible is our chart, and always lies open before us. The principles, the morals, the religion of our Order, all compose a part, the chief part, of the revelations of God to man. I shall not be charged with enthusiasm, nor do I fear that I shall have improper motives attributed to me, when I here solemnly declare my conviction, that no man can be raised to the sublime degree of a Master Mason, without clearer and more impressive views of some of the truths of revelation, than can be had by another means. I will not specify, but I will say, they are just those truths which every good man loves to contemplate, which every Christian desires to understand, and which it is the great business of the minister of the gospel to unfold.

"*Freemasonry has ever stood the rallying point—the neutral ground—where may meet the men of all nations, and of all orders.* Among its members and zealous supporters, have been the great and good of the earth. The halls of science, the study of the philosopher, the senate, the pulpit, the throne, and the field of war, have laid many of their proudest and best men upon her altars. Men of highest rank, of purest morals—the mansion of the rich, and cabin of the poor, have laid their contributions upon her altars, and felt that in so doing, society was benefited, man was elevated, and God glorified. The patriot and the Christian have fraternized in the duties of the Order, and each has met the other upon the line and parted upon the square. Earth has known no names more honorable than have been enrolled among the active members of our Order. Could Newton, Locke, Hale, Franklin, Lafayette, with Washington—the statesman, the patriot and the Christian—lend their influence to the support and prosperity of an Institution, the tendency of which was to produce evil to mankind? Yet these were Masons."

Exclusiveness of Masonic Charity.—"It has been charged upon us, that if we perform good deeds, they are confined to the members of the Order. We do not deny that the members of the Order, their widows and orphans, possess a first claim upon us, but we do deny that our aid is confined to these. There are no more liberal men in any community, according to their means, than the members of our Fraternity. But suppose it true that we are more liberal to those of our own, is this a fault? Is not the same true of our State and Federal Government? is it not true of the different denominations of Christians? Our avowed object is mutual aid, but not to the exclusion of others. One of our principles is to regard all men as a vast brotherhood; and, taught by inspiration, we do good unto all men, 'especially to the household of faith'—the Brethren of the Craft."

"*But, it is said, Masons are no better than other men.* Masons are frail as others; and we have not claimed for Masonry any power to transform man, and make him 'a new creature in Christ Jesus.' It can only modify, or check, not regenerate. I do not intend by these remarks to justify our errors; much less do I intend to excuse the gross and unpardonable abandonment of principle, which is manifest in the conduct of men who have been permitted to enjoy the lights and benefits of Masonry, and then return like the sow to wallow in the mire. We excuse the indiscretion of a Brother, but wilful outrage upon morals is inexcusable. Neither do I wish to be understood, in speaking of Masons to embrace these. No man thinks of including Arnold among the heroes of the Revolution, and no man includes Judas among the self-denying band of apostles.

Brethren, while upon this subject, I venture to caution, to entreat the officers and members of the Lodges here assembled, to guard well the outer doors of the temple. No man should be admitted whose public or private character is known to be immoral. If your own brother knocks for admittance, and you know him to be unworthy, turn a deaf ear to his application. Your officers should be good men and true, and the reins of government should never become slack. Who that traces the path of Masonry from its birth till now, does not see that the fury of its foes has kindled most fiercely, when the unworthy crowd stood beneath her arches, and caught inspiration from her altars; or when Masons forgot the level, the plumb and the square? But the history of the past admonishes us of our danger, and furnishes us with instruction too important to be neglected. The Church and the State, the Kingdom and the Republic, the prince and the subject, have marshalled their combined forces to our overthrow: like the waves of old ocean, have the floods gathered and broken against us, and yet we have stood. We are this day the oldest human organized body upon the earth: our foundation was laid deep and broad, and time which wastes the work of human hands, has given strength and grace to the superstructure we have wrought; and, firm as the pillars which support the world, we shall stand until He who spake and it was done, shall dissolve the frame-work of nature, and transfer the ashler, polished here, to 'that house not made with hands, eternal in the heavens.' Our foes are powerless, unless we are shorn of our strength by the indiscriminate admission of members, or the base inconsistency of those who, with the light before them, plunge into the darkness. The fortress is safe unless disguised traitors enter and then deliver us to our enemies. If we abide by our ancient landmarks, if we hold fast to the principles of our Order, no power of earth or hell can prevail against us.

"To the favor and support of my fair hearers, I most cordially commend Freemasonry. No woman has aught to fear for her husband, if he be a true hearted Mason. Let your smiles, then, continue to encourage the Order, and the just approval thus bestowed, shall be to you as the shadow of a great rock in a weary land. Should widowed destitution ever appeal to us, it shall not appeal in vain. Should an orphan's wants reach our ears, he shall not be turned empty away. While I entreat for Masonry your favor, I commend you to the constant and unsparing kindness and liberality of the members of the Fraternity.

"My task is now performed—inadequately, it may be, but not the less sincere. I love Freemasonry; I love her gates and altars; I love her principles and her fraternal union and fellowship; but, most of all, I love her because she bids me on to virtue here, and points me upwards to the skies. Soon shall we be called from our labors here; and may we be worthy and well qualified to stand as pillars in the temple of God, to go out no more."

CORRESPONDENCE.

Tarborough, N. C., Aug. 12, 1847.

COMP. C. W. MOORE:—*Dear Sir:*—On the 28th June last, delegates from Concord Chapter, No. 1, Wilmington; Roanoke Chapter, No. 4, Halifax; Concord Chapter, No. 5, Tarborough; met in convention at Masonic Hall, Wilmington, for the purpose of reviving the Grand R. A. Chapter of the State of North Carolina. A reorganization was effected by the adoption of a constitution and by-laws and the election of the following officers:

Alfred Martin, of Wilmington, G. H. P.; Isaac Northrop, of do., D. G. H. P.; Charles N. Webb, of Halifax, G. K.; A. P. Repiton, of Wilmington, G. S.; Thos. W. Brown, of Wilmington, G. Treas.; Louis C. Pender, of Tarborough, G. Sec.; Rev. Thos. G. Lowe, of Halifax, G. Chap.; James T. Miller, of Wilmington, G. Marshal.

The meetings of the Grand Chapter are to be held in Wilmington, until June, 1851, by which time it is likely that several of the dormant Chapters will be revived and new Chapters chartered. The Grand Chapter can then fix on the most central place to hold its meetings.

Although in bad health, I attended the Convention as one of the delegates to represent the Chapter of this place. I never saw greater unanimity of feeling manifested in any deliberative body.

Yours, fraternally, LEWIS BOND.

MASONIC INTELLIGENCE.

NOVA SCOTIA.

At a meeting of the Provincial Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia and its Dependencies, holden at Halifax, on the 28th December, 1846, the R. W. Hon. Alexander Keith, Prov. G. Master, in the chair. The Grand Lodge was opened in due form and with solemn prayer. The minutes of the last Grand Lodge were read and confirmed.

The R. W. the Prov. G. Master, was then pleased to nominate and appoint the following Brethren Provincial Grand Officers for the year ensuing, who were invested and proclaimed accordingly:

R. W. James Forman, Esq., D. G. M.; Col. Calder, (R. E.) S. G. W.; Charles M. Cleary, Esq., J. G. W.; John Richardson, Esq., G. Treas.; John T. Twining, D. D., G. Chaplain; Adam Gordon Blair, Esq., G. Sec'ry; Henry C. D. Twining, Esq., S. G. D.; Joseph Whidden, Esq., J. G. D.; John Willis, G. D. of Ceremonies; James Walters, G. Architect; Lawrence McLearn, G. Pursuivant. Br. George Anderson was re-appointed G. Tyler.

The Grand Treasurer's and Grand Secretary's accounts current for the past year were submitted, examined and passed.

The expulsion of Br. William George Fife, the late Master of the Virgin Lodge, No. 558, for gross unmasonic conduct, was confirmed, and a notification of the same directed to be made by the Prov. G. Secretary, in the customary manner.

The R. W. the Provincial Grand Master, had great satisfaction in acquainting the Brethren that the Craft under his jurisdiction continued to advance both in numbers and respectability. He expressed himself much pleased with the appearance of the Lodges established in Her Majesty's 14th and 89th Regiments, recently arrived on this station. He again adverted to the mode of working by the several Lodges, and regretted that Lodges of Instruction had not been formed, agreeably to his suggestion—a measure which he earnestly pressed upon the notice of Masters of Lodges, as one calling for their particular attention.

In recording his entire approval of the selections made by the several Lodges of Brethren to preside over them as Masters for the ensuing year, he felt it would be useless to impress at any length upon Masons, whose zeal and experience were so well known and long established, the important nature of the duties required of them. The periodical meetings should never be omitted, it being his opinion that nothing tended more to the proper conduct and management of a Lodge, than a regular and punctual attendance of its officers and members.

The P. G. Master cordially welcomed the visiting Brethren of Thistle Lodge, of Halifax, (on the Registry of the M. W. G. L. of Scotland.) He congratulated them upon the unanimity and proper feeling which at present so happily existed among the Craft, and which he trusted might never be interrupted.

The Provincial Grand Master, in thanking the Brethren for their numerous and punctual attendance, assured them of the great gratification it always afforded him to meet them, and of his anxiety to co-operate with them at all times in every measure likely to advance the interest or promote the credit of the Order—after which the Provincial Grand Lodge was closed in due form and with solemn prayer, and adjourned.

There was a Masonic Banquet in the Grand Banqueting Room of the Freemasons' Hall, in the evening. His Excellency the Lieutenant Governor, Lieut. General Sir John Harvey, K. C. B. and K. C. H., and his Staff, with several members of the Council and other persons of distinction, honored the Brethren by dining with them on this occasion.

An especial Grand Lodge was holden at Halifax, on Monday, th y of February, 1847, the R. W. Prov. G. Master in the chair. The Grand Lodge opened in due form and with solemn prayer. Read and confirmed the minutes of the last Grand Lodge.

The Provincial Grand Master informed the Brethren that he had convened this Especial Grand Lodge for the purpose of paying that mark of respect which he considered due to its members, by acquainting them that the Most Worshipful Grand Master of England, had been pleased to extend his Masonical jurisdiction, by appointing him to be Grand Master of New Brunswick, and the Islands of Prince Edward and Newfoundland.

The Patent from the Rt. Hon. the Earl of Zetland, M. W. G. Master of England, appointing the Hon. Alexander Keith, Prov. G. Master of Nova Scotia, and a member of Her Majesty's Legislative Council, to be Provincial Grand Master for the Province of New Brunswick, and the Islands of Prince Edward and Newfoundland, was then read by the Provincial Grand Secretary. The gratification which he felt in making this communication, would, he was confident, be participated in by the Provincial Grand Lodge, who would justly appreciate this high and unsolicited mark of favor as a token of the trust and confidence reposed in their Provincial Grand Master by the highest Masonic authority.

The additional duties which must necessarily devolve upon him, from this widely extended jurisdiction, he was aware were both onerous and important. He would assure not only this Provincial Grand Lodge, but the Fraternity in general, that in their discharge he would be guided by those principles upon which he had hitherto acted: a determination to conduct them honestly, fearlessly, independently, and in the manner most conducive, in his opinion, to advance the interest and promote the well-being of the Order, and more particularly of that portion of it over which he had the honor and pleasure to preside.

The Provincial Grand Secretary had received communications from most of the Lodges recently placed under his jurisdiction, and it added very materially to the pride and gratification he experienced in making this announcement, to be able to add that the notification of his appointment had been welcomed in the different districts, in the most kind and flattering manner, and that the measure had given universal satisfaction to the Craft.

The Provincial Grand Lodge was then closed in due form, and with solemn prayer, and adjourned.

EXPULSION.

At a meeting of Georgia Encampment No. 1, held in the city of Augusta, on the 4th January, 1847, the following resolutions were adopted:

"*Resolved*, That Sir Knight *Benjamin F. Kenrick*, be, and he is hereby, expelled from all the benefits and privileges of Georgia Encampment No. 1, of Knights Templars, and appendant orders, and from the Order of Knighthood generally, for grossly immoral and unmasonic conduct.

Resolved, That a copy of these resolutions be forwarded to the editor of the *Freemasons' Magazine*, for publication."

I certify the above to be a true extract from the minutes of Georgia Encampment No. 1, of Knights Templars.

Lambeth Hopkins,
Recorder.

MASONIC CHIT CHAT.

Past Master and R. A. Degrees in England.—Our correspondent who makes the inquiry, is informed, that the Past Master's degree is not recognized by the Constitutions of the Grand Lodge of England; neither is it required as preparatory for admission to the Chapter. Any Brother of good character, who has been one year a Master Mason, is an eligible candidate for the R. A. degree. The Mark, Past, and M. E. are not required, as in this country.

☞Our correspondent who sends us from South Carolina, the facts in a case now pending before his Lodge, must excuse our not publishing them. There would be a clear impropriety in doing so, at least before a decision has been had. The case is one of fact; and if sustained by proof, expulsion must follow. The previous bad character of the accused would justify this procedure, while the offence with which he stands charged, if true, imperatively demands that he should be expelled.

☞By the Constitution of the Grand Lodge of New Hampshire, an apprentice must work five months as such before he can be advanced to the second degree, and a fellow-craft three months before he can be admitted to the third degree, unless he can prove himself to be thoroughly acquainted with the preceding degree. This is a good regulation, and in conformity to the ancient usage.

Initiation of Sojourners.—The Grand Lodge of Connecticut resolved, as early as 1803, "that no Lodge within its jurisdiction should initiate a person not an inhabitant of that State, unless he had resided at least twelve months within the State, and in the vicinity of the Lodge so initiating."

☞Some of our agents are exceedingly backward in attending to their collections. We would urgently impress upon them the necessity of greater promptness in this respect.

☞We learn that the M. W. Br. John Ralls, Esq., Grand Master of the Grand Lodge of Missouri, has been elected Colonel of the 3d Regiment of Mo. Volunteers, and has started with his command for Santa Fe. Before leaving, says our correspondent, "he issued a charter for holding a Military Lodge, to continue in force till the close of the war. Most of the officers and a large number of the men of the regiment, are Masons."

☞We regret to learn that the hall recently occupied by the Grand Lodge of Texas, at the city of Austin, has been destroyed by fire, together with all the archives of the Grand Lodge. This will prove to be a severe loss to that body, as many records and other valuable papers have been destroyed which cannot be replaced.

☞Our correspondent at Gaston, Ala., is informed that *one* written petition is all that can properly be required of any candidate for *all* the degrees conferred in a Lodge,—presuming, of course, that he wishes to receive all the degrees in one Lodge, and in regular time.

☞The several Lodges of A. Y. Masons in New Orleans, have each appointed Relief and Visiting Committees, to continue during the prevalence of the epidemic in that city. All citizens and transient sick Brethren are directed to furnish their names to any one of these committees.

☞What our correspondent writes from Lexington, is all new to us. Shall be happy to receive his promised communication, and further particulars on the subject matter of his private note.

☞Brethren who propose to add their names to the list of our present subscribers, for the ensuing volume, are requested to do so immediately.

☞Brs. Fred. C. Clark, of Windsor, and and Jas. M. Cowan, of Sandwich, Canada West, are authorized agents for the Magazine and Trestle Board, for the above places.